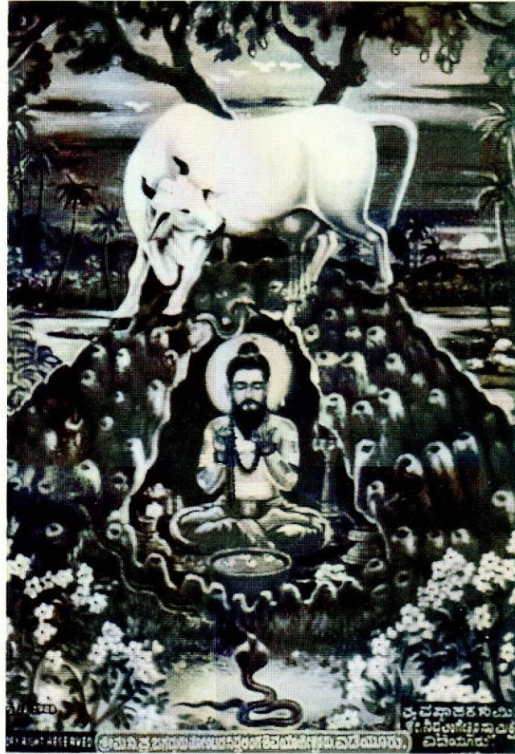


**SRI  
SIDDALINGESHWARA  
SHATSTHALA SIDDANTHA**  
An Interpretation



Guru S. Bale, Ph. D.

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In Memory of

My Parents

**Deveeramma**

And

**Siddaveerasetty S, Bale**

And

My brother

**Nagarajappa S. Bale**



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## Preface

During a recent visit from India to Edison, New Jersey, Mr. R. M. Basalingaiah, Chairman, Siddalingeshwara Dasoha Committee gave me copies of the book Siddalingeshwara Shatsthala Dharmasara by Mr. Annadanaiah Puranika and Siddalingeshwara Charitre (History) by Rajashekara Sastry.

I was not aware that Siddalingeshwara wrote vachanas, before I read the book written by Mr. Annadanaiah Puranika. I knew Siddalingeshwara from my frequent visits to the temple in Yadiyur, with my father. Even today, visiting Yadiyur is a pilgrimage when my family or myself each time we visit India.

Mr. Puranika expressed several concerns about Veerashaiva philosophy and religion. He holds the opinion that Veerashaiva philosophy will be seen only in books, if the present conditions are not corrected. Veerashaiva philosophy and religious rituals are not taught in schools or temples but are practiced by the followers. We learn to do things by observing but generally do not ask questions like "why do it?". I performed Istalinga Pooja twice, wearing Vibhuthi on my forehead, and chanting Shadakshari mantra taught by my Guru Sri Veerabhadra Swamy of Kalari Mata. Yet, I never asked anyone about the significance of the rituals.

Living in America has opened my eyes to look for the answers about my religion. Books on Veerashaivism in English are rare. We do not have Veerashaiva scholars to give us satisfactory answers to religious questions. In America, religion is taught and but rarely practiced. In India religious rituals are practiced but the principles are rarely taught. Veerashaivism is one of the greatest religions of the world. The basic principles of this religion are - Istalinga pooja, Compassion, Kayaka (work), Equality in gender, no caste and caring for the less fortunate through Dasoha.

Veerashaiva scriptures talk about the relationship between Linga (God) and Anga (body) before birth, after death and in between. They talk about impurities that one might accumulate



during one's lifetime seeking pleasures in this mortal world. They talk about ways to achieve eternal happiness and teach how to secure them. This is a religion where we can learn about ourselves, our surroundings and the goals that we have to accomplish in our lives.

I have taken a tremendous task of translating the Kannada version of Shatsthala to English. I know very well that I am neither a literary figure nor a spiritual person. Yet, the divine force is encouraging me to complete the task. Also, I hope this book will shed light to our youngsters about our philosophy and religion.

This book was written with the direct and indirect help of many friends and relatives. I am extending my thanks to my sister Mrs. Nagamma Sastry and brother-in-law Mr. Siddalinga Sastry for helping me to learn more about our religion by providing me with many religious books.

I wish to thank my brothers Shanka and Yadi and cousin Tontadarya for their support during the preparation of the manuscript. Also I extend thanks to my good friend Subodh Devessar for his guidance and assistance in the publication of this book.

This book would not have been written without the support of my children, Asha and Siddesh. They constantly encouraged me from the beginning by reading the manuscript and they provided many suggestions for improving the contents.

Finally, I wish to express my thanks to my wife Rathna for her endurance, support and constant nagging -"Have you done Shiva today?" during the preparation of this book.

## Cover Story

The picture on the cover of this book depicts one of the important events about Siddalingeshwara. This recorded event has much significance to his disciples. The following is the story behind the picture.

Siddalingeshwara traveled through out India with his followers preaching Veerashaiva philosophy. His travel took him to Kaggere, a small village on the bank of river Nagini. Kaggere is about 8 miles from Yadiyur and about 40 miles south west of Bangalore, India. While he was getting ready for his pooja and meditation, one of his devotees, Nambanna requested that he perform pooja in his house. Siddalingeshwara suggested not to invite him that day. On insistence, Siddalingeshwara agreed to visit next day and he promised to stay in the same place till Nambanna returned.

Nambanna's family prepared a big feast for Siddalingeshwara's arrival. The news of an invasion by the dacoits forced the people of Kaggere to evacuate the village. Nambanna also moved away from the village. Before leaving, the prepared food was stored in pits. Siddalingeshwara stayed near Kaggere meditating for many months waiting for Nambanna's return. During that time, ants built a hill around him.

Nambanna returned to Kaggere with his family when it was safe. He did not remember Siddalingeshwara or his promise that he would stay put until Nambanna returned. At the time, one of Nambanna's cow was refusing to feed its own calf. Nambanna suspected foul play by the boy who was taking care of his herd. When they questioned the boy about the strange behavior of the cow, the boy answered that the cow left the herd every day only join the herd before leaving for home. He did not know where the cow would roam during its absence. Nambanna suggested that he follow the cow next day. The next day, the boy followed the cow when it left the herd. It went to an ant hill. While standing on the

hill, milk from the cow's udder poured into the ant hill through one of its openings. On returning home, the boy told his master Nambanna what he saw. Nambanna did not believe the boy and decided to follow the cow himself. As usual, the cow left the herd and went to the ant hill. On seeing milk pouring into the opening of the ant hill, Nambanna remembered Siddalingeshwara and his promise that he would stay in the same place until he returned. Nambanna with his followers from the village carefully opened the ant hill to see Siddalingeshwara inside. With devotion they asked for his forgiveness and requested Siddalingeshwara to visit the village and perform pooja. Nambanna opened the pit where the food was stored. Every one surprised to see that the food was still fresh.

# **Sri Siddalingeshwara Shatsthala Siddantha**

## **Introduction**

Early man knew nothing about nature or its power. He knew how to be warm, to take shelter from rain, wind and cold, and to stay near a food source for survival. As the years passed, he began to learn from his experience and his surroundings. He realized the power of nature and learned that the power could provide all the amenities for his survival or could destroy him through its force. It took him thousands of years to recognize this, many more thousands of years to understand it and still many more thousands of years to harness it.

Before using electricity, magnets, wires, and conductors, had to be invented. The invention of gadgets like the voltmeter, amp meters, etc. has led to increased understanding of properties of electricity. Now, we know electricity exists; even though we cannot see it, we can feel it with a jolt or a shock. We can see the direction in which it moves, and use it to light up a room or a stadium. None of this can be done without wires, sockets, bulbs, and switches. The same thing is true with God. We cannot see Him but we can feel Him, and receive Him. Just as we discovered gadgets to understand electricity, we have many gadgets in the Veerashaiva religion to feel, experience and enjoy God's company. They are beautifully illustrated in Asthavarana, Panchachara, Sapthachara and Shatsthala.

Asthavarana( Astha means eight and Avarana means that which surrounds us) refers to the eight things that are surrounding us. They are: Guru, Linga, Jangama, Bhasma, Rudrakshi, Mantra, Padodaka and Prasada. These eight things help a person to focus on the path of salvation.

Panchachara (Pancha means five and Achara means things we do every day) are the five principles that we should adopt in our daily life. They are aids which transform a person to be pure from

all outside influence which corrupts the body. Panchacharas are: Lingachara, Sadhachara, Shivachara, Ganachara, and Bruthyachara. Lingachara is to wear Linga and worship it as the symbol of Shiva. Sadhachara is to lead a simple life, by not stealing, killing, or lying. Shivachara is to accept Shiva as the savior. Ganachara is to guard the Asthavarana from outside attacks. Bruthyachara is to protect the Veerashaiva philosophy from abuse. Anga ( Person), which follows the Panchachara will be pure from all external impurities.

In order to purify inwardly, a person should follow the seven acharas namely Sapthachara (Saptha means seven). They are: Kriachara, Gnanachara, Bhavachara, Sathyachara, Nithyachara, Dharmachara, and Sarvachara. Kriachara refers to the work, Gnanachara refers to knowledge and wisdom, Bhavachara refers to image, Sathyachara refers to truth, Nithyachara refers to everyday things, Dharmachara refers to religious rules and lastly Sarvachara refers to everything that a person does. By practicing Sapthachara, a person will be free from impurities.

Shatsthala are the six states before salvation or eternal life. They are: Bhakta, Maheshwara, Prasadi, Pranalingi, Sharana and Ikya. Originally, Shatsthala or Veerashaiva philosophy was taught by Shiva himself to his wife Parvathi and to his son Shanmuka. Then Renuka, one of the foremost Guru of Veerashaivas, preached Shatsthala philosophy to the sage Agasthya. Vachanas of Basava, Channbasava, Allama Prabhu, Akkamahadevi and other Shiva Sharanas also relate to Shatsthala philosophy. Shatsthala is the path shown by Shiva Sharanas for reaching eternal life or Linganga Samarasa.

Shatsthala teaches how a mortal by intensifying his or her devotion, knowledge and practice can become divine. The path of Shatsthala is Nirvruthi ( the dissociation from earthly things, or complete submission). With the aid of Asthavarana (the eight things which aid in fortifying devotion), a person practicing Panchachara and Sapthachara go through the six states of

Shatsthala to unite him/her with the Linga. Thus a person becomes Linga.

The life line of Shatsthala philosophy is Kayaka (work) and Dasoha. Veerashaivism encourages everyone to engage in Kayaka, that is, to perform work as a means to earn the daily bread and discourages accumulation of excess wealth. It provides Dasoha as a means to share excess wealth with the less fortunate ones. Veerashaiva religion offers freedom of worship, provides equality for both men and women, gives equal opportunity to rich and poor, and opens its door for every one to embrace it. The aim of this religion is to uplift everyone to the divine state. This is a religion of the world wishing the best for everyone.

Each Mata and most temples in India have Dasoha. Dasoha, generally of three kinds: Anna, vidya and gnana dasoha. Anna Dasoha is serving food or prasada to both affluent and needy. Vidya Dasoha is knowledge through education and Gnana Dasoha is the teaching of principles. The largest Dasoha today is at Yadiyur. It serves thousands of meals each day. Three to ten thousand of meals are served to devotees on Mondays during Karthika Masa (November month) and on special occasions. The expenses of the Dasoha are generated through voluntary contributions. Disciples contribute vegetables, grains and money each day to the Dasoha in addition to volunteering their services.

Veerashiva philosophy has been recognized by many philosophers and leaders including Mahatma Gandhi. Gandhi addressed the 39th congress in 1924 said: " 800 years ago, the philosophy taught by Basaveshwara cannot be practiced by me. Basava not only preached but also practiced what he preached. Basava eradicated untouchability. He established a caste less society of Sharanas. This is very important. If he lived today, he would be the Man for the world. The followers, by practicing the and preaching the philosophy, definitely will improve not just India but the world".

In spite of this, there are many problems when it comes to learning the principles of Veerashaivism and practicing them. The following paragraph summarizes concerns expressed by Mr. Puranika:

"The Present educational system has no place to introduce Veerashaiva religion. Opportunities to study the religious and scientific aspects of this religion are rare. Furthermore, printed materials which introduce Shatsthala (Six stages to salvation) are also scarce. In the modern, technological world, persons are interested in computer literacy and have no time for them to read and to understand the Shatsthala. Swamiji's, who are entrusted to study and teach the Shatsthala philosophy are more interested in their glorification. Among those persons, with Shatsthala knowledge, the number who practice are very few. As such, many Veerashaivas have been deprived from exposure to their religious teachings. Furthermore, Shatsthala is like Greek and Latin for students of twentieth century. If we do not take initiative to educate people, Veerashaivism will end up as a religion only in the literature."

The above concerns are relevant to all Veerashivas. Children born in America may not be able to read the Veerashaiva scriptures and vachana sastras because they are written in Kannada. Yet, they can be introduced to Veerashiva Philosophy and Culture by performing religious rituals and by engaging in religious discussions with them at home. Performing Veerashaiva rituals, such as wearing Linga, Linga pooja, inviting swamiji' and by arranging philosophical discussions at home will assist in introducing our rich culture and heritage to our children. With these small beginnings, Veerashiva Philosophy and culture can spread from generation to generation.

## **Brief history of Siddalingeshwara**

The twelfth century is the golden age of Veerashaivism. During this century, Basaveshwara, Minister for the king Bijjala began his social, economical and religious reforms. Basava succeeded in eradicating discrimination between social classes, castes and sexes. In his endeavors, he was assisted by his nephew Cannabasavanna and by Allama Prabhu. They created a society of Sharanas with no casts. A sharana is one who wears and worships Istalinga and practices Veerashaiva philosophy. The philosophy was discussed in the religious parliamentary called Anubhava Mantapa. Allama Prabhu was the first president of Anubhava Mantapa. The proceedings has been documented as vachanas. Vachanas are sayings of Shiva Sharanas used to spread the Shiva philosophy to the masses.

Social revolution started by Basava and his followers stopped after the assassination of the king Bijjala. Vachana literature and other proceedings of Anubhava Mantapa were either lost or destroyed. The social revolution started by Basava gained momentum in the fifteenth century with Siddalingeshwara. There are several biographies about Siddalingeshwara, the biography written by the poet Herambha is one of the important ones. It is a collection of poetic verses. According to Herambha, Siddalingeshwara is the adopted son of Gnanangane and Mallikarjuna of Haradanahalli in Karnataka State, India. On his fifth birthday, Siddalingeshwara started school. Realizing the exceptional and mystic abilities of Siddalingeshwara, his parents took him to the Mata for his education. He grew up in the Mata as the pupil of Channabasaveswara. Neither Siddalingeshwara nor his biographers have written about his biological parents.

Before the twelfth century Sharana movement, Sanskrit was the language used for teaching the Veerashaiva philosophy contained in Shiva Agamas (holy scriptures). Sanskrit being the language of the scholars, was unknown to the masses, and thus



kept them from learning the Veerashaiva philosophy. It also provided opportunities for exploitation in the name of religion by those who knew Sanskrit.

Siddalingeshwara was a scholar both in Sanskrit and in Kannada. During his tour of India with his followers, he preached the Veerashaiva philosophy in Sanskrit to people where it was predominant language. In Karnataka, he preached the Veerashaiva philosophy in Kannada, the same way as his predecessors, Basavanna and other Shiva Sharnas. Siddalingeshwara is the propagator of Veerashaivism in several parts of India and especially in Karnataka.

Siddalingeshwara wrote 701 vachanas. With the exception of nine, the remaining vachanas were grouped into 21 sthalas. following are some of the vachanas which are not a part of 21 sthalas:

After the teachings of Guru  
After becoming the child of Guru  
Not to be remembered  
His father, mother, and relatives  
By remembering,  
He commits deceit against the Lord Shiva,  
Listen, I will tell you  
About his father and his mother  
Guru is his father  
Guru is his mother  
Guru is everyone  
If believes that there is no one else but Guru  
Believe in him as the true pupil  
Mahalinga Guru Shiva Siddeshwara Prabhuve

Being a child of Guru and being blessed as Guru's pupil, one should not crave for the past, meaning his lineage or his parents. Guru is his father, his mother and every one else. By

craving the past, he will be unfaithful to Guru's grace. (Note: In Veerashaivism, the Head of the Mata is called Jagadguru, practice celibacy. Also, parents generally give away their son to the Mata. The child receives formal as well as religious education and other training. The disciples of the Mata with the recommendation of the Jagadguru may select the child to succeed and to become the Jagadguru of that Mata). Siddalingeswara says that once given to the Mata, the child should not think of his past.

Siddalingeshwara is the sixteenth head of the Gosala Mata. The following vachana by Siddalingeshwara lists the previous heads of Gosala Mata:

First Anadi Ganeshwara; his pupil,  
Aldi Ganeshwara; his pupil,  
Nirmaya Ganeshwara; his pupil,  
Niranjana Ganeshwara; his pupil,  
Gnanananda Ganeshwara; his pupil,  
Athma Ganeshwara; his pupil,  
Athyathma Ganeshwara; his pupil,  
Rudra Ganeshwara; his pupil,  
Basava Prabhudevaru; his pupil,  
Ahdilingadevaru; his pupil,  
Channaveereshwara; his pupil,  
Haradanahalli Gosaladevaru; his pupil,  
Shankaradevaru; his pupil,  
Divyalingadevaru; his pupil,  
Channabasaveshwara,  
The child in Channabasaveshwara's lotus pa  
Is I, the child Siddalinga,  
The Guru, Linga, Jangama,  
The Padodaka, Prasada devotion,  
Wisdom and vyragya are all from this lineage  
Of bondage of Guru and his pupil  
Mahalinga Guru Siddeshwara Prabhuve.

He explains the reasons why he came to earth in the fifteenth century in the following way:

Before the existence of the world, Parashiva was the only one.

I arose from him.  
I am called Niranjana  
Because I was ahead of Maya-Ranjana;  
I am called Gnanananda,  
For, I was there before  
The existence of jñana or lack of it;  
I am called Nirmala (untouched by waste),  
Since I had no body.  
While I was with Parashiva,  
Basava and other Sharana's offered Prasada,  
Installed Parashiva's image in me and  
Encouraged me not to be afraid of any thing,  
They initiated me as their fore-Sharana and  
They sent me to earth to complete  
The work which they started.  
I was named Siddalinga by Parashiva himself.  
Mahalinga Guru Shiva Siddeshwara Prabhuve.

While Siddalingeshwara was in the presence of Parashiva, Basavanna, Channabasavanna and Prabhudevaru, (Saints) sent him to earth as their fore Sharana to complete their work which they started in the Twelfth century. Siddalingeshwara is called Niranjana because he was ahead of Maya-Ranjana, Gnanananda because he was before Gnana (knowledge) and Nirmala because he had no body. Therefore he was pure untouched by any Kalmasha (impurities). Parashiva named him Siddalinga. Sidda means one who possesses the knowledge of his past. Siddalingeshwara was a

great admirer of Basava, Channabasavanna and Prabhudevaru. He admired as follows:

Acquired knowledge of devotion from Basavanna  
Knowledge of Shatsthala from Channabasavanna Learned  
Parashivathathva from Prabhudevaru  
Gave me vyragya  
It made me discard the worldly things  
Neelalochane unified me with the true Linga  
Akkamahadevi cut Maya's thread surrounded me  
Thus became Niranjana and I reached Nirvana state  
Received pure Shiva philosophy from Siddaramaiah  
Moligeya Marithande made me leave Kayaka  
Purified me from all Karmas  
Thus I become Veeramaheshwara  
Sharanas enlightned my senses to Linga senses  
Made me the happiest  
The Sharanas blessings, I became the blessed one  
Mahalinga Guru Shiva Siddeshwara Prabhuve.

Another translation of the above verse is as follows:

Prasada of:

Basavanna made me rich  
In the knowledge of devotion;  
Channabasavanna gave me  
Knowledge of Shatsthala;  
Prabhudevaru showed me Parashivathathwa  
That Parashiva and myself are one and same;  
Thus discarding the worldly things;  
Neelalochana united me with Linga;  
Akkamahadevi cut the thread of Maya;  
That surrounded me and gave me Nirvana state;  
Siddarama made me realize Shiva philosophy;

Father Molige Ayya ceased aspiration for Kayaka;  
Thus I became Veeramaheshwara;  
From Sharanas, won the desires of body;  
With Linga in my eyes,  
Gained everlasting happiness;  
With Sharanas blessings I became a Prasadi;  
Mahalinga Guru Shiva Siddeshwara Prabhuve.

Siddalingeshwara got Bhakti or devotion from Basavanna, Shatsthala philosophy from Channabasavanna, Vyragya or disassociation from Prabhudevaru, Akkamahadevi freed him from Maya. In fact, Siddalingeshwara credits his qualities to the twelfth century Sharanas.

About Basavanna, Siddalingeshwara writes:

The spirit which makes me speak;  
The spirit which makes me walk;  
The entire spirit that makes me  
Walk, talk, and other things is of Basava.

About Channabasavanna, Siddalingeshwara says the following:

A Sharana who has hidden  
Brahma, Vishnu, Rudra, Eswara,  
And Sadashiva within himself  
And He is truly the form of "Chith-Ananda".

And for Prabhudevaru, he says that: "He is the form of Mahamaheshwara."

For Siddalingeshwara, Basavanna, Channabasavanna and Prabhudevaru are the Guru, Linga and Jangama respectively. Guru, Linga and Jangama, in Veerashaivism, are the three forms of Parashiva. Linga is the symbol of Parashiva, while Guru and

Jangama bestow the Knowledge of Bhakti. Guru is a guide toward realizing oneself to enjoy Linga-Anga-Samarasya, or the eternal happiness. Basava is also known as Bakthi Bandari, the treasury of Devotion. Channa-basavanna, with his knowledge of Shatsthala is known as Shatsthala Siddanthi or the master of Shatsthala. Prabhudevaru is the Maheshwara himself in the Jangama form. Siddalingeshwara gives the highest respect to these three, Basava, Channabasavanna and Prabhudevaru.

Shasthala Siddantha has 21 Sthalas. Each of the Sthalas are described by a number of vachanas, The 21 Sthalas are:

Sthala	No of vacanas
1 Sarva Sunya Niralambha Sthala	7
2 Shunya Linga Sthala	5
3 Nihkahala Linga Sthala	11
4 Mahalinga Sthala	5
5 Anga-Lingodbhava Sthala	25
6 Panchamurthy Linga Sthala	11
7 Jagaduthpathi	5
8 Pinda Gnana Sthala	27
9 Samsara-Heya Sthala	51
10 Guru Karana Sthala	16
11 Linga Dharana Sthala	12
12 Basmha Dharana Sthala	9
13 Rudrakshi Sthala	3
14 Panchakshari Sthala	15
15 Baktha Sthala	52
16 Maheshwara Sthala	36
17 Prasadi Sthala	33
18 Pranalingi Sthala	110
19 Sharana Sthala	134
20 Ikya Sthala	110
21 Nirvaya Sthala	15
Total	692

There are nine vacanas that are not part of the sthalas making a total of 701 vachanas. The nine vachanas describe his lineage in the mata.

These 21 Sthalas constitute the Veerashaiva Shatsthala philosophy. The first three Sthalas explains Parashiva's existence before creation, and His forms. The next two Sthalas describes Parashiva, why he divided into two, the divine (the worshiped), and the devotee (the worshiper). The relationship between Jivathma (Person) and Parashiva is also described. Jagaduthpathi narrates creation and defines the world, and what it contains.

The seventh and eighth Sthala discuss the relationship between Linga and Anga (body), and the knowledge possessed by the unborn child. The ninth Sthala discusses about things that prevent body or Jivathma from seeking the eternal life. This Sthala also vividly narrates Maya or illusions of the world.

The next five Sthalas, describes the importance of Guru, Linga, Bhasma, Rudrakshi and Panchakshari mantra in seeking and in pursuing the goal of reaching the eternal life.

The next six sthalas, fifteen through twenty, are called the Shatsthala (shat means six and Sthalas means Parashiva philosophy). Shatsthala philosophy provides the knowledge about one's background before birth and after birth. It also provides knowledge about after death. The six Sthalas are: Bhakta, Maheshwara, Prasadi, Pranalingi, Sharana and Ikya. Shatsthala is the six states that the accomplisher goes through before reaching his final destination. It shows for Jivathma or Anga the way to become Linga. This final state is the unity of Anga with Linga. It is also known as Linga-Anga Samarasya. This state is the eternal bliss that all Anga craves to reach.

Each of these Sthalas is described by Siddalingeshwara in his vachanas. It is written in the Kannada language using simple vocabulary so that common people would be able to understand and practice them just by listening.

## 1. Sarva Shunya Niralambha Sthala

The first state in the Shatsthala philosophy is Sarva Sunya Niralambha Sthala. Sarva means everything, Shunya means emptiness or that which contains every thing and Niralambha Sthala is the state. This state is the most easiest to describe but extremely complicated to understand. Siddalingeswara explains this State as follows:

Before Earth, Ocean, Light,  
Before Air, Sky, Sun, Moon, and Spirit  
Before we could say me and You  
Before Names, Form, Creation

Alone were You  
Mahalinga Guru Siddeshwara Prabhuve.

Another form of the above:

Before Earth, Ocean, Light,  
Before Air, Sky, Sun, Moon and Spirit,  
Before the sayings I and You,  
Before Names, Form or Work,  
You were everything and there was nothing.  
Mahalinga Guru Siddeshwara Prabhuve.

Before earth, ocean, light, air, sky, sun, moon, and spirits, and before creation, before anything existed Parashiva was all alone. During this state, even the Parashiva philosophy was there as though it did not exist. Parashiva continued from this state reaching Shunya Linga Sthala.



## **2. Shunya Linga Sthala**

Parashiva who was in the state Sarva Shunya Niralambha Sthala reaching the Shunya became Shunya Linga Sthala. This states has been described by Siddalingeshwara as follows:

Before the force of Shiva  
The source of creation and distruction  
That could sustain or destroy even  
The five divine gods,  
Brahma, Vishnu, Rudra, Eswara, and Sadashiva  
Before Sath-Chith-Ananda,  
The reason for that Shiva force  
You were there as Shunya Linga  
Mahalinga Guru Siddeshwara Prabhuve.

Sath Chith Ananda is the mother of Shakti, the power source responsible for birth, death and life. It has the ability to destroy or to sustain even gods, Brahma, Vishnu, Rudra, Eshwara, and Sadashiva. This state reminds us that the power source was not existed. But the power was with Parashiva like a tree in a seed. Even the directions North, South, East or West, or the Earth, or the Sky, or the Sun, or the World was existing. While nothing existed, Parashiva was alone in the Shunya Linga Sthala.

## **3. Nihkala Linga Sthala**

While Parashiva was in the Shunya state, from his own accord he became Nihkala Linga. He did not have a father or a mother; name and denomination. This state is explained as follows:

Before Chith, Wisdom or Arrogance  
Before Manas, Knowledge and Bhava

You are the one with everything,  
With complete knowledge, Wisdom,  
Mahalinga Guru Siddeshwara Prabhuve

Before life, wisdom or any thing else existed, before knowledge, picture or mind and before the creation of everything known to us now, You (God) existed alone.

In the twelfth century, Allma Prabhu praised this state the following way:

No basis of the beginning,  
No temper, No tantrum  
No Shunya or the opposite  
Acharas not constructed,  
While there was nothing,  
Yet, Guheshwara You were there, alone,  
As though you are not.

Parashiva was the only one in the first three Sthalas: Sarva Shunya Linga Sthala, Shunya Linga Sthala, and Nihkahala Linga Sthala. Still there was nothing existed but all the wisdom, knowledge and everything we know and we do not know. They did not exist outside of Parashiva.

#### **4. Mahalinga Sthala**

This state is an important state because it is in this state Parashiva created all the things that we do know now and all the things that we do not know now. All the philosophies were also created in this state. However, like any creator, sculpture, or a carver, his work was not known. A sculpture's work will not be known until he finishes his work or sometime, till he completes his work to a certain stage. Similarly, the work of our creator, is known now, but we are not sure that we are witnessing his

completed work or partially completed work. The latter may be true because our every day inventions. His creation may not yet be completed.

In this state, Parashiva created the philosophy and its doctrines and things in this world, but kept them inside of its own womb. Then he assumed the shape of a circle thus becoming Mahalinga. Siddalinga Shivayogi describes this state as follows:

Knowledge, Chith evolved from Nihkalalinga state  
From Chith, alphabets "Ah, Ou and Ma" came  
Ah is Nada (Sound), Ou is Bindu (Dot)  
And Ma is Kale or radiance  
For these three, Chith is the mother  
With unity of these four comes Om  
Om is the radiant Linga in the shape of a circle  
That includes everything  
Mahalinga Guru Shiva Siddeshwara Prabhuve.

In this Sthala, Chith came about from Nihkala Linga. From Chith came Ah, Oh, and Ma. The unity of the four gave Om. Yet they were still with in the Maha Linga. Parashiva took the shape of a circle keeping everything that he created within himself.

## **5. Anga Lingodbhava Sthala**

Parashiva then became two: Linga and Anga. In this state, Linga acted as Upasya that which is worshiped and Anga as Upasaka, those who worship. The Chidbakthi of Parashiva also became two: Shakti and Bhakti. Shakti (Power) was close to Linga and Bhakti (Devotion) was close to Anga. Shakti is Pravruithi, that which comes down and Bhakti is Nirvruthi, that which goes up. Then Linga and Anga became six each. Similarly Shakti and Bhakti also became six. Anga is the Sharana, Linga is Shiva. However,

since they began as one, there is no difference between Linga and Sharana.

Like (warmth in) the sun rays and sun have no difference  
Like the moon and his kale (radiance) have no difference  
Like fire and its luster have no difference  
Like Aprathima Jyothi and Prakasha or brightness  
From the Jyothi in Mahalinga Jyothi evolved  
Sharana who came from Mahalinga  
Hence Sharana is no different from Linga.

Furthermore,

Like the ornament made of gold  
Takes the color of gold  
Sharana who came from Linga  
He cannot take any form but Linga.

In this Sthala, Parashiva who was previously in the Mahalinga Sthala, became two, Anga and Linga. Anga followed the path of devotion and Linga followed the path of Divine. Since Anga and Linga both came about from Parashiva, Veerashaiva philosophy emphasizes that the unity of Anga with Linga is the ultimate goal of persons who want to achieve eternal happiness. Veerashaiva philosophy calls the path of achieving this unity as Ling-Anga Samarasa. This final goal is also called Ikya or the unity of Anga and Linga.

## **6. Panchamurthy Linga Sthala**

Panchamurthy Linga Sthala came after Anga Lingodbhava Sthala where the Mahalinga divided into Anga and Linga. In this state, the Linga part of Mahalinga developed five faces outward and three inward faces. The three inward faces correspond to feelings, or thoughts, those aspects which are not evident from the outside. These three faces were Manassu or inward senses, Eyes

and Face. Moon from inward senses (Manassu), Sun from eyes, and Soul or Spirit from his face took birth. From the five outward faces, Earth (Pruthvi), Water (Appu), Fire (Theja), Air (Vayu), and Skies (Akasha) were born. From these eight faces the entire universe evolved.

The Sky, Air, Fire, Water and Earth are called the Panchabutha's. Each of these have unique qualities. Sky has sound (Shabdha). Air has sound and touch (Sparsha). Fire has sound, touch, and radiance (Kale). Water has sound, touch, radiance and liquidity (Rasa) and Earth has sound, touch, radiance, liquidity, and smell (Gandha). Sky has one quality. Air has two qualities including that of Sky. Fire has three qualities including of Sky and Air. Water has four qualities including that of Sky, Air and Fire. Finally, Earth has five qualities including of Sky, Air, Fire and Water. It is believed that the creation of these must be in that order. This is a sound argument because each creation contains the qualities of the previous objects. (Siddapparadya TG Shaktivisistadwaita Dharshana, Panchacharya Press, Mysor, 1963.)

The stage is set for the creation of the Universe. This is called Jagaduthpathi. Jagaduthpathi, Jaga means universe and Uthpathi means creation, means creation of the universe. Siddalingeshwara describes the creation of the universe as follows:

Mahalinga containing Sachhidananda and every thing  
Including Shiva philosophy  
And was in the shape of a circle.  
From the center of Mahalinga,  
Like a tree that comes from a seed  
Emerged Sadashiva,  
With five faces, ten shoulders  
Ten eyes, two feet, soul.  
From Sadashiva's five faces came  
Sky, Air, Fire, Ocean, and Earth;

Moon came from his Manassu (inward senses)  
Sun came from his eyes  
Soul came from his peaceful face.  
From eight parts of Sadashiva  
Evolved the Universe.

Siddalingeshwara defines Universe as follows:

Universe means the four directions  
North, South, East and West  
Seven oceans, Seven Islands, Seven Mountains, and  
Every thing in between is the Universe.  
This is what was created..  
Mahalinga Guru Shiva Siddeshwara Prabhuve.

Basava, Channabasavanna, and Prabhudevaru, the 12 Th. century saints of Veerashaivism, also wrote about creation. Prabhudevaru's views differs from the others in that he contends that Brahma was the one responsible for creation. He wrote:

From Parashiva came Sadashiva  
From Sadashiva came Shiva  
From Shiva came Rudra  
From Rudra came Vishnu  
From Vishnu came Brahma  
And the Universe was created by Brahma.

According to Siddalingeshwara, though, creation of the universe came about from Panchamurthy Linga Sthala. Basava, Vachanas of Basava, Channabasavanna, and Akkamahadevi support Siddalingeshwara. But Prabhudevaru differs somewhat, by giving credit to Brahma. Mr Puranika suggests accepting Siddalingeshwara's explanation rather than that of Prabhudevaru. In either case, creation first originated from Parashiva.

Siddalingeshwara further describes that sky, air, fire, water and earth, from each of these gave to other things like Manassu, knowledge, soul, several forms of air, several forms of fire, several forms of touch and feelings. All as part of Jagaduthpathi or the creation of this world.

## **7. Pinda Sthala**

Piṇḍa is fetus, not just fetus but living. In order for the fetus to live it needs the soul. This state explains the relation between the Piṇḍa and the soul.

The body includes five elements, earth, water, fire, air and sky. These five elements are only portions of the larger earth, water, fire, air and sky, and are called Panchbuthas. The soul is an occupant of the body. The two together, body and soul, are collectively called Piṇḍa. Either body or the soul can exist by itself. The soul which is a form of Shiva, by His order, is in the center surrounded by the body. The soul hides in the body like a tree is hidden in the seed. Likewise the Shiva philosophy hides in the soul

Siddalingeshwara explains the presence of soul in the body the following way:

Like fire is hidden in wooden sticks  
Like ghee is hidden in milk  
Like oil hidden in seeds  
Like life is hidden in water  
Like image is hidden in mirror  
The radiant of Athma (soul) is hidden in everything.  
Power is hidden in Shiva  
Alphabets are hidden in sentence  
Likewise God is hidden in world.  
Like a tree in seed  
Soul is hidden in Piṇḍa

Prabhudevaru(Allama Prabhu) describes the presence of soul as follows:

Like the lightening hidden at the edge of the earth  
Like the light hidden at the edge of the eyes  
Atma is hidden in the body.

The body which is made up of Panchbuthas is the abode for the soul. The soul is in the body like the image in a mirror, like the ghee in milk, oil in seeds. It is not easy to see the soul but with work and determination it is possible to experience the existance of Parashiva in the body.

## **8. Pinda Gnana Sthala**

Pinda is the living fetus, and Gnana is the knowledge. Pinda Gnana means the knowledge possessed by the fetus.

In this state Siddalingeshwara explains the knowledge possessed by the Pinḍa. Before birth, Pinḍa has the knowledge of Parashiva and his philosophy. But the knowledge is lost after birth because of illusions, the power of Maya.

Siddalingeshwara describes the radiance possessed by the Pinda Gnana as follows:

Radiance of Pinda Gnana  
Exceeds every sentence  
Exceeds every soul  
Exceeds every knowledge  
It (refers to Pinda Gnana) is the one  
Which can show Parashiva.

The radiance of Pinda Gnana exceeds all praises and is the only one which can show Parashiva. This knowledge is hidden in every Pinda. Recognition of this fact by Anga or Body makes him aware of his true identity, that is, he is part of Shiva. This



realization makes him to relinquish the world of Maya (Illusion) that surrounds him. It also helps to direct his attention towards Parashiva and to seek eternal bliss through Linga Anga Samarasya.

## **9. Samsaraheya Sthala**

Samsara generally means family. However the broad meaning of Samsara is attachment to worldly things. Likes and dislikes, love and hate, affinity to collect and discard. These are all part of Samsara. This attachment to materialistic world is due to Māya (Illusion) which influence and lure humans away from Paraśiva.

Siddalingeshwara says that it is difficult to free from the clutches of Māya. With Maya, the body is more apt towards worldly things which provide materialistic happiness. Thus, Maya prevents Anga to learn the truth that Anga is part of Parashiva. Maya by surrounding Anga creates illusions from birth to death, so it can lure Anga from knowing its true identity. Māye makes us forget about eternal happiness with Parashiva. Siddalingeshwara, who was in existence before Maya, acknowledges the difficulties in conquering the illusions of Maya. He describes those who are in the clutches of Maya as follows:

Why speak of Shiva to those with greed?  
Why speak of Linga and  
Anga happiness to those disfigured?  
Why speak of Mahadeva  
To those in the clutches of Maya?  
Why speak of eternal happiness or Moksha to  
Those with affinity towards family?  
Let go, Let go,  
Mahalinga Guru Shiva Siddeshwara Prabhuve.

Siddalingeshwara repeatedly describes the power of Maya the following way:

Maya troubled, Aja, Hari, Sura, Manu saint  
Maya created lots of illusions among sacred ladies  
Maya has stepped on the chest of Yathi's  
Maya has chewed all the customs  
By keeping in birth and death pots  
Mahalinga Shiva Siddeshwara Prabhuve  
Maya has shouted after killing non-Sharanas.

Siddalingeshwara suggests the path to overcome the influence of Maya is through Shiva's prayer. This is the only way to escape Maya. Shiva's prayer is the only solution which destroys all illusions like clearing the dust on the mirror which makes us to recognize ourself clearly.

Siddalingeshwara recognizes the power of Maya and the difficulties for Anga to let go the love of family and other materialistic things as follows:

Failed to remember you,  
Thinking constantly  
About wealth, women, and property  
Failed to work for you,  
Making efforts towards Samsara(Family)  
Failed to divert senses towards you,  
Deeply immersed in worldly affairs  
Failed to erase illusions,  
By not picturing and not thinking of you  
Failed to see path of salvation,  
Because of relation with Samsara  
Have become unwise by wearing out in Samsara  
Bless me with the Shiva philosophy  
Please make me free

From all the bondage of this world  
Mahalinga Guru Shiva Siddeshwara Prabhuve.

Siddalingeshwara repents that he too had difficulty to let go the sansara and all the materialistic things of the world. In doing so he has forgotten the true path leading to Parashiva. He pleads for freedom from the worldly things and to be blessed with the knowledge of Parashiva and his Philosophy.

Channabasava describes the difficulties in escaping from the materialistic world as follows:

Like a sparrow that thinks  
Someone else's house as its own  
Thinking of land, wealth and young women  
As theirs and mine  
Dying is the soul with heaviness of these  
Not learning that creator is Kudala Chennasangaiah

A sparrow thinks of the house that belongs to some one else as its own. Similarly, Anga craves for wealth, women and property. By craving these materialistic things of the world, Anga is wasting its time not realizing that they were created by Parashiva. Thus, they all belong to him. Like the Sparrow, Anga is saying they are mine when in fact they belong to some one else.

Siddalingeshwara says that only way for those who are tangled in the web of Samsara (family) is through knowledge. He describes it the following way:

Eating a tasty dinner  
Resting on laps of young women  
Does not end the body's pain.  
Poison is her embrace  
Feelingless kisses,  
Remembering them is ignorance.

Simple looks, sweet words are like a dagger  
Memory lacks knowledge of it's enemy  
Creates illusion of destruction of enemy  
Learn that saṁsāra is the enemy  
Live, by not enjoying saṁsāra,  
But by eating its essence of knowledge.  
Mahalinga Guru Śiva Siddēśvara Prabhuve.

Siddalingeshwara says that Sansara is the web of Maya and it is a thorny road towards Parashiva. He suggests through the essence of knowledge that Sansara provides one must find the eternal happiness.

## **10. Gurukarana Sthala**

In this State, Siddalingeshwara explains the role of Guru and his powers. Karana means grace, blessings. Gurukarana means the grace or blessings of Guru. Sharana, who receives enlightenment from his Guru emerges out of the Maya's circle of illusions. The Guru is the one who elevates him from all his impurities so he can find knowledge about himself. A Gnany (person with knowledge) is a person enlightened by Guru's blessings. The Guru shows such a person the identity of the Soul and puts the Mahalinga to his palm. By doing these, the Guru bestows the Linga relation to his body. The pupil who receives the teaching or Upadesha of Guru is truly a blessed one (Dhanyavagu).

Person has engulfed by lack of knowledge  
Person has blinded by lack of knowledge  
Person who opens my eyes to the path of Shiva  
For he is Guru, to whom I bow  
Mahalinga Guru Shiva Siddeshwara Prabhuve

Siddalingeshwara says that Anga can regain the lost sight of path of Parashiva and the wisdom to attain is through the blessings of Guru. Guru showers the eyes with the ointment of knowledge, and shows him the way of Shiva's path.

In Veerashaiva religion Guru occupies unique, high and solemn place. Siddalingeshwara says about Guru:

Guru is the Lord Mahadeva,  
Guru is Linga, Jangama  
Guru is the three faces of Parashiva

Guru is the Lord Mahadeva, Linga and Jangama. He is the three faces of Parashiva.

Basaveshwara says about Guru:

To learn the path of Shiva,  
Guru comes first.

As per Basavaṇṇa, every person has to go through Guru to learn Shiva's path.

Channabasavanna says about Guru:

With Guru's grace, free from Maya  
With Guru's grace, free from forgetness  
With Guru's grace, free from the world  
Kudala Chenna Sangama Deva,  
With Guru's grace,  
Free from all acquired impurities.

With the grace of Guru, one can be free from Maya, free from the affinity to worldly things, and free from all acquired impurities. These are the qualities required for reaching Parashiva or the eternal bliss.

Allama Prabhu says about Guru as "Holding Guru's feet, can see that can't be seen"

Holding Guru's feet signifies total submission to Guru. Then the pupil can see that which cannot be seen by naked eye.

Siddalingeshwara further credit Guru is the one who guides his pupil in the path of eternity. He describes it the following way:

Having lost sight of the goal this way  
The sight is the ointment of wisdom  
That Guru puts on my eyes  
Shows the path of Shiva  
Guru is the life of pupil  
Pupil is the life of Guru

Siddalingeshwara says that when every thing is lost Guru is the one who leads his pupil to the path of righteousness. By applying the ointment to the pupil's sight Guru will make him achieve his goal. Guru has been praised by Sharanas and Sharanes. Guru occupies unique position in the Veerashaiva religion. His grace and blessings are essential for learning the knowledge of Parashiva, to escape from the clutches of Maya, and to see the way of achieving the Linga-Anga Samarasya.

## **11. Lingadharana Sthala**

Linga is the symbol of Shiva and Dharana means wearing. Lingadharana means wearing Linga on the body. Linga is not an ordinary symbol. It is the radiance hidden in every Anga which has been transformed by Guru to Linga. It is called the Isthalinga. Isthalinga Dharana is performed and naming of the child both are done at the same time. In some instances the ceremony is performed even before the birth of the child. Performing Linga Dharana, Guru is bringing the relationship between the Anga and Linga which was lost by birth. This ceremony, generally, takes

place on the seventh, or eight day from birth of a child. Isthalinga is worshiped by the family till the child reaches age eleven. At age eleven, the Guru explains the Isthalinga, shows the proper way of performing Pooja, and instructs the Panchakshari mantra. Thus the Guru implants Bhakti in the child and shows the path for eternal happiness. From that day onwards, Isthalinga is worn on the body, close to the soul, performs Linga Pooja twice daily, morning before breakfast and evening before supper, as per the instruction of Guru. Thus Guru is the one by giving Linga makes Anga close to Linga and puts the seed of Bhakti. Guru as Jangama, helps through out his life to make his devotion to grow. Devotion is the first step in finding oneself and it is the road to eternal life.

Siddalingeshwara describes Lingadharana Sthala as follows:

The divine ray which is hidden in life  
Changing that into the image of Shiva  
Placing in the palm by Guru  
Leaving Linga even for a fraction of a second  
Becomes intolerable for the holder  
Linga is husband  
Linga is wife  
Linga has hidden the entire world  
From it is the world creation and existence  
By removing the previous support of body  
By placing the Linga relationship  
Guru, makes the body, Linga  
Wearing Linga over the body  
By worshiping Linga  
The body becomes the Linga  
And body's work becomes Linga's work

Guru by giving Linga to Anga, once again brings the two together. Also Guru is the one who shows the Anga, the path of salvation and teaches him the Bhakti way to achieve the union of Anga with Linga.

Wear Linga with clean mind  
Wear Linga with clean Soul  
Worship Linga with clean mind, soul and His image  
Linga is Parabramma, the Master  
Who gives everything  
Wearing Linga is essential  
No immortality to those who don't wear;  
And no Linga-Anga relationship either

Linga should be worn by persons with clean body, both outside and inside. Outside cleanliness is not taking bath, wearing clean clothes, but it is through Achara's. Inward cleanliness is difficult to achieve but not impossible. Guru teaches ways of achieving the purity inwards and outwards. Linga worship with purity of body and thoughts leads to eternal life.

Allama Prabhu says about Linga Pooja the following way:

Why think of a cow?  
When you are in the middle of ocean of milk.  
Why think of salvation?  
When you are living with Parashiva.  
Having Linga in Palm  
Why think of anything else?  
Say Guheshwara.

Having milk, one does not need cows, being with Parashiva, one should not think of salvation. Nothing else matters to Anga when Linga in its Palms.

## **12. Bhasmadharana Sthala**

(Wearing of Sacred Ash or Vibhuthi)

Bhasma is the sacred Ash, and Dharana is wearing. Bhasmadharana is wearing of sacred ash on the Body. There are four types of Bhasma, Kalpa, Anukalpa, Upakalpa, and Akalpa. This classification is made based on its preparation. Kalpa Bhasma is the best Vibhuthi for Linga Pooje. The other forms of Vibhuthi are considered of lesser quality because of differences in finding the



materials required for the preparation. Vibhuthi is ash, it will not contain any foreign bodies or any living matter. As such it is considered superior to water.

Siddalingeswara explains the process of Bhasmadharana as follows:

By wearing on all parts of body  
Frees all impurities that body is entangled

As such

For every step, wearing Bhasma, cleanse myself  
Kills by stepping and erasing  
The birth and death entanglements  
Mahalinga Guru Shiva Siddeshwara Prabhuve

Wearing Vibhuthi on all parts of the body not only cleanses, but it also removes all the entanglements of the body from birth and from death. Maya's illusions have no effect on the body which has Vibhuthi. Wearing of Vibhuthi is a symbol signifies detachment from the materialistic world.

Further Siddalingeshwara praises Vibhuthi as

Bathing in Vibhuthi is  
Superior to numerous baths in Ganga (water)  
Bathing in Vibhuthi is  
Superior to numerous bathing of mantra's  
By wearing Vibhuthi, one becomes purified  
In fact he is the image of God.

Since Vibhuthi is made from Ashes, it contains no foreign body. As such bathing in Vibhuthi is superior to bathing in Water or chanting mantra's.

Akkamahadevi writes about Vibhuthi as follows:

Vibhuthi is good to people  
It enhances the light of Bakthi for the divine  
Wear Vibhuthi with acceptance

Akkamahadevi suggests wearing of Vibhuthi. It enhances the Bhakti towards the divine and urges to wear it.

Basava says that "Vibhuthi is beautiful for Sharana's forehead" and Channabasavanna says:

"Vibhuthi is my family god; Vibhuthi is my entire Sarvasiddhi and sarvasadhana".

### **13. Rudrakshi Sthala**

Rudrakshi as the name refers to Rudra. Rudra is a different form of Shiva. When Rudra opened his third eye to destroy Tripura, a demon who was giving trouble to people, water poured from Rudra's eyes. The tree that grew with this water is called the Rudrakshi tree. The seed from the Rudrakshi tree is Rudrakshi. One who wears Rudrakshi is considered as Rudra.

Siddalingeswara explains importance of Rudrakshi as follows:

Bakthi is the thread

Salvation is the path

From these make the garland of Rudrakshi

Wearing such garland

Becomes Sadyonumuktha

Mahalinga Guru Shiva Siddeshwara Prabhuve

Wearing of Rudrakshi made from the thread of devotion in the salvation path makes the body to be eternal all the time.

Rudrakshi is important for Baktha for the worship of Linga. Rudrakshi is considered Shiva's ornaments. Wearing Rudrakshi makes Anga close to Shiva.

### **14. Panchakshari Sthala**

Pancha means five and Akshara means letters. Panchakshari means five letter word which is "Na Ma Shi Va Ya." This is the mantra. Its importance in the worship of Linga is explained in this Sthala.

Wearing Vibhuthi and Rudrakshi, the devotee prays Linga with Panchakshari mantra. Of all the mantras, words of prayer,

Panchakshari mantra is the best. Panchakshari mantra is superior to all mantras. It is called the Guru of all other mantra's. By Praying with Panchakshari mantra, one can achieve eternal bliss.

Siddalingeshwara says the following about the Panchakshari mantra:

For me there is no god but Shiva

There is no mantra but Shiva mantra

As such

Om Na Ma Shi Va Ya, Om Na Ma Shi Va Ya

Are the only words of my prayer

Mahalinga Guru Shiva Siddeshwara Prabhuve

Siddalingeshwara further writes

Vibhuthi in the forehead

Rudrakshi in the neck

Shivamantra on the face

Linga on the body

Such a devotee of Shiva

Is in fact Shiva

Mahalinga Guru Shiva Siddeshwara Prabhuve.

A devotee who wears Vibhuthi in his forehead, Rudrakshi in his neck, Ling on his body and uttering the Panchakshari mantra in his mouth is in fact Shiva himself, so says Siddalingeshwara.

## Shatsthala

Shatsthala (Shat means six and Sthala means state) means six states before eternal life, or Linga-Anga Samarasya. They are Bhakta, Mahesha, Prasadi, Pranalingi, Sharana and Ikya Sthalas. Before studying Shatsthala, it is necessary to understand the role of Asthavarana, Panchacharas and Sapthacharas.

Asthavarana are the eight things (Astha means eight and Avarana means surrounded). They are Guru, Linga, Jangama, Bhasma, Rudrakshi, Mantra, Padodaka, and Prasada. Bhavi, a person, to become a Bhakta or devotee of Shiva, should receive the grace of Guru and receive the Linga from him. A Bhakta should also receive instructions to become a Sadaka, an accomplisher. Following these, a Bhakta should make his work as Linga's work and he should offer his food to the Linga before eating it. He should make Asthavarana a part of his daily routines.

A Bhakta, to become a successful accomplisher, should be pure from impurities both inside and outside. His actions should reflect purity every day. Outside purity comes from adopting Panchacharas. Pancha means five, Achara means his routines. Panchacharas are Lingachara, Sadhachara, Shivachara, Ganachara, and Bruthyachara. Channabasavanna, defines Panchacharas the following way:

Lingachara is the worship of Linga given by the Guru. One should restrain from worshipping of other Gods. Sadhachara is to lead a simple life upholding truth, engage in Kayaka or work for living, and helping others. Shivachara is the belief that all things belong to Shiva. Therefore persons should submit things to Shiva or its equivalent. Ganachara is to protect Asthavarana from exploitation from outside forces and external attacks. Lastly, Bruthyachara is for a Bhakta to submit himself to those who are practicing Shatsthala, and to join them in their work.

Sapthachara are essential for a Bhakta to purify himself inwardly. Saptha means seven and they are Kriachara, Jnanachara,

Bhavachara, Sathyachara, Nithyachara, Dharmachara, and Sarvachara. A Bhakta in his work, knowledge, postures, truth, and sayings should follow the Saphthacharas. Following Saphthacharas will purify his thoughts.

Channabasavanna describes persons in **teach** of the six Shatsthal's as follows:

Baktha shall have no desires  
For wealth and property.  
Maheshwarshall have no desires  
For money not earned.  
Prasdi shall have no desire except for prasada.  
Pranalingi considers equally sorrows and happiness.  
And he concentrates only in Linga.  
Sharana does not differentiate  
Between himself and his master.  
Ikya blends like a field blends in a field.  
These states will not come to those  
From things or deed done in past.  
They are for those  
Who do Sadhane (accomplishments).

Past deeds will not put a person in the Shatsthala states.  
Only a Sadaka can achieve and be successful in attaining the Shatsthala state.

A true Baktha is the one who mixes with the six Lingas in each of the six States, Yet he stays as though he did not mix. Siddalingeshwara expresses the above the following way.

First they say, they became a Baktha (Devotee)  
Second they say they became a Maheshwara (God)  
Third they say they became Prasadi  
Forth they say they became Pranalingi  
Fifth they say they became Sharana  
Sixth they say became Ikya  
Then they say they reached Niravaya state.  
This is not true knowledge of Shatsthala

In every state, if they can be aloof  
After mixing with the Linga of that state  
He is the one  
I call him as the SadBhakta ( a Bhakta all times)  
Mahalinga Guru Shiva Siddeshwara Prabhuve.

Shatsthala accomplishments require for a Bhakta to follow the path of Astavarnas, Panchacharas and Sapthachras. Shatsthala philosophy is the philosophy of Shiva. The goal of this philosophy is to find God in everyday life. Furthermore this philosophy states that a Bhakta who accomplishes his goal is greater than Parashiva Himself. In the final state, the Bhakta becomes Shiva and Shiva becomes the Bhakta; Linga becomes Anga and Anga becomes Linga; Pashu becomes Pathi and Pathi becomes Pashu. Things become Prasada and God becomes Bhakta. This is what Linga-Anga Samarsya or the merging of Anga with Linga means.

Parashiva in Anga Lingodbhava Sthala became Linga and Anga. Linga became the devine and Anga followed the Bhakti's path. Linga and its associated Shakti each took six forms. The six forms of Linga are: Acharalinga, Gurulinga, Shivalinga, Jangamalinga, Prasadalinga and Mahalinga and the six forms of Shakti are: Kriyashakti (Work), Gnanashakti (Knowledge), Ichhashakti (Desire), Adhishakti, Parashakti, and Chichshakti. Similarly, Anga and its associated Bhakti also took six forms each. The six forms of Anga are: Prithvanga (Earth), Jalanga (Water), Angnianga (Fire), Vayuangang (Air), Akashanga (Sky), and Athmanga (Soul) and the six forms of Bhakti are: Shraddabhakti, Nistebhakti, Avadanabhakti, Anubhavabhakti, Anandabhakti and Samarasabhakti.

In order to unite the forms of Linga and Anga and their associated Shakti and Bhakti, the devotee should worship the six Linga forms in each of the six Sthalas (Bhakti, Maheshwara, Prasadi, Pranalingi, Sharana and Ikya). In each state, he will worship using the six types of Bhakti which are associated with the six forms of Shakti. He will be using the six substances, Gandha

(Sandlepaste), Rasa (Water), Rupa (Form), Sparsha (Touch), Shabda (Noice), and Trupti (Satisfaction). Also he offers them by six types of palms, namely, Suchitha, Subuddi, Nirankara, Sumano, Sugnana and Sadbhava hasthas( palms) through his six sence organs; Nose, Toungue, Eye, Skin, Ear, and Manassu (Inner senses). The unity oh his Bhakti with its associated Shakti becomes Linga. Then the devotee's work becomes Linga's work. Things that were offered to the Linga become Prasada. The unity achieved is the Linga-Anga Samarasya.

## **15. Bhakta Sthala (Becoming a devotee)**

Bakthi means devotion and Bhakta is a devotional person. Siddalingeshwara explains the qualities of a devotee. How and why to become devotee? and Who will help in becoming a devotee?.

Pinda Gnana states that Anga after separating from Linga remembers that Anga is part of the Devine. However, this knoledge of Pinda is lost due to the power of Maya. Anga is like a seed which has all the qualities to become a tree but it cannot sprout and grow to be a tree. Seed to become a tree need's assistance in the form of planting, watering and nurturing. For Bhakti to sprout, it has to be planted Guru is the one who implant devotion first by giving Linga to Anga, then instructing Anga the secrets of Astavarna, Panchacharas and Sapthacharas. Guru, also teaches ways to seek the eternal life through worship of Linga. Guru as Jangama follows the growth of devotion in Anga and nurture it to grow and reach its full potentials.

Bhakta state is not easy to accomplish. Mere wearing of Linga, or its worship will not make a person a Devotee or a Bhakta. To become a Bhakta, one should perform divine duties, realize Parashiva as the source of all creation, including Jeeva as part of Shiva himself. The person has to leave the bondage between himself and that surrounds Jeeva or Athman to realize the ultimate.

He should obtain Linga from Guru and he should wear it close to Jeeva or Athman. Perform Linga pooja wearing Basma on his forehead, Rudrakshi in his neck, uttering Panchakshari mantra, and with permanent impression that Linga is the master. The grace of Guru will help him to be free from the bondage of life, making him to live in the world of Linga. With these qualities a Bhavi (Human) will be transformed to a Bhakta.

One who walks through Sadhacharas,  
One who has immense devotion in Shiva;  
One who bestows himself to Shiva;  
One who follows the Bruthyachara;  
And tenets equally the Linga and Jangama;  
He is the one a Bhakta.

Mahalinga Guru Shiva Siddeshwara Prabhuve.

Bhakta should follow Sadhacharas, that is, he should lead a simple life, he should have a lot of devotion to Shiva. A Bhakta should treat Linga and Jangama equally.

Basava says "Bakthi Priya Kudala Sangamadeva". Lord is a lover of Bakthi. There are many stories how humans have achieved the grace and blessings of God through their intense devotion. Siddalingeshwara suggests the following for achieving the grace:

Bathing in millions of sacred water;  
Doing billions and billions of  
Japa, prayer, silence or Homa (offering to fire god);  
Circling the world 120 times;  
Visiting the sacred places like  
Kashi, Kedara, Srishaila, or Sringeri  
Will not be with Shiva's grace, These are illusions.  
With Gurus grace, the Linga on the Palm,  
Holding the wondering thoughts  
Near the feet of the Linga through prayer,  
Then Shiva will be there.  
This is certain and all else is false.  
Mahalinga Guru Shiva Siddeshwara Prabhuve.



God is a lover of bakthi. As such, pilgrimage to holy places, or bathing in holy waters, or conducting Japa and Homa will not please him. During the Linga all wondering thoughts should be at the feet of Linga.

Bakthi state is the precursor to all other states. Without Bakthi one cannot attain other states. It is like learning to read and write before becoming a poet, scientist, doctor. To become a Bhakta, a person must receive Linga from Guru with his blessings. The Guru should also teach him the Shadakshary mantra and its use in Linga worship.

## **16. Maheshwara Sthala**

Bhakta becomes Maheshwara through the ripening of his activities. He performs his worship of his Linga more admiringly. His knowledge becomes wisdom. With this wisdom he offers everything to his Linga and thus making his offerings Prasada. His powers of wisdom and the power of his routine performance of Linga pooja (Niste) unite and they will become Linga. In this state, Anga, Linga, Guru Linga, Devotion, Wisdom, Strength, Power of Knowledge will radiate in him.

The qualities of a Maheshwara is explained as follows:

Maheshwara is free from doing bad works,  
From doing Himse (treachery) to others (Parahimse)  
Do not expect money that is not earned,  
Do not seek pleasure from other women,  
Do not listen to abuses of others,  
But, with great devotion,  
Admiration and purity performs Linga pooja

Maheshwara is a Sadhachari. That is, he has no desire for material things that is not earned by him through Kayaka. Do not listens to remarks of others, do not contribute for harsh treatment of others, but immerse himself with devotion to Linga pooja. To

reach the Maheshwara state is difficult. Siddalingeshwara describes the difficulties in achieving this Sthala as follows:

No end to problems  
No end to anger, to lust, even when they are burnt  
Not learned the secret plots of Asthamadas  
Why speak to end of vast level ground?  
See! It is very difficult,  
Without removing the cover of senses  
Without obtaining the knowledge  
Without disturbing the eye  
Without disturbing the desires of senses  
Without ridding the lust  
What can I say?  
About the difficulties of those looking at Linga  
Without leaving the past  
Without retiring the greed  
What can I say?  
About the person thinking of Purity  
Mahalinga Guru Shiva Siddeshwara Prabhuve

Problems in getting rid of ambitions, lust, greed and past glory is very difficult. Thinking past glories how can a person be pure? asks Siddalingeshwara.

Maheshwara is a Sadachari. He does not want money that is not earned. He has no lust or abuse others nor lie. He only worships Linga. He has determination to reach his goals through acceptable means and cares for other beings. In so doing, Maheshwara leads a simple life.

## **17. Prasadi Sthala**

The Bhakta who reached the Maheshwara Sthala by worshipping the Linga given to him by Guru, by the grace of Shiva receives Shiva Prasada . With this Prasada he will become a Prasadi.

Siddalingeshwara describes this Sthala as follows:

By the grace of Linga  
Making strong every organ  
Holding his wondering thoughts in Linga  
Eating only what is offered to Linga  
Himself offering every thing,  
That which he sees and touches to Linga  
Learning about them and offering to Linga  
Living with that Prasada is  
The Prasada Sthala  
Mahalinga Guru Shiva Siddeshwara Prabhuve

A person in this state solidify all his organs towards worshiping of Linga. He eats only that is offered to Linga and he does not crave for things on his own.

Siddalingeshwara explains quality of Prasadi as follows:

Purity in his talk, work and deeds  
Offering his body to his Linga with all grace  
Prasadi receives Prasada  
If not, Pretending Bhavi he is  
Mahalinga Guru Shiva Siddeshwara Prabhuve.

Prasadi is pure in his talk, work and deeds and he eats and drinks only things offered to Linga. Pretending Bhavi do not follow these.

Channabasavanna describes Prasadi the following way:

That which comes by craving is for the body  
That which comes without is for Linga  
Feeding body is useless  
Feeding Linga is Prasada  
Aspiration is for body  
Opposite is vyragya  
Eating without wanting and asking  
Kudala Channasanga,  
Call him as Your Sharana.

Craving for food is for body's sake. Food which comes without craving is for Linga and that food is Prasada. Eating Prasada is divine and leads to vyragya. Vyragya is the freedom from Maya.

## **18. Pranalingi Sthala**

Prasadi, as his devotion towards Shiva intensifies, he becomes a Pranalingi. In this state his Bhakti unites with associated Shakti. From this unity, he will loose support for all his pillars of his soul. In this sthala, his Manassu or thoughts becomes divine, all his senses becomes Linga senses and his touch becomes prasada.

Siddalingeshwara describes this Sthala as follows:

Good characters are Linga  
Bad characters are not Linga  
Looks equally,  
Happiness and sorrow  
Friends and foes  
Praise and blame  
Fun and seriousness  
Discard the above and his past  
Remembering the relation of Linga  
Linga becomes everything  
This is Pranalingi Sthala  
Maheshwara Guru Shiva Siddeshwara Prabhuve.

Pranalingi is the one who considers every thing, happiness and sorrow, friends and foes, praise and blame equally alike. He concentrates with Linga in every thing and every aspect of his life.

Prabhudevaru describes Pranalingi as follows:

Linga is Soul; Soul is Linga  
Linga has become Linga-Anga  
In Guheshwara Linga,

All souls become Linga's Property  
See Channabasavanna.

According to Prabhudevuru, Soul, Anga and everything is the property of Linga. Pranalingi is also the property of Linga.

Siddalingeshwara further describes this Sthala:

Not knowing the relation of Anga and Linga

What good will be to make Tapas (prayer)?

What good to have air as food?

What good to eat only dried leaves?

What good to stay in caves?

Their Anga will not relate to Linga

Their inner senses do not recognize

Without this cannot recognize Athmalinga

Pranalingi is the one who learns

The relation of Anga and Linga.

Living on water

Living in Forest

Living in Mountains

Living in Caves

Being afraid of senses

Eating leaves and roots

Are these persons equal to

Those related to Linga and Parashiva?

As such, Sharanas leaves all things

Related to body senses,

They abode with Linga

Looking inside of Linga

Mahalinga Guru Shiva Siddeshwara Prabhuve

To please God, persons do Tapas (Pray), or pray by not eating, or pray but eat only dried leaves, or pray staying in caves. They think that this type of praying will please God. But these methods will not relate their Anga to Linga. Siddalingeshwara asks, what good to do prayer by not learning the true relationship between Anga and Linga?. One who learns about this relation is

Pranalingi. In this Sthala Pranalingi depends on Linga but not on Anga.

## **19. Sharana Sthala**

Pranalingi becomes a Sharana when his Anubhaavabhakti becomes Anandabhakti. In this state, his Anubha-avabhakti and its associated Shakti called Parashakti unite to form the Linga.

Siddalingeshwara Shivayogi describes Sharana status as follows:

Linga is husband, wife he is,  
Leaving everything else  
Leaving his senses,  
Learning about Him (Parashiva)  
Having His image with in himself  
With equal friendship, not leaving Him  
Call it Sharana Sthala  
Mahalinga Guru Shiva Siddeshwara Prabhuve.

Sharana is the wife and Linga is his husband, nothing else matters to him. He has his image with him and has friendship with him, does not wish to separate from him.

"Learn is to become Sharana  
and forget is to become human, ..."

Learning to become a Sharana is divine and the opposite is human.

Channabasavanna describes Sharana Sthala as follows:

Sharana's walk is of Linga  
Sharana's talk is of Linga  
Sharana's content is of Linga  
Linga is Sharana  
Sharana is Linga  
Because of this, Kudala Chennasangaiah  
Your Sharana is all Linga.

Every aspects of Sharana including his walk, his talk , his every act is of Linga. There is no difference between Linga and Sharana.

Basavanna says that "when Sharana of Kudala Sangama talks with love, Linga can be seen"

Siddalingeshwara describes chariness as:

Sharana is not Dwaithi nor is Adwaithi

Chith came from Parashiva philosophy

Sharana is the pieces of Chith

Whole is Linga

The relation between Linga and Sharana

Neither Dwaitha nor Adwaitha

Mahalinga Guru Shiva Siddeshwara Prabhuve

Sharana is not an Adwaithi nor a Dwaithi. Adwaitha philosophy is due to Shakaracharya which says that God is true and every thing else is illusion. Dwaitha philosophy is due to Madwacharya which says God is true and I am also true. Chit and Anga are both part of Parashiva which makes the union of these two is Linga.

Siddalingeshwara describes Jangama as follows:

Shaving head will not make one a Sharana

Wearing saffaron clothes,

Wearing Bhasma and Rudrakshi,

They will not make one a Jangama.

Let me tell you who is Jangama

Jangama is:

Nissangi, Nirabhari, Nissima, Nirupadika,

Nirdhehiimaiah, Nirmala, Nithya

Nirupama, Nirguna, Niradhara, Niralambha,

Sarvadhara, Sadha Anandhi ye Jangamadevanaiah. ...

Mahalinga Guru Shiva Siddeshwara Prabhuve.

Shaving head, wearing a saffaron cloth or wearing Bhasma and/or Rudrakshi will not make a person Jangama. Jangama is a: Nissangi- one who likes people but unattached; Nirabhari- one who

is not a burden to his community; Nissima- one with strength; Nirupadikha, one who guides; Nirdhehimaiah- one without a body meaning the presence is not recognised; Nirmala- unattached by the worldly impurities. Jangama is a dynamic person (Nitya - always) always available to guide towards the path of salvation. He is available to everyone who seeks him. He is pure and untouched by the worldly things, has no desires, is not affraid of any thing, and is always happy because he is the Linga in Jangama form.

Siddalingeshwara says that Shivasharana excel Shiva. He associates Sharana and Linga as follows:

Sharana is Linga, Linga is Sharana  
No difference between these two  
Sharana is higher to Linga  
Linga has five faces (Sadashiva)  
Sharana has thousands of faces,  
Thousands of eyes,  
Thousands of shoulders,  
Thousands of feet.  
In his face is Rudra,  
In his shoulder is Visnu  
Many births from his Junge  
In his feet is Indra (king of Devatha's)  
Moon from Manassu,  
Sun from his eyes  
Fire from Vaktha,  
Air from soul  
Sky from his bellybutton  
The ten directions from his sayings  
Thousands of Devathas from his head  
The world came about this way  
He is the mirror image of the Lord Prabhudevvaru  
I am happy to worship him as my Pranalingi  
Mahalinga Guru Shiva Siddeshwara Prabhuve.



There is no difference between Sharana and Linga, All the creation also refers to Sharana. I am happy to be his Pranalingi.

## **20. Ikya Sthala**

This is the last state before a Bhaktas soul from his Anga joins Linga. His image becomes divine with Linga. He is content with Prasada. His soul and his Bhakti unite with the associated Shakti called Chich-Shakti. They, together becomes Linga.

Siddalingeshwara explains this Sthala as follows:

Like burning camphor  
Looses the quality of camphor,  
Thus becoming the fire  
Repeatedly craving for Linga  
Becomes Linga himself  
This is what true Lingaikya Sthala is  
Mahalinga Guru Shiva Siddeshwara Prabhuve.

Repeated cravings for Linganga Samarasya or eternal happiness by joining Linga truly comes true in this Sthala.

Joining Ghee with Ghee  
Joining milk with milk  
Joining oil with oil  
Joining water with water  
Joining light with light  
Joining meadow with meadow  
Soul when joins the soul  
Sharana unites with Linga  
Maha Guru Shiva Siddeshwara Prabhuve.

When Anga joins with Linga, it will be like ghee absorbing ghee, milk absorbing milk, oil absorbing oil, water absorbing water, light absorbing light, and field absorbing field. In these situation it is not possible to differentiate who joined whom. Similarly, when soul joins soul, and Sharana becomes Linga. When this happens, it is not possible to differentiate the Anga and the Linga.

Further he describes this Sthala as:

The light of moon joining moon

Becomes moon itself

The rays of sun joining sun

Becomes sun itself

The radiation of fire joining fire

Becomes the fire itself

The light from a lamp joining the lamp

Becomes the lamp itself

The river from the ocean joining the ocean

Becomes ocean itself

I, born in the philosophy of Parashiva,

Joining has become Shivayogi

Mahalinga Guru Shiva Siddeshwara Prabhuve.

We cannot separate the rays of moon from moon, rays of sun from sun, radiation of fire from fire, light from the light source, river from ocean when they are joined. Similarly, I was borne from the Shiva philosophy, joining Him will not be inseparable.

Channabasavanna describes this Sthala as follows:

Loss of Sharana status by Linga's grace

Cannot be Pranalingi, if fear exists

Cannot be Sharana if suthaka exists

Cannot be a Prasadi if eats leftover (Enjalu)

Cannot be a Lingaikya if these three exists

Kudala Channa Sangamadeva.

Ikya state will not be possible as long as fear, suthaka, and cravings for the food exists. Complete submission is essential for Ikya state.

## 21. Niravaya Sthala

Niravaya Sthala is beyond Ikya Sthala, where Anga which came from Linga becomes Linga and keeps all the knowledge with itself. This Sthala is described as follows:

Look inside, vast meadow (void)  
Look outside, vast meadow  
Remember, I am vast meadow  
For you are not,  
You are vast meadow  
You are not imagining  
Imagining vast meadow  
Loss of you  
Emptiness in learning  
Maha Guru Shiva Siddeshwara Prabhuve.

In this state every thing is like a flat meadow. Emptiness exists because it keeps everything inside. There is no one except the meadow. A Worshiper is not there, so is the worshiped. It is Parashiva, alone again

Bhakta is hidden in Maheshwara  
Maheshwara is hidden in Prasadi  
Prasadi is hidden in Pranalingi  
Pranalingi is hidden in Sharana  
Sharana is hidden in Ikya  
Going beyond Ikya is in Niruvaya Sthala  
Thus becoming the Paravasthu  
Keeping all the knowledge  
Became himself  
Mahalinga Guru Shiva Siddeshwara Prabhuve.

Niruvaya Sthala is the final state for a Bhakta. The knowledge of the Bhakta is again hidden with Parashiva, and so does the Bhakta.

An atom posses enormous energy when separated from its substance. This energy is of no use in an uncontrolled environment.

The energy intensifies in the controlled environment. Similarly, a Bhakta wonders relentlessly with the influence of Māye. Learning the true identity with the grace of Guru, Bhakta walks through the path of Pañcācāra and Sapthācāra. This purifies him both inwardly and outwardly and intensifies his devotion. As devotion grows, Bhakta frees himself from all illusions of Māye. The freed Bhakta fortifies his devotion. His cravings for Liṅga Samarasya solidifies and he goes through the six stages of Shatsthala before merging himself with Parashiva. This unification is inseparable like the union of river water with that of the ocean which is also inseparable.

## Glossary

Achara	Things we do every day, Conduct through action
Acharalinga	Linga associated with achara.
Adhilingadevaru	One of the Gurus of Gosala Mata
Adhishakthi	Shakthi (Power) associated with Linga
Adwaitha	Philosophy which says God is true and every thing else is illusion.
Adwaithi	Person who believes in adwaitha philosophy.
Agasthya	A sage known for drinking all the water of the ocean.
Akalpa	Beyond imagination
Akashanga	Body associated with sky.
Akkamahadevi	Twelve century sharane who won the title of Akka, Sister.
Akshara	Alphabets
Allama	The first president of Anubhavamantapa (A Jangama).
Anga	Human body
Anga-Lingodbhava	Birth of Linga and Anga (Body)
Anu-bhaava	Image of experience
Anubhava	Experience
Anubhavamantapa	A place built by Basava to discuss spritual, social issues.
Anukalpa	Qualities possessed by a Jangama
Aprathima	Qualities possessed by a Jangama
Astha	Eight
Asthavaranas	Eight things surrounding us. Guru, Linga, Jangama, Bhasma, Rudrakshi, Mantra, Padodaka, and Prasada.
Athma	Soul
Athmanga	Anga associated with the soul

Avadanabhakthi (devotion)	One of the six kinds of bhakthi
Avarna	Surrounding
Baktha	Devotional person
Bakthi	Devotion
Bakthi-Bandari	Title given to Basavanna.
Basavanna	A social reformer who eradicated discrimination between sex and social classes.
Basmhadarana	Wearing sacred ash.
Bhava	Image
Bhavalinga	Transcendental aspect of the divine Bhavachara Image associated with achara
Bhavi	A person with untapped devotion.
Bijjala	King whose minister was Basavanna.
Bindu	Dot, Represents Shakti, the dynamic
Bruthyachara	To Protect from defamation of Shiva philosophy
Cast	Grouping into Social classes
Channabasavanna	Nephew of Basavanna known as the master of Shatssthal
Channabasaveshwara	Signature referring to God
Channasanga	Signature referring to God
Channbasava	See Channabasavanna
Chennasangaiah	See Channabasavanna
Chichshakthi	Shakthi associated with Chith, Divine will of conscious power of God.
Ichhashakthi, Jnanashakthi and Kriyashakthi are the three parts of Chichshkthi.	
Chidbakthi	Bakthi associated with Chith.
Chith	Refers to Soul or that which gives life to body.
Darana	Wear, apply like Bhasmadharana

Dasaru	Servant of God
Dasoha	A place where food is served.
Deva	God
Dharmachara	Achara associated with Dharma
Divyalingadevaru	One of the Gurus of Gosala Mata
Dwaithi	A person who believes in Dwaitha philosophy
Dwaitha	Philosophy which says God is true and the world is true. Every thing else is illusion.
Ganachara	Dissassociation from remarks against Astavarana
Gandha	Paste of Sandle wood, Smell
Ganga	A holy river in India
Ghandi	Father of nonviolance who fought for India's independence.
Ghee	Clarified butter
Gnana	Knowledge
Gnanananda	Person with knowledge
Gnany	One who posses the knowledge or
Gnana	
Gosala	Name of Mata, Place of residence for Jagadguru
Gosaladevaru	One of the Gurus of Gosala Mata
Guheshwara	Signature of Allamaprabhu refers to God
Gurukarana	Grace of Guru.
Gurulinga	Linga associated with Guru
Haradanahalli	A place in Mysore, India
Herambha	A poet who wrote the biography of Siddalingeshwara.
Ichhashakthi	Shakthi associated with desire or Ichhe, Force of desire
Ikya	Sixth state of Shatsthala, Union of Anga with Linga.

Istalinga	Linga given by Guru to wear and to worship throughout his life. This will intensify his devotion
Jagad	World
Jagadguru	Guru of the World
Jagaduthpathi	Birth or creation of the world
Jalanga	Body associated with water
Jangama	A person who helps people to follow the spirutial path.
Jangamadevanaiah	See Jangama
Jangamalinga	Linga associated with Jangama
Japa	Silent prayer
Jeeva	Life
Jivathma	Person
Jnanachara	Achara associated with Gnana or knowledge
Jyothi	Light
Kalari	A place near Bangalore, India
Kala	Time, the devine creation or Shruti
Kale	Radiance
Kalmasha	Impurities
Kalpa	Imagine
Kannada	Language of Karnataka, India
Karana	Grace
Karmas	Things that a person accumulate through his deeds
Karnataka	A state in India
Karthika	Refers to the month of November
Kashi	The city of Benaresas (Varanasi) on the bank of river Ganga. One of the five holy places for Hindu's
Kayaka	Work
Kedara	One of the five holy places for Hindu's
Kriya	Work
Kriyachara	Achara associated with work (Kriya)



Kriyashakthi	Shakthi associated with work
Kudala Sangama	Signature of Basavanna
Linga	Refers to formless God
Linganga	Refers to Master and devotee
Linganga-Samarasya	Union of anga with Linga
Lingachara	Achara associated with Linga
Lingadharana	Receiving Istalinga from Guru
Lingaikya	Union of Anga with Linga
Lingodbhava	Birth of Linga
Maha	Big
Mahadeva	Shiva
Mahalinga	Shivalinga
Mahamaheswara	Shiva
Mahathme	Epic stories of Shiva
Mahatma	Noble
Mahesha	Shiva
Maheshwara	Shiva
Mallikarjuna	Signature of Akkamahadevi (Shiva)
Manassu	Soul, Mind
Mantapa	Podium
Manthra	Words used in the prayer
Manu	A Saint
Marithande	Father
Masa	Month
Mata	Place where Jagadguru lives
Maya	Illusions, Power of obscuration
Maya-Ranjana	Vivid Illusions
Meerabhai	A devotee
Moksha	Salvation
Moligeya	A title, Last name
Nada	Noice, Represents Shiva, the Static
Nagamma	Sister of Basvanna
Namas-Shivaya	Panchackshari mantra used in prayer
Neelalochana	A Sharane and a devotee
Nirabhari	Qualities possessed by a Jangama

Niradhara	Qualities possessed by a Jangama
Niralambha	Qualities possessed by a Jangama
Niranjana	Free from illusions
Nirdhehiimaiah	Qualities possessed by a Jangama
Nirguna	Good qualities
Nirmala	Pure
Nirmaya	Qualities possessed by a Jangama
Nirupadika	Qualities possessed by a Jangama
Nirupama	Qualities possessed by a Jangama
Niruvaya	Qualities possessed by a Jangama
Nirvana	Disassociate with worldly things, A state
Nissangi	Unattached
Nissima	Great
Niste	Determined
Nithya	Every day, Eternity
Nityachara	Acharya associated with every day
Om	Panchakshari mantra prefix makes it shadakshari mantra.
Padodaka	Water from the feet of the Lord
Pancha	Five
Panchabuthas	Earth, Water, Fire, Air, Sky
Panchakshari	Na Ma Shi Va Ya - Five letter word
Panchamurthy	Five images of Shiva
Parabramma	Supreme God
Parashakthi	Shakthi associated with God
Parashiva	Shiva
Parashivathathva	Philosophy of Shiva
Paravasthu	Anga
Pinda	Unborn child, Fetus
Pindagnana	Knowledge of the unborn (Anga and Linga are same)
Pooja	Worship of God in a orderly way
Prabhu	Refers to Allama Prabhu
Prabhudevaru	See Prabhu
Prabhuve	See Prabhu

Prakara	In a way
Pranalinga	Linga associated with soul, Cosmic aspect of the divine
Pranalingi	A state in Shatsthala
Prasada	Food that is given without asking or craving
Prasadalinga	Linga associated with Prasada
Prasadi	A person with certain qualities
Prithvi	Earth
Prithvanga	Body associated with earth
Priya	Lover
Rasa	Water
Renuka	Foremost Jagadguru of Veerashaivas
Rudra	Refers to Shiva
Rudrakshi	Seed of a tree which grew from the water spilled from Shivas eyes.
Rupa	Form
Sadaka	A person who is engaged in accomplishing
Sachhidananda	Refers to Shiva
Sadha	Always
Sadhachara	One of Panchacharas - means to lead a simple life
Sadyonumuktha	Peaceful face of God - Shiva
Samarasa	Unity or equality between Anga and Linga
Samsara	Family or thing that a person can have bondage
Samsaraheya	Disassociate with the things that we like
Sangamadeva	Part of signature
Saptha	Seven
Sapthachara	Seven acharas or deeds
Sarva	Every thing
Sarvachara	One of the five acharas

Sarvadhara	God
Sarvasadhana	One who accomplishes every thing
Sastras	Rituals
Sath (satthu)	Refers to death
Sath-Chit-Ananda	Refers to birth, death, and happiness
Sathyachara	Truth
Shabda	Noise
Shadakshary	Six letter refers to Om Na Mas Shi Va Ya
Shakthi	Power associated with God
Shankaradevaru	Name of a Guru
Sharana	One who follows the path of Shiva
Shatssthalas	Six stages before salvation
Shivachara	Acharya about Shiva, Accepting Shiva as savior
Shivalinga	Emblem of Shiva
Shivamantra	Prayer associated with Shiva
Shivasharana	Sharana or devotees of Shiva
Shivayogi	Yogi of Shiva
Shraddha	Concentration
Shunya	Emptiness, that which contained every thing
Siddalinga	Name
Siddalingeshwara	Name
Siddantha	Religious philosophy
Siddarama	Name
Siddaramaiah	Name
Siddeshwara	Signature
Sparsha	Touch
Sringeri	A holy place in Karnataka, India
Shrishaaila	One of the five holy places for Veerashaivas ( India )
Sthala	Place, God
Sura	Godly
Suthaka	Experience of doing bad deeds
Swamy	Addressing of Guru

Tattva	Principle
Tripura from God	A historic person who received boon
Trupti	Content, Satisfaction
Untouchable system	People in the lowest class of caste
Upadesha	Teachings from Guru
Uthpathi	Creation, Birth
Vachanas	Sayings
Vaktha	A Person
Vayuanga	Anga associated with Air
Veerabhadra	Shiva
Veeramaheshwara	Shiva
Veerashaiva	A person who follows Veerashaivism
Veerashaivism	A religion, Worship of Shiva through
Istalinga.	
Vibhuthi	Sacred ash worn on the body
Vishnu	Refers to God
Vyragini	A female person who dissassociate
worldly things.	
Vyragya	Dissassociate worldly things.
Yadiyur	Site of Sri Siddalingeshwara temple
near Bangalore,	India.

**For Back cover**

## About this Book

Every person strives to achieve eternal happiness. In Veerashaivism eternal happiness is the union of the Soul with God. To accomplish this union, knowledge is the key and purity in every action is the path. The Soul seeks knowledge whereas the body seeks action. Without the Soul, the body cannot function and without the body, the Soul cannot exist, One depends on the other.

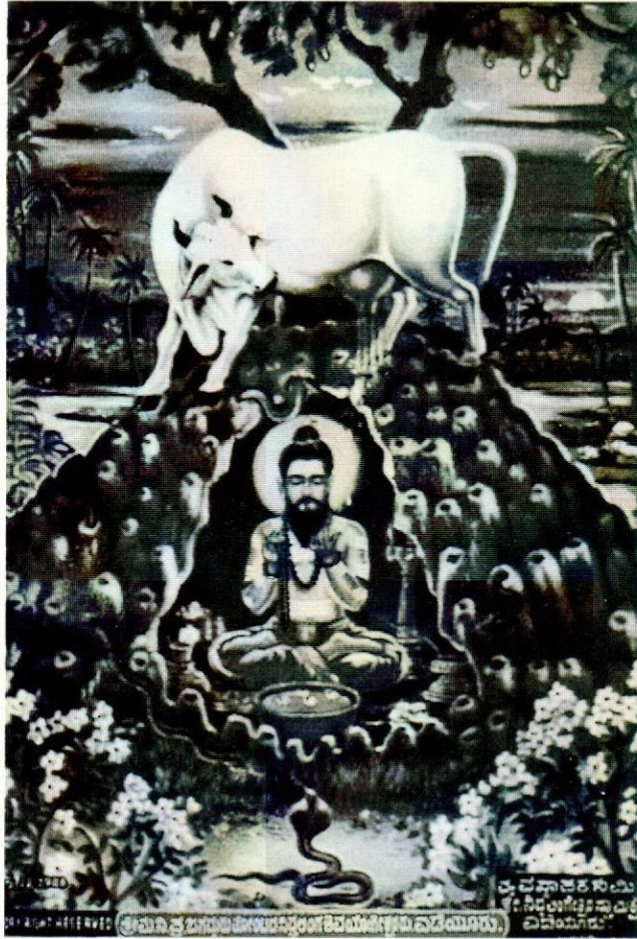
The bond between the Soul and God is broken with birth. Even the knowledge possessed by the soul is lost by the influence of Maya or the illusions of this world. Like the traveler who breaks his journey at every rest place, the Soul is diverted from its path by Maya. This diversion of Maya can be conquered by the grace of Guru who bestows the knowledge of God and provides Istalinga, the symbol of God. He shows the path to the eternal happiness with instructions to follow. Maya, illusions, is the biggest enemy and lures almost everyone away from their goal. Once caught by Maya, it is very hard to escape. According to Siddalingeshwara, the only way to escape from Maya is through prayer. As the devotion intensifies, the devotee travels away from the clutches of Maya. This travel occurs through six stages, called Shatsthala. Each stage of the Shatsthala fortifies his devotion and intensifies his craving for the union with God. Siddalingeshwara through his Vachanas not only provides the knowledge of God and Soul, but he also shows the way to reach eternal happiness.

**For Front cover**





**SRI  
SIDDALINGESHWARA  
SHATSTHALA SIDDANTHA**  
An Interpretation



Guru S. Bale, Ph. D.