

**The Śaivāgamas and Vacana literature:
A Comparative Study**

Dr. Shashikant Basveshwar Dargu Modi

**The Śaivāgamas and Vacana literterature:
A Comparative Study
Minor Research Project submitted to
University Grants Commission (WRO Pune)**

by

Dr. Shashikant Basveshwar Dargu Modi

Assistant Professor, Department of Sanskrit,
Netaji Subhashchandra Bose College, Nanded - 1.

Email - shashi.modi143@gmail.com

Mob - 09405773134

Published by

Siddhi Publication House,

Nanded.

Nandi Foundation,

Juna Ganj, Nanded.431604

www.nandifoundation.in

Edition - 1st

Price - 300/-

ISBN No. 978-81-933436-7-8

UNIVERSITY GRANTS COMMISSION
WESTERN REGIONAL OFFICE, PUNE -411 007
Minor Research Project
UGC Ref-No- F: 23-1202/14(WRO) Date-20/02/2015
The Śaivāgamas and Vacana literature:
A Comparative Study

Submitted and Published by
Dr. Shashikant Basveshwar Dargu
Assistant Professor
Department of Sanskrit
Netaji Subhashchandra Bose College, Nanded.

Contents

| Sr. No. | Title | Page No. |
|----------------|--|-----------------|
| 1 | Introduction | 5 |
| 2 | Introduction of <i>Śaivāgamas</i> and <i>Vacana</i> Literature | 7 |
| 3 | Philosophy of <i>Śaivāgamas</i> and <i>Vacanas</i> | 30 |
| 4 | Concepts of <i>Śaivāgamas</i> and <i>Vacanas</i> | 66 |
| 5 | Literary Values of <i>Śaivāgamas</i> and <i>Vacanas</i> | 83 |
| 6 | Conclusion | 87 |
| | Appendix | 91 |

Introduction

Indian philosophy has two schools of thoughts: 1) *Āgama*, 2) *Nigama*. *Āgama* means the knowledge which came from the mouth of Lord *Śiva* and *Nigam* from breath of *Śiva*. *Āgamas* are divided into four sections- *Śaiva*, *Pāśupatam*, *Soma* and *Lākul*. The *Śaivāgamas* are 28 in numbers and these are the origin of *Siddhanta*. All the three schools of thought – duality (*Dvaita*), non-duality (*Advaita*) and duality-non-duality (*Dvaitādvaita*) are found in the *Śaivāgamas*.

The 28 *Śaivāgamas* are divided into two sections – Purva and Uttara. Each Purva and Uttara part is also divided into four sections – Yoga, Caryā, Dñāna, and Kriyā. The Uttara part with its four sections is known as ‘Siddhānta’. The siddhanta is the main source of ‘Vīraśaivasiddhānta’ or philosophy. This siddhanta is accepted by all scholars and it is purely Vedic. Out of 28 *Śaivāgamas* very few are found today. But I try my best to collect all the published, unpublished texts, manuscripts of 28 *Śaivāgamas* under the project. I referred the texts of Vīraśaivism i.e. *Siddhāntaśikhāmaṇi*.

Second important part of this research work is the *Vacana literature*. It is the Kannada literature which is the collection of many authors or poets during the period of 12th Century. These *Vacanas* also discussed theory of the *Siddhanta* and explained it in Kannada language to know easily to common people. Bhalaki Sansthan and Basav Samithi both are published the marathi translation of Kannada *Vacanas* by their publication. I preferred the Marathi translated *Vacana Sahitya* for this project.

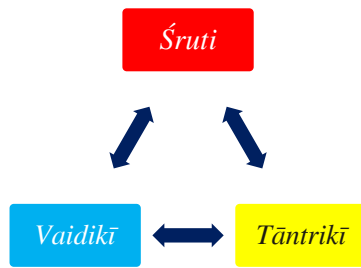
Hence this project explained all the dimensions of *Saivāgamsiddhanta* and *Vacanasiddhanta*. This is interdisciplinary research work because *Śaivāgamas* are in Sanskrit and *Vacanas* are composed in

Kannada language. The aims and objectives are achieved of this research work.

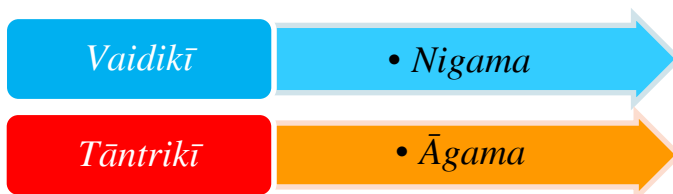
- 1) The project focused on the literal value and style of *Śaivāgamas* and the *Vacana* Literature
- 2) It also mentions the important role of *Śaivāgamas* text in Sanskrit literature.
- 3) It helps to open window of *Śaivāgamas* for students.
- 4) This project shown all the sights of the *Śaivāgamas* and *Vacanas*.

Introduction of *Śaivāgamas* and *Vacana* Literature

India is the birth place of *Darśanas* (Indian Philosophy). The tradition of knowledge is known as '*Śruti*'. Kullakabhatta's who was the great commentator on *Manusmṛti* defined the word as – *Śrutistu tu dvividhā vaidiki tāntriki ca*'.



'*Vaidikī*' means Vedic literature called as '*Nigama*' and '*Tāntrikī*' means the *Āgama*.



‘*Tantram*’ – the *Āgamas* are known as ‘*Tantram*’. According to Dr. Kamlesh Zha – ‘*Āgamaśabdastu tantravastuni*’¹ and also it is the science of India - *Tantraśabdena śāstramucyate* –²³

Āgamas are the basic source of both literatures - *Śaivāgama* and *Vacana* literature. These three concepts *Āgama*, *Śaivāgama* and *Vacana* are defined as follows:

Āgama: The word *Āgamaḥ* explained by *Ācārya Vācaspati Miśraḥ* as - *Āgacchanti buddhimārohanti yasmād abhyudayaniḥśreyasopāyāḥ sa Āgamaḥ*⁴. The knowledge which gave maturity to brain and it became cause of all good things. Dr. Kamlesh Zha explained meaning of the word *Āgama* as -

‘*Āgamaśabdasūkṣmārthopi ‘Ā’ kāreṇa Ānandaśaktiḥ, ‘Ga’ kāreṇa gatravagatravabodhaḥ, ‘Ma’ kāreṇa matirniścayātmikā ḍṛdhā ca. So-yam samsto-pyāgamaḥ ānandaśakteradhigame manane cintane-nusandhane vā kendrita āste. Swābhāvikamapyetat pūtravatsalāyā jagajjananyāḥ samupanyastānām jīvasamsyānām samādhānārtham parameśvaraproktratvādāmāgamānām.*

Swacchaswacchandacinmātrarupa eva maheśvaraḥ.

Upāyopeyarupeṇa sphuran bhāti swatejasā.

Jagadambā kila parameśvaraproktagamān prāthamyena śravaṇāñjalipuṭapeyān vidadhāti. Āgamāḥ parameśvaramukhād āgatā bhavanti, parameśvarīśrutiṣu anugatā bhavanti, śrīnārāyaṇena matā anumatā bhāntīti sphuṭārtho-yam śloka ābhāti –

Āgatam śivavaktrebhyo gatañca girijāśrutou.

Matam ca vāsudevasya tasmādāgama ucyate.

‘*Ā*’ – is the *Ānandaśakti*, ‘*Ga*’ – it deals with understanding of speed and ‘*Ma*’ - for the brain power to decision. It means all the *Āgamas* are

concentrating on realization of joy, thinking and reaserch. So the *Parmeśvara* gave answer to mother *Pārvati*'s all questions.⁵

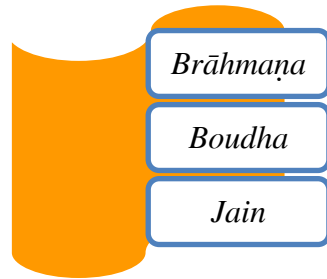
Āgamam śivavaktrebhyo gatañca girijāśrutou.

Matam ca vāsudevasya tasmādāgama ucyate.

Śiva is the first Guru of *Āgamas* and the *Pārvatī* is the first student of *Āgamas*. These *Āgamas* are originated from the mouth of lord *Śiva*. This theory accepted by lord *Vāsudeva* also. Thus the word '*Āgama*' explained by scholar *Bhāskarī*.

The *Āgamas* are known as *Tantram*. The '*tantram*' are divided into three sections – *Brāhmaṇa*, *Boudha* and *Jain*. Such as –

Tantras or Āgamas –



Oh *Varānane*, as per the nature of human beings there are many school of thoughts. As per above mentioned there are three sections - *Brāhmaṇa*, *Boudha* and *Jain*. *Āgamas* are broadly divided into two divisions *Vaidika* and *Avaidika*. While *Bhuddhāgama* and *Jain Āgamas* are generally considered *Avaidika*, *Śaiva*, *Śākta* and *Vaiṣṇava Āgamas* are considered to be *Vaidika*. In this project only the śaiva-tantram, the most important part of *Brāhmaṇas* discussed deeply. The *Brāhmaṇa* tantram divided into three sections as per its different results and deities – *Śaiva*, *Śāktam* and *Pāñcarātram*.

Śaiva tantram:

Śaiva tantras are divided into four parts: *Siddhāntaśaiva – dvaita* doctrine, *Pratyabhidnya – Advaita* doctrine, *Lakulīśapāsupatam – Dvaitādvaitama doctrine* and *Vīraśaiva Śaktiviśiṣṭādvaita* doctrine.⁶

Origin of Āgama:

Āgama nāma āmaheśvarād gurupārampariyāgatam śāstram.

Āgamo-loukikādivyavahāraheturācakṣitaḥ smṛtaḥ.

Āgama, the knowledge came from the lord Śiva. It means the first teacher of the traditional knowledge is lord Śiva. It is an ancient tradition of education in the Universe.⁷

In the *Mṛgendrāgama – Vidyapāda* - Sage *Bhāradvāja* asked to Lord *Indra*

*Katham maheśvarāt Āgatam Jñānamuttamam.*⁸ this is the objection or question of Sage *Bhāradvāja* that – how the tradition of the great knowledge came from lord Śiva. For the satisfaction of *Bhāradvāja* the *Indra* replied that *Āgama* is one which came from Lord Śiva. –*Śivodgirṇam idam jñānam.*⁹

According to *Śaivāgama* Lord Śiva is the supreme God. This *Āgama* is comprised of four divisions named *Kāpāla*, *Kālāmukh*, *Pāśupata* and *Śaiva*.

Pārmeśvaratantram discussed about the six sections of *Āgamas* – *Vīraśaivism*, *vaiṣṇavam*, *śāktam*, *souram* and *vināyakam*

Tantram tu ṣadvidham proktam ṣaṭadarśanavibhedataḥ.

*Vīraśaivismvaiṣṇavanca śāktam souram vināyakam.*¹⁰

*Sarvavedānusāritvācchaivantram viśiṣyate.*¹¹

It is clear that, there are six darśanās *Vīraśaivism vaiṣṇavanca śāktam souram vināyakam*. But the *Vīraśaivism* is the superior one among them. The *Śaivasiddhānta*, which follows the entire *Veda*, is superior. i.e. *Vīraśaiva tantram* is belongs to Vedic tradition.

Definition of Śaivāgama-

The *Śaivāgamas* are the common sources for the *Śaiva* as well as the *Vīraśaiva* religion and philosophy. If we take into consideration the extensive coverage of matter in the available *Śaivāgamas*, it is possible to

assume that there was a vast *Śaivāgama* literature. The artistic construction of temples, the description of the preparation and due installations of the statues of gods on the stone platforms erected for them, the worship involving many services (*upacārās*) like ‘*bhasmadhāraṇa*’, ‘*gandhadhāraṇa*’, etc. the performance of many kinds of “*utsavas*” such as *Vāhanotsava*, *kalyāṇotsava*, *Rathotsava*, etc. form the subject matter of these *Āgamas* along with *Śiva* and *Vīraśaiva Dīkṣās*, the path of the pursuit of God, the greatness and efficacy of sacred objects like *Bhasma*, *Rudrākṣa*, the *mantrajapa*, etc., and the history and tradition of the teachers, and the teaching of the philosophical and religious concepts and customs of the *Śaivas* and the *Vīraśaivas*.¹²

Author of Śaivāgama-

We could not say firmly anything about the author of the *kamikādivātulānta* 28 *Śaivāgamas*. It is the vast literature and its language is very simple. The details about the author not found in the literature. It is dialogue between the lord *Śiva* and Mother *Pārvatī*.

Period-

The exact period of *Śaivāgama* could not decide till today but it is an ancient literature in the Universe. It is originated from lord *Śiva* and He is the most important deity in Vedic era. The *Yajurveda* – ‘*Namaḥ Śivāya ca Śivatarāya ca*’¹³ today we can say the literature of *Śaivāgama* is the ancient one and it may be pre Vedic period also. Also in the *Pancabrahma mantra - īśānaḥ sarva vidhyānām* – the lord of all knowledges is *Śiva*.¹⁴

Types of Śaivāgama

According to *Kāmikāgama - Śaivāgamas* are of three kinds as *Vāma*, *Dakṣiṇa* and *Siddhānta*.¹⁵ *Śrī Siddhāntaśikhāmaṇi* add one new type - *Miśra* with the above list¹⁶. *Vāma* has *Śakti* as predominant, *Dakṣiṇa* pertains to *Bhairava*, *Miśra* is concerned with the *Saptamātrkās*, and *siddhānta* is in

conformity with Veda.¹⁷ The twenty-eight principal Śaivāgamas from Kāmikāgama to Vātulāgama and two hundred and eight upāgamas of these come within the fold of “Siddhānta”. The twenty-eight principal Śaivāgamas are: 1. Kāmika, 2. Yogaja, 3. Acintya, 4. Kāraṇa, 5. Ajita, 6. Dīpta, 7. Sūkṣma, 8. Sahasra, 9. Anśumān, 10. Suprabhedā, 11. Vijaya, 12. Niḥśvāsa, 13. Svāyambhuva, 14. Anala, 15. Vīra, 16. Raurava, 17. Makuṭa, 18. Vimāla, 19. Candrajñāna, 20. Bimba, 21. Prodigita, 22. Lalita, 23. Siddha, 24. Śarvokta, 25. Santāna, 26. Pārmeśvara, 27. Kiraṇa, 28. Vātula. Among these the ten Āgamas from Kāmikāgama to Suprabhedāgama belong to “Śivabheda” and the eighteen Āgamas from Vijayāgama to Vātulāgama belong to “Rudrabhedā”. These are one to sixteen Upāgamas to each of these principal Āgamas. The total number of Upāgamas comes to two hundred and eight.¹⁸

Sadāśiva mukhāmbheṣu purāśritaḥ.

Kāmikādisuprabhedātā vāmādevamukhodbhavam.

Dīptādisuprabhedātā vāmādevamukhodbhavam.

Vijayārabhyavīrāntā pañcoute·ghoravakrajāḥ.

Rouravānmakham bimbāntā puruṣākhyānarodbhavam.

Prodigītādyāṣṭatantram ca īśānāna samudbhavam.¹⁹

Pūrvanteṣu daśa proktā śivabhindaka sandnyakam.

Aṣṭādeṣa mahātantram param roudramiti smṛtam.²⁰

Titles of the 28 Samhitas and the source of their origin.²¹

| Sadyo jāta From mouth | Vāmāde va From mouth | Aghora From mouth | Tatpuruṣ a From mouth | Īśāna From mouth |
|--------------------------------|-------------------------------|-------------------------|--------------------------------|------------------------|
| 5 | 5 | 5 | 5 | 5 |
| 1 | 2 | 3 | 4 | 5 |

| | | | | |
|----------------|---------------------------|-------------------------|--------------------|---|
| 1.Kām ika, | 6.Dīpta, 7.Sūkṣ ma, | 11.Vija ya, | 16.Raura va, | 21.Prod gita |
| 2.Yog aja, | 8.Sahas ra, | 12.Niḥś vāsa, | 17.Maku ṭa, | 22.Lalita , |
| 3.Acin tya, | 9.Añśu mān | 13.Svāy ambhuv a, | 18.Vima la, | 23.Siddh a, |
| 4.Kāra ṇa, | 10.Supr abheda, | 14.Anal a, | 19.Candr ajñāna | 24.Śarvo kta |
| 5.Ajita , | | 15.Vīra, | 20.Bimb a, | 25.Santā na, 26.Pārm eśvara, 27.Kiraṇ a, 28.Vātul a, |

Other types or Āgamaprabhedah:

1. Vaiṣṇvāgamadarśanam –

Vaikhānasāgamaḥ, Pāñcarātrāgamaḥ,

2. Śāktāgamadarśanam-

3. Śaivāgamadarśanam – *Pāśupata, kālāmukh, kāpālika, Śaivasiddhānta.*

4. Smārtatantra-

5. Bouddhatantra-

6. Jainatantra-

7. Pourānikatantra-

8. Souratantra-

9. Gāṇapatyatantra-

10. Skāndatantradarśanāni-²²

Structure of Śaivāgama

The structure of Śaivāgama literature is very systematic and well-mannered. These are divided into two main parts called as *Pūrva* and *Uttara bhāga*.

It should be noted here that the *Pūrvabhāgas* of the Śaivāgamas deal generally with the following in their four *Pādas*:

Pūrvabhāga

Kriyāpāda contains details about the construction of temples and the carving and installation of Śaiva statues including the *Liṅga*.

Caryāpāda is devoted to the details about the Śaiva practices of both daily and occasional categories, *Āśauca*, *Ācamana*, *Śivārcana* which is the means of achieving happiness here and liberation hereafter (*Bhukti and Mukti*), lighting of fire, daily *utsavas* and occasional *utsavas*, bathing the idols, special worship, vows, etc.

Yogapāda deals with *Prāṇāyāma*, *Dhyāna*, *Dhāraṇa*, *Samādhi*, etc. as the methods of *Yoga*.

Jñānapāda deals with the philosophical tenets of Śaivism.

Uttarabhāga –

The second part called *Uttarabhāga* of each Śaivāgama deals with *Vīraśaivism*. This has been declared in the s.s.²³

Siddhāntākhye mahātantra kāmikādye śivodite.

Nirdiṣṭamuttare bhāge vīraśaivamatam param.

Generally the following are the *pāda*-wise contents of the *Uttarabhāgas*:

Kriyāpāda deals with the religio-philosophical concepts of the *Vīraśaivas* starting with *Vīraśaiva Dīkṣā* of three types called *Vedhā*, *Māntri* and *Kriyā* the details of which are further divided into twenty-one sub-*Dīkṣās* (7x3=21). Details about *Ṣaṣṭhalas*, *Aṣṭāvaraṇas*, *Pañcācārās*, etc.

generally come in this *pāda*. *Caryāpāda* deals with details about the last rites (*Śivamedha*) of the *Viraśaivas*. In the available *Uttarabhāgas*, we do not find the *Yogapāda* and the *Jñānapāda*. Hence, it is not possible to say anything about the contents of those *pādas*. Among the available *Śaivāgamottarabhāgas*, *Sūkṣ.Ā.* and *Kā.Ā.* have one *pāda* each i.e., *Kriyāpāda*; *Cāndra J.Ā.* and *Ma. Ā.* have two *pādas* each, i.e., *Kriyāpāda* and *Caryāpāda*; *Pāra.Ā.*, *Vī.Ā.*, *Supra. Ā.*, *Svāy. Ā.*, and *Vā. Śu.Ā.* do not have any *pada*-division as they are available now. Contents of these will be presented in brief here.²⁴

*Sarveṣām śaivatantrāṅāmuttaram tantram siddhāntaśikhāmaṅiriti
sañyayā gīyate.*²⁵

*Daśāgamam śivabhedam rudrabhedam daśāṣṭakam.*²⁶

Thus the *Śaivāgamas* vast literature introduced in this section. We can understand the structure of literature *Śaivāgamas* – *Pūrva* and *Uttara bhāgas* with their four sections – *Kriyā*, *Yoga*, *Dhāna* and *Caryā* clearly. Today fortunatley very few texts, manuscripts are available in various oriental institutes in India. It is essential to protect and to study the manuscripts of *Śaivāgamas*.

Vacana Literature

Definition of Vacana

The concept of *Vacana* is discussed in *Pāśupatasūtram*-by *Śrī Lakulīśa's Koudiṅyabhāṣya* as – the explanation of *Śabda* – or word – *Athasabdatavyakhyanam* – *vacanasnanasayanadyupadesacca.*²⁷ For the achiving the *Śivatva* one should required the sources – the *Updeśa* of *Vacana* (Good Sayings), *Snāna* (Bath), *Śayana* (Sleep) etc.²⁸

Vacanānubhava mhaṅaje nusatī vākracanā navhe, he manā,

Vacanānubhava vākracanā navhe.

Vacanānubhava mhanaje ' vaco na' he śrutisiddha pahā,

*Kapilasiddha mallikārjunā.*²⁹

In 12th century all the Śivaśaraṇās came from different parts of India, belonged to different castes actively participated in the *Anubhavamaṇṭapa* of *Basavakalyān*. With the help of Self experience they found the truth named as ‘*Vacana*’. The number of *Vacanas* were 280 core unfortunately today we found very few *vacanas*.

Author of *Vacanas*:

The list of vacanakaras³⁰

| <i>Sr. No.</i> | <i>Name of the Vacanakaras</i> | <i>Vacanakita</i> | <i>Vacanas</i> |
|----------------|---------------------------------------|---|----------------|
| 01 | <i>Angasokin a lingatande</i> | <i>Bhogabankeśvara</i> | 04 |
| 02 | <i>Ambigara choudayyā</i> | <i>Ambigara choudayyā</i> | 50 |
| 03 | <i>Akkammā</i> | <i>Ācārave prāṇavāda rāmeśvaralinga</i> | 07 |
| 04 | <i>Akkamahā devī</i> | <i>Cennamallikārjun ā</i> | 83 |
| 05 | <i>Akkanāga mmā</i> | <i>Basavaṇṇapriya Cennasangayyā</i> | 01 |
| 06 | <i>Agghavaṇi hampayyā</i> | <i>Cenna Hampeya Virupayyā</i> | 01 |
| 07 | <i>Anāmika nācayyā</i> | <i>Nācayyapriya Cennarāmeśvarā</i> | 01 |

| | | | |
|----|---|---|-----|
| 08 | <i>Amugī Devayyā</i> | <i>Siddhasomanāth</i> | 10 |
| 09 | <i>Arivina māritande</i> | <i>Sadāśivamūrtiling a</i> | 23 |
| 10 | <i>Allamapra bhū</i> | <i>Guheśvarā</i> | 312 |
| 11 | <i>Avasarada Rekaṇṇā</i> | <i>Sadhyojātinga</i> | 04 |
| 12 | <i>Ādayyā</i> | <i>Sourāstra someśvarā</i> | 23 |
| 13 | <i>Āydakkī Mārayyā</i> | <i>Amareśvaralinga</i> | 09 |
| 14 | <i>Āydakkī lakkammā</i> | <i>Mārayyapriya Amareśvaralinga</i> | 08 |
| 15 | <i>Upparagu ḍiya Somadeva yyā</i> | <i>Gārūḍeśvaralinga</i> | 04 |
| 16 | <i>Urilingade va</i> | <i>Urilingadeva</i> | 29 |
| 17 | <i>Urilingape ddī</i> | <i>Urilingapeddīpriy a Viśveśvarā</i> | 77 |
| 18 | <i>Uliyumeśv ara Cikkaṇṇā</i> | <i>Uliyumeśvarā</i> | 07 |
| 19 | <i>Aiccarike kāyakada</i> | <i>Śuddhasiddhapras iddhaprasanna</i> | 04 |

| | | | |
|----|-----------------------------------|--|----|
| | <i>muktinātha yyā</i> | <i>kurangeśvaraling a</i> | |
| 20 | <i>Aikānta Rāmitande</i> | <i>Ainnayya Cennarāma</i> | 08 |
| 21 | <i>Aileśvara Ketayyā</i> | <i>Yeleśvaralingā</i> | 03 |
| 22 | <i>Okkalu Muddayyā</i> | <i>Kāmbhīmajīvdh anadoḍeyā</i> | 06 |
| 23 | <i>Kambada Mārayyā</i> | <i>Kadambalinga</i> | 02 |
| 24 | <i>Kadira Remmavve</i> | <i>Kadira Remmiyoḍeya Gummeśvarā</i> | 04 |
| 25 | <i>Karula Ketayyā</i> | <i>Manakke manohara śankheśvaralinga</i> | 04 |
| 26 | <i>Kalaketta Bommayyā</i> | <i>Mekhaleśvaraling a</i> | 01 |
| 27 | <i>Kāḍasiddh eśvara</i> | <i>Kāḍīnolagāda śankarapriya cennakadamba nirmāya prabhuvē</i> | 26 |
| 28 | <i>Kālakañṇi sa kāmmā</i> | <i>Nirbhītī Nijalinga</i> | 01 |
| 29 | <i>Kālavve</i> | <i>Karmahara Kāleśvara</i> | 02 |

| | | | |
|----|---|---|----|
| 30 | <i>Kālavve</i> | <i>Bhīmeśvarā</i> | 01 |
| 31 | <i>Kālilingad eva</i> | <i>Kālilinga</i> | 01 |
| 32 | <i>Kinnarī brahmayyā</i> | <i>Mahālinga tripurāntakalinga</i> | 01 |
| 33 | <i>Kīlārada Bhīmaṇṇā</i> | <i>Kālakarmavirahit a tripurāntakalinga</i> | 05 |
| 34 | <i>Kedāragur u</i> | <i>Kedāra Gurudevā</i> | 02 |
| 35 | <i>Koṭṭaṇada Somavve</i> | <i>Nirlajjeśvarā</i> | 01 |
| 36 | <i>Kola Śāntayyā</i> | <i>Puṇyaraṇyadahan a Bhīmeśvara</i> | 03 |
| 37 | <i>Gangamm ā</i> | <i>Gangeśvarā</i> | 01 |
| 38 | <i>Gajeśa Masaṇayy ā</i> | <i>Mahālinga Gajeśvarā</i> | 30 |
| 39 | <i>Gāvudī Mācayyā</i> | <i>Tripurāntakalinga dalli gāvudi Mācayyā</i> | 07 |
| 40 | <i>Guḍḍave battaleśvar āncī patnī</i> | <i>Nimbeśvarā</i> | 01 |
| 41 | <i>Gupta Mancaṇṇā</i> | <i>Nārāyaṇapriya rāmanāthā</i> | 06 |

| | | | |
|----|--|--|-----|
| 42 | <i>Goggave</i> <i>Nāstināthā</i> | <i>Goggave</i> <i>Nāstināthā</i> | 02 |
| 43 | <i>Gorakṣa</i> | <i>Gorakṣa Pālaka</i> <i>Mahāprabhū</i> <i>Siddhasomanāthal</i> <i>inga</i> | 02 |
| 44 | <i>Ghaṭṭivāla</i> <i>yyā</i> | <i>Cikkayyapriya</i> <i>Siddhalinga Illa</i> <i>Illa</i> | 20 |
| 45 | <i>Ghanaling</i> <i>īdeva</i> | <i>Ghanaingiya</i> <i>mohada</i> <i>Cennamallikārjun</i> <i>ā</i> | 22 |
| 46 | <i>Candimar</i> <i>asa</i> | <i>Simmalingeya</i> <i>cennarāmā</i> | 30 |
| 47 | <i>Cennabasa</i> <i>vaṇṇā</i> | <i>Kūḍalasangamade</i> <i>vā</i> | 278 |
| 48 | <i>Jedara</i> <i>Dāsimayyā</i> | <i>Rāmanāthā</i> | 92 |
| 49 | <i>Jodara</i> <i>Māyaṇṇā</i> | <i>Śambhusomanāth</i> <i>a</i> | 01 |
| 50 | <i>Ḍakkeya</i> <i>Bomaṇṇā</i> | <i>Kālāntaka</i> <i>Bhīmeśvarā</i> | 10 |
| 51 | <i>Talawāra</i> <i>kāmidevay</i> <i>yā</i> | <i>Kāmaharapriya</i> <i>Rāmanāthā</i> | 02 |
| 52 | <i>Turugāhī</i> | <i>Gopatinātha</i> | 04 |

| | | | |
|----|--|---|----|
| | <i>Rāmaṅṅā</i> | <i>Viśveśvarā</i> | |
| 53 | <i>Telugu Jomayyā</i> | <i>Teluguśvarā</i> | 01 |
| 54 | <i>Toṅṅada Siddhaling eśvara</i> | <i>Mahālingaguru Śivasiddheśvara prabhava</i> | 87 |
| 55 | <i>Daśagaṅa Singīdevay yā</i> | <i>Nācayyāpriya mallināthā</i> | 03 |
| 56 | <i>Dasarayyā</i> | <i>Dasareśvaralinga</i> | 05 |
| 57 | <i>Dāsohada sangaṅṅā</i> | <i>Śambhungiditta swayambhūdatta atibalanodā mātulanga madhukeśvarā</i> | 04 |
| 58 | <i>Nageya Mārirande</i> | <i>Āturavairī Mareśvarā</i> | 05 |
| 59 | <i>Nijagaṅa</i> | <i>Nijagaṅayogī</i> | 03 |
| 60 | <i>Nivṛttī Sangayyā</i> | <i>Nivṛttī Sangayyā</i> | 01 |
| 61 | <i>Nīlāmbikā</i> | <i>Sangayyā</i> | 01 |
| 62 | <i>Nuliya Candayyā</i> | <i>Candeśvaralinga</i> | 06 |
| 63 | <i>Purada Mallayyā</i> | <i>Purada Malla</i> | 02 |
| 64 | <i>Prasādī Bhogaṅṅā</i> | <i>Cennabasavaṅṅāp riya</i> | 03 |

| | | | |
|----|--|--|-----|
| | | <i>Bhogamallikārjun alinga</i> | |
| 65 | <i>Purārī Devayyā</i> | <i>Mahālingadevayy ā</i> | 01 |
| 66 | <i>Bankaṇṇay yā</i> | <i>Sadgurupriya śivasiddharāmeśv arā</i> | 02 |
| 67 | <i>Basavaṇṇā</i> | <i>Kūḍalasangamade vā</i> | 508 |
| 68 | <i>Balleśa Mallayyā</i> | <i>Balleśvaralinga</i> | 01 |
| 69 | <i>Bahurupī Coḍayyā</i> | <i>Rekaṇṇapriya Nāginātha</i> | 05 |
| 70 | <i>Bācī kāyakada Basavaṇṇā</i> | <i>Basavaṇṇapriya Viśvakarmaṭakke kālikā Vimāla Rājeśvaralinga</i> | 03 |
| 71 | <i>Bāla Bomaṇṇā</i> | <i>Vīra Śūra Rāmeśvaralinga</i> | 02 |
| 72 | <i>Bāla Sangaṇṇā</i> | <i>Kamaṭheśvaraling a</i> | 02 |
| 73 | <i>Bāla Sangayyā</i> | <i>Apramāṇa Kūḍalasangamade vā</i> | 26 |
| 74 | <i>Bāhūra Bomaṇṇā</i> | <i>Sangana Basavaṇṇā Sākṣiyāgī</i> | 03 |

| | | | |
|----|---|---|-----|
| | | <i>brahmeśvaralinga</i> | |
| 75 | <i>Bibbī</i> <i>Bācayyā</i> | <i>Eṇānkadhara</i> <i>Someśvarā</i> | 03 |
| 76 | <i>Bontādevī</i> | <i>Bidāḍī</i> | 02 |
| 77 | <i>Bokkasada</i> <i>Sangaṇṇā</i> | <i>Basavaṇṇapriya</i> <i>Nāgeśvaralinga</i> | 01 |
| 78 | <i>Bhogaṇṇā</i> | <i>Nijaguru</i> <i>Bhogeśvarā</i> | 01 |
| 79 | <i>Maḍivāla</i> <i>Mācideva</i> | <i>Kalidevara Devā</i> | 42 |
| 80 | <i>Manasand</i> <i>a</i> <i>Māritande</i> | <i>Manasandittu</i> <i>Māreśvarā</i> | 11 |
| 81 | <i>Manamunī</i> <i>Gummaṭṭa</i> <i>deva</i> | <i>Guḍisa</i> <i>Gummaṭṭanodeya</i> <i>Agamyēśvaralinga</i> | 02 |
| 82 | <i>Marūlaśan</i> <i>karadeva</i> | <i>Śuddhasiddhapras</i> <i>iddha prasaṇṇa</i> <i>Prabhuve Śānta</i> <i>Mallikārjunā</i> | 03 |
| 83 | <i>Masaṇṇm</i> <i>ā</i> | <i>Nijaguṇēśvaraling</i> <i>a</i> | 01 |
| 84 | <i>Mādāra</i> <i>Cennayyā</i> | <i>Kai.Yuligatti</i> <i>Aḍigūṇṭakkaḍiyāg</i> <i>abeḍa ari nijātma</i> <i>rāma rāmanā</i> | 06 |
| 85 | <i>Minda</i> | <i>Tarūṇa</i> | 928 |

| | | | |
|----|------------------------------------|---|----|
| | <i>Sangayyā</i> | <i>Sangamalingadev ā</i> | |
| 86 | <i>Muktāyakk ā</i> | <i>Ajagaṇṇa Tande</i> | 02 |
| 87 | <i>Mummaḍik āryendra</i> | <i>Mahāghana Doḍḍadeśikārya guruprabhuve</i> | 03 |
| 88 | <i>Meremiṇḍ adeva</i> | <i>Rameśvaralinga</i> | 01 |
| 89 | <i>Meremiṇḍ adeva</i> | <i>Eghaṭadūra Rāmeśvarā</i> | 03 |
| 90 | <i>Medāra Ketayyā</i> | <i>Gavareśvarā</i> | 02 |
| 91 | <i>Molige Mārayyā</i> | <i>Niḥkalanka Mallikārjuṇā</i> | 67 |
| 92 | <i>Molige Mahādevī</i> | <i>Ennayyapriya Emmaḍi Niḥkalanka Mallikājuṇā</i> | 17 |
| 93 | <i>Rakkasada Bommaṇṇ ā</i> | <i>Rakkasanoḍeya Koṭṭadu Beda</i> | 01 |
| 94 | <i>Rāyammā</i> | <i>Amugeśvarā</i> | 04 |
| 95 | <i>Rāyasada Mancaṇṇā</i> | <i>Jāmeśvarā</i> | 06 |
| 96 | <i>Rekamma</i> | <i>Śrīguru Siddheśvarā</i> | 01 |

| | | | |
|-----|---|--|-----|
| 97 | <i>Ketaladevī</i> | <i>Kumbheśvarā</i> | 01 |
| 98 | <i>Lingammā</i> | <i>Appaṇṇapriya</i> <i>Cennabasaveśvar</i> <i>ā</i> | 01 |
| 99 | <i>Vacanabh</i> <i>andārī</i> <i>Śāntarasa</i> | <i>Alekhanāda</i> <i>Śūnyakallinolagād</i> <i>a</i> | 02 |
| 100 | <i>Varada</i> <i>Sangaṇṇā</i> | <i>Varada</i> <i>Śankareśvarā</i> | 01 |
| 101 | <i>Vīra</i> <i>Gollāla</i> | <i>Vīra Bīreśvara</i> | 04 |
| 102 | <i>Vīraṇṇade</i> <i>va</i> | <i>Śāntamallikārjunā</i> | 05 |
| 103 | <i>Vīrammā</i> <i>dasarayyā</i> <i>cī patnī</i> | <i>Guruśānteśvarā</i> | 01 |
| 104 | <i>Vaidhya</i> <i>sangaṇṇā</i> | <i>Marūlaśankarapri</i> <i>ya</i> <i>Siddharāmeśvaral</i> <i>inga</i> | 01 |
| 105 | <i>Śivanāgam</i> <i>ayyā</i> | <i>Nāgapriya</i> <i>Cennarāmeśvarā</i> | 01 |
| 106 | <i>Śivalenka</i> <i>Mancaṇṇā</i> | <i>Īsānyamūrtī</i> <i>Mallikārjunā</i> | 15 |
| 107 | <i>Ṣaṇmukha</i> <i>swāmī</i> | <i>Akhandeśvarā</i> | 106 |
| 108 | <i>Sangana</i> | <i>Sangana</i> | 07 |

| | | | |
|-----|--|---|-----|
| | <i>Basava</i> | <i>Basaveśvarā</i> | |
| 109 | <i>Sakaleśa</i> <i>Mādarasa</i> | <i>Sakaleśvarā</i> | 42 |
| 110 | <i>Sagarada</i> <i>Bommaṇṇ</i> <i>ā</i> | <i>Sagarada</i> <i>Bommenodeya</i> <i>Tanumanasangam</i> <i>eśvarā</i> | 01 |
| 111 | <i>Satyakkā</i> | <i>Śambhujakkeśvar</i> <i>ā</i> | 15 |
| 112 | <i>Sattige</i> <i>Kāyada</i> <i>Mārayyā</i> | <i>Aighaṇṭeśvaraling</i> <i>a</i> | 01 |
| 113 | <i>Siddharām</i> <i>eśvara</i> | <i>Kapilasiddha</i> <i>Mallikārjunā</i> | 157 |
| 114 | <i>Siddharām</i> <i>eśvara</i> <i>Yogināthā</i> | <i>Yogināthā</i> | 14 |
| 115 | <i>Sunkada</i> <i>Bankaṇṇā</i> | <i>Cennabankanātha</i> | 01 |
| 116 | <i>Soḍula</i> <i>Bacarasa</i> | <i>Soḍula</i> | 26 |
| 117 | <i>Sūle</i> <i>Sankavvā</i> | <i>Nirlajjeśvarā</i> | 01 |
| 118 | <i>Swatantra</i> <i>Siddhaling</i> <i>eśvara</i> | <i>Nijaguru</i> <i>swatantra</i> <i>Siddhalingeśvarā</i> | 113 |
| 119 | <i>Haḍapada</i> | <i>Basavapriya</i> | 12 |

| | | | |
|-----|--------------------------------|---|----|
| | <i>Appaṇṇā</i> | <i>Kūḍalasangamade vā</i> | |
| 120 | <i>Hāvinahāl a kallayā</i> | <i>Mahālinga Kaleśvarā</i> | 21 |
| 121 | <i>Huligereya Somaṇṇā</i> | <i>Huligereya Someśvarā</i> | 02 |
| 122 | <i>Hoḍehulla Bankaṇṇā</i> | <i>Kumbheśvaraling adallijagannātha sākṣiyāgī</i> | 02 |
| 123 | <i>Unknown</i> | <i>Śrīgurulingajanga mave</i> | 09 |
| 124 | <i>Unknown</i> | <i>Jangamalingapra bhuvē</i> | 02 |
| 125 | <i>Unknown</i> | <i>Niḥsanga nirāla prabhuvē</i> | 03 |
| 126 | <i>Unknown</i> | <i>Kāmeśvaralinga</i> | 01 |
| 127 | <i>Unknown</i> | <i>Kinnara Tripurāntakalinga</i> | 01 |
| 128 | <i>Unknown</i> | <i>Cennasiddhanāth a</i> | 01 |
| 129 | <i>Unknown</i> | <i>Basavaṇṇapriya Nilakanka Someśvarā</i> | 01 |
| 130 | <i>Unknown</i> | <i>Mahāghana Someśvarā</i> | 02 |
| 131 | <i>Unknown</i> | <i>Mahālinga Someśvarā</i> | 01 |

| | | | |
|-----|-------------------|-----------------------------|----|
| 132 | Unknown | Varada Somanātha | 01 |
| 133 | Sangayyā priya | Bankeśvarā | 01 |
| 134 | Unknown | Śrīguru Siddhalingeśvarā | 01 |
| 135 | Unknown | Unknown | 01 |
| 136 | Unknown | Unknown | 01 |

Bhaktabhandārī Basavanna accepted the tradition of *Vacana* as – the senior *Vacanakar*s composed the *vacanas* are like *Parisa* – the stone which can convert the iron into the gold.

Ādhyānche vacana parisāsama ase pahā.

*Techa sadāśivaliṅga, asā viśvāsa thevāvā.*³¹

Basavanna worried about the *Parisa* stone found very rarely, what is the way by which, one can get that marvellous stone as

Ādhyānche vacana parisā mane mī,

*Pari te parīsa kaise gavase maja?*³²

This is the importance of *Vacana* literature. Basava did not use word gold for *Vacana*, but he used the word *Paris* - the stone by which iron convert into gold. It means the literature has the power to change a life of people.

Number of *Vacanas*

Ekaśe sātha koṭi vacane gāūna

*Bahū cintita zhāle māzhe mana.*³³

*Pramathgaṇānci ekaśe sāth koṭi vacane.*³⁴

According to *Allamaprabhudeva* the total *vacanas* are 160 koṭī are in numbers. It is vast literature of *Kannada* language. But unfortunatly total

literature is not available. All the available manuscripts edited by Hon. Hallkatti sir the great scholar of Vacana Sahitya. Now we can read vacanas in all Indian languages.

Period -

*Kṛtayugī kedāra mūlasthāna,
Tretāyugī vārāṇasī mūlasthāna,
Dvāparayugī virūpākṣ mūlasthāna,
Tara kaliyugī śrīśaila mūlasthāna asatī.
Tī mātra nānā sthānānnā na jātā, jaṅgamaca Liṅga mānale,
Kudalasangamadeva.³⁵*

In this Vacana Basavanna explained the main place of Lord in different eras. In the present Kaliyuga the Śrīśaila is the origin of Lord, but Basavanna did not go to that place, he called the Jangama as Linga.

Education System in different Era:

Here vacanakara described in short the education system of Vacana literature as follows -

*kṛtayugī śrī guru śiṣyasa māra deūna
Śikavitā dnyāna, tayāsī mahāprasāda samajena.
Tretāyugī śrī guru śiṣyasa rāgāūna
Śikavitā dnyāna, tayāsī mahāprasāda samajena.
Dwāparayugī śrī guru śiṣyasa daradāvūna
Śikavitā dnyāna, tayāsī mahāprasāda samajena.
Kaliyugī śrī guru śiṣyasa praṇāma karūna
Śikavitā dnyāna, tayāsī mahāprasāda samajena.
Guheśvarā, tava kālagatichā mahimā pāhūna,
Mī jāhalo vismayacakita.³⁶*

In the krutayoga the teacher taught students with punishment and students were accepted that punishment as Mahaprasada. Tretayuga the teacher taught students with anger, students were accepted that anger as

Mahaprasada. Teacher used unkind with student in Dwaparayuga, but students accepted it as Mahaprasada. But Allamaprabhu was shocked when he saw in kaliyuga teacher presented his salutation to students, oh God it is the magic of time circle.

Āmachyā ādhya purātanagaṇānnī prasādatattvānche

Na cukata ācaraṇa kele, ācaranāpramāṇe bolale.

Aśya purātanāncyā vacanānci vināsandeha praśansā karūna,

Tana, mana, dhana vināsandeha samarpaṇa karūnāryā,

Bhaktāncā bhakta mī, sevakāncā sevaka mī,

Kūdala cennasangayāncyā śaraṇāncyā sākṣīne.³⁷

Allamaprabhu said about the purified behavior of Saranas, So he requested to accept the teachings of Senior Saranas sayings who sacrifice thier body, mind and wealth for good things. We are the sevaka or bhakta of such Saranas. It is the speciality of Vacana Sahitya that they did not say but they lives as per sayings. So the Allamaprabhu gave heartfelt respect to Saranas.

In this chapter we are introduced with Āgama – Śaivagama – Pūrva and Uttara bhāgas, and then Kriya, Caryā, Dnana and Yoga and second important literature Vacanas. It is noted that the Śaivagamas are came from the mouth of Śiva and Vacanas are the saying of Bhaktas with their experience. It means Śaivagama's author is only one Lord Śiva but the Vacanas authors are many more in numbers.

Second thing, number of verses of both literatures is large in numbers, but unfortunately today we have very little part of both traditions. When we discussed about the time of both literature we could not give the exact time of Śaivagama whereas the Vacana literature is developed in 12th Century. It is clearly stated that the period of Śaivagamas is earlier than Vacana Sahitya.

Sanskrit is the language of Śaivagama whereas Kannada is the main language of Vacana Sahitya. Śaivagama are the original literature whereas the Vacanas are the secondary data of Śaivagama traditions translated in Kannada for common people. Vacanakaras attacked on the drawbacks of Śaivagama literature and point out the mistakes found in the Śaivagama siddhanta's karmakanda very clearly. Finally we can say that the Śaivagama and Vacanas are family traditions.

Philosophy of Śaivāgamas and Vacanas

Śaivāgamas and Vacana literature discussed about the worship of lord Śiva and Jīva. So it is necessary to know about the philosophy of these canons. *Sthalas*, *Āvaraṇās* and *Pancācāras* are the base of both the school

of thoughts. In this study these three philosophical concepts are compared with each other.

Vīraśaivāstu śadbhedāḥ sthaladharmavibhedataḥ.

*Bhaktādivyavahāreṇa prochyante śāstrapāragaiḥ.*³⁸

Vīraśaivās are six-fold depending on the difference in the religious practices of *sthalas*. They are called in practice as *Bhakti*, etc., by the experts in *Śāstras*.

Definition of *Sthalam*

Sthīyate līyate yasmin muktaḥ sansārapaddhateḥ.

*Tadeva sthalamityuktam sthalatattvaviśāradaḥ.*³⁹

“That in which the world resides and into which it merges when it is released from bondage, is itself called *Sthala* by those who are experts in the knowledge of the principal of *Sthala*.” This is the clarification of *Śaivāgama* on the term *Sthalam*.

Śaṭasthalam

Bhakta āpale sadguṇa soḍata nasalyāne,

Sadbhakta hoto, māheśvara hoto, prasādī hoto,

Prāṇaṅgī hoto, śaraṇa hoto, aikya hoto,

Tadvat śaṭsthalāta sampanna zhālā tara,

*Tyālā jangamabhaktīca mūla pahā, kūḍala cennasangamadevā.*⁴⁰

In this *vacana*, *Cennabasava* described the *Śaṭasthala* process. How one *Bhakta* started his journey of *Śaṭasthala*. This is the opinion of *vacana* on *Sthalam*.

According to *Sūkṣkāgama* –

Aikyaśca śaraṇaścaiva prāṇaliṅgī prasādakah.

*Māheśvaraśca bhaktaśca śaṭasthalātmā śadakṣaraḥ.*⁴¹

According to *Candrajñānāgama*'s sixth *paṭala* the characteristics of the six-sthalas *Bhakta*, *Māheśvara*, *Prasādin*, *Prāṇaliṅgin*, *Śaraṇa* and *Aikya* are related with six *akṣaraḥ*⁴²

*Śaraṇaḥ śivaliṅgaikyāḥ ṣaṣṭasthalāni hi pārvati.*⁴³ This is the dialogue between lord Śiva and mother Pārvatī in the text *Sūkṣkāgama* about the *ṣaṣṭasthalām* . It is proved that the six sthalas theory is earlier introduced than Vacana Sahitya.

Pārameśvarāgama mentioned the six sthalas as follows-

Bhakto māheśvaraścaiva prasādi prāṇaliṅgakah.

*Śaraṇaḥ śivaliṅgaikyāḥ sthalaṣaṭakam mama priyam.*⁴⁴

In the Vacana Sahitya the Basavanna described the Six Sthalas with their functional usage as -

Bhakta, māheśvara, prasādī, prāṇalingī, śaraṇa, aikya

Dhime dhime hoīna mhaṇāvayā mī vajradehī āhe kāi?

Mī amṛta sevile āhe kāya?

Mī sanjīvanī sevana kelī āhe kā ?

Bolanyā-bolanyātūna uccāralī geḷelī ṣaṣṭsthale,

Manāna bimbalī gelī nāhīta tara,

*Hī tanū jālūna ṭākena, kūḍalasangamadevā.*⁴⁵

Sangameśvarācā appaṇṇā focused the basic criterion of six sthalas very clearly as -

Kulācā vicāra karaṇārā, bhakta hoū śakata nāhī.

haṭṭīpaṇā asetoparyanta, maheśvara hoū śakata nāhī.

Phalācī apekṣā karaṇārā, prasādī hoū śakata nāhī.

Kula, gurūkr̥pecyā āda yete,

Haṭṭīpaṇā, lingārcanecyā āda yeto.

Phalāpekṣā, duḥkhānnā kāraṇībhūta hote.

Kulam chalam dhanam caiva younam rūpameva ca.

Vidhyā rājya tapaścaiva ye te cāṣṭamadāḥ smṛtāḥ.

Ase asatānā

Eka prakāracī dārū pyāyalele bhāūbandānā olakhata nāhīta.

Āṭa prakāracī dārū pyāyalele tumhālā kuṭhuna olakhatīla,

Basavapriya kūḍalacennasangamadevā? ⁴⁶

Bhaktāsa viśvāsa, maheśāsa niṣṭhā,

Prasādīsa avadhāna, prāṇalingīsa yoga,

Śaraṇāsa agodaraca muktī,

Aikyāsa cinhācī olakha

Honyāādhīca nirākāra.

Ase he ṣaṭsthalāce lakṣaṇa ase,

Ennāyapriya niḥkalanka mallikārjunā. ⁴⁷

Bhakta, maheśa, prasādī, prāṇalingī,

Śaraṇa, aikya ase ṣaṭsthala sahā.

Bhakta va maheśa he dona milūna gurūsthala,

Prasādī va prāṇalingī he dona milūna lingasthala.

Śaraṇa va aikya he dona milūna jaṅgamasthala. ⁴⁸

In the *vacana Sahitya* the six sthalas are described by *vacanakaras* as *gurusthala*, *liṅgasthala* and *jaṅgamasthala*. Another *vacanas* explained the obstacles in the practice of *ṣaṭsthala*.

***Bhakta* –**

Śaivī bhaktiḥ samutpannā yasyāso bhakta ucyate. ⁴⁹

He in whom devotion of *Śiva* has arisen is called *Bhakta*. This is the definition of *Bhakta* in *Siddhāntaśikhāmaṇi* text.

According to “*Śūnyasampādana*” the concept of *Bhaktīsthala* explained as- the trust on *Iṣṭaliṅgam* called as *Āyata liṅgam*. That seen *liṅgam* enters in mind called *Svāyattaliṅgam*. The feelings of *Iṣṭaliṅgam* and mindfulness not different but these two are fells one called *Sannihitaliṅgam*. These are called as *Iṣṭaliṅgam*, *Prāṇaliṅgam* and *Triptiliṅgam*. These three liṅgas wear by śarana as *Āyata*, *Svāyata* and *Sannihita* due to destroy the five elements and convert into *Liṅgatattva*. Soul free from *Jiva bhāva* and known as *Paramātmā*. ⁵⁰

Paṇatīhī āhe, vātahī āhe

Telāvinā ujalela kaśī jyoti ?

Guruhī āhe, liṅgahī āhe?

Śiṣyāsa dñānodaya zhālyāvinā kaśī bānāvela bhakti?

Lekuni soham, na kelyāsa dāsoham

*Maja nase mānya he, guheśvarā.*⁵¹ It is the opinion of *Vacana Sahitya* about the *Bhakta sthalam*.

It is perceived that the *Āgama* text explained origin of *Bhakta* and *Vacana Sahitya* gave clarification of the term with examples.

Māheśvara sthala:

The *Bhakta*, whose faith in *liṅga* is *Prāṇa* and his concrete believe called as *Māheśvara sthala*. This is the explanation of *āgama*.

Yeinā cadhatā dilelya ghodyāvar

Dusarā ghoda icchiṅārā kasalā to vīra ? nase to dhīra,

Yā kāraṇe lāduna ghetto jīna, he guheśvarā,

*Thakatī tinhī lokīnche jana.*⁵² The term *Māheśvara sthalam* explained by *vacanakaras* very beautifully in his *vacana* with the daily life incident. The *Bhakta* concentrate on *liṅga* and believe it as *Prāṇa*.

Prasādi sthala

According to *Āgama* text – one who worship and be aware called as *Prasādi sthala*.

Arpita anarpit jānatī kā koṇa,

Arpūna gheṇe te anarpita, arpilyāviṅa sevaṇe tehī anarpita,

Arpūna arpaṅviṅa prasāda sevaṅārā toca tumacā prasādī,
*guheśvarā.*⁵³

Śabda, sparśa, rūpa, gandha he sāre

Nirākāra lingāmadhye arpita.

Hī rītī jāṅū śaklyasa,

*kūḍala cennasangayyāṭhāyī to mahāprasādī hoyā.*⁵⁴

prāṅalingasamāyuktā ekabhuktopavāsinaḥ.

*Prasādo niṣphalāścaiva raouravam narakam bhavet.*⁵⁵

Jābālaśākhāyām –

Rūdreṇāttamaśvanti rūdrena pītam pibanti.

Rūdreṇāghrātam jighranti tasmādbrahmaṇo.

Vidvānnirmālyameva sadā bhakṣayet.

*Nirmālyamevāśnīyāt.*⁵⁶

Vacanakaras explained this term clearly and also referred the *Āgama* text and *Upniṣad* text for their authentication, it shown the collaboration between the *Śaivāgamas* and *Vacana* text.

Prāṇaliṅga sthala

Due to Awareness, experience and *Viveka* known as *Prāṇaliṅgi*. It is very important stage of *sthalas*.

Udaka mūrti hoūna zhālā udaya pīthācā,

Svadeha śivapurāta mūla sthānāci zhālī sthāpanā

Vāyu pujārī hoūna parimalācā gucca bāndhūna karitase pūjan.

Navadvāra śivālayāchyā ādi madhyasthānāt.

*guheśvaraliṅga tetheca zhālā sthambhit.*⁵⁷

dāmbhikapana kelā tara, to prāṇalingī hoila kāya?

*Hā siddhānta nahve, niḥkalanla mallikārjūnā.*⁵⁸

Cennabasavanna explained the term in his *vacanas* very nicely with its stages.

Śaraṇa:

Aṅgaliṅgī dñānarūpaḥ satī dñeyah śivaḥ patiḥ.

*Yatsoukhyam tatsamāveśe tadvān śaraṇanāmavān.*⁵⁹

The *Prāṇaliṅgin* who has realized the communion of *Aṅga* and *Liṅga* and whose natural state is that of *Śiva*'s knowledge, should regard himself as a *Satī* (devoted wife) and *Śiva* and *Pati* (Lord or Husband). He, who experirnces that bliss in such an intimacy is called as *śaraṇa*.

Mī śreṣṭha, āpaṇa śreṣṭha ase,

Jagī kharokharī śreṣṭha asatī, te sāngatāta kā?

śreṣṭha-kaniṣṭha mhaṭalyāne kāi hotase?

śreṣṭha-kaniṣṭha hā śabda lopalyāsa

toca śaraṇa guheśvarā.⁶⁰

Allamaprabhu described the Śaraṇa in his *vacana*.

lingabharita śaraṇa, śaraṇabharita linga āhe.

Te kase mhaṇaje-

‘śaraṇamadhye tu lingam syāt lingamadhye tu śaraṇaḥ.’⁶¹

Urlīngapeddi mentioned correlation between Śaraṇa and Liṅga.

Angāvara lingasannihita hotā,

Anyā śabda n aeike śaraṇa.

Angāvara lingasannihita hotā

Anyā na sparśe śaraṇa.

Angāvara lingasannihita hotā

Anyā na pāhī śaraṇa,

Angāvara lingasannihita hotā

Āhāra vyavahāra na jāṇe śaraṇa.

Angāvara lingasannihita hotā

Anyā na ghrāṇī śaraṇa.

Angāvara lingasannihita hotā

Nirarthaka śabda na bole śaraṇa.

Angāvara lingasannihita hotā

kūḍala cennasangayyāvinā

anyā na jāṇe śaraṇa.⁶²

Cennabasavannā also gives the symptoms of *ṣaṣṭhala* – Śaraṇa. He mentioned the difficult *sthala* as follows -

Deha brahmacārī zhālā tarī kāi,

Āśā brahmacārī na hoiparyanta?

Śabda mouna zhāle tarī kāi?

Smaraṇa mouna na hoiparyanta?
Tana nagna zhāle tarī kāi?
Mana nirvikāra na hoiparyanta?
Yā kāraṇe, kūḍala cennasangayyā,
Tumace śaraṇasthala koṇālāhī sādhya hota nāhī. ⁶³
Sahajatene nirālamba hoi
Tyā nirālambāne nirākāra hoi,
Nirākārāne niravayava hoi,
Niravayavātūne ādi upaje.
Tyā ādipāsūna upajalā mūrtirūpī eka śaraṇa.
Tyā śaraṇācyā mūrtipāsūna sadāśiva janmalā.
Sadāśivācyā mūrtipāsūna janmalā śiva.
Tyā śivācyā mūrtipāsūna zhālā rūdra.
Rūdrācyā mūrtipāsūna nipajalā viṣṇū.
Viṣṇūcyā mūrtipāsūna brahma nipaje.
Tyā brahmācyā mūrtipāsūna samasta jīvajantū zhāle.
He sarva āmacyā guheśvarācyā karasthalācyā
Adhīna janmūna vādhale. ⁶⁴

In this vacana – Śaraṇa is the origin of all deities it is the opinion of vacanakara Cennabasava.

Śūnya mūrta rūpa dhāraṇa kare eka śaraṇa.
Tyācyā vidhyā-buddhīpāsūna janmalā brahmā.
Tyācyā śānti-samādhānātūna janmalā viṣṇū.
Tyācyā kopa-krodhāpāsūna janmalā rūdra.
He tinhī pāyāgata rāhū deta.
Tyāmule śaraṇās jāṇūna
Śaraṇū śaraṇārthī arpitase, kūḍalasangamadevā. ⁶⁵
Capture bolanyāne śahāṇa hoū śake.
Karṇamadhura gāṇyāne sangītatađña mhaṇavūn gheū śake

Antaranga jāṇū śake.

*Āgamapurāṇāncyā mojanṇyāce gaṇita jāṇūna
Śrutāśrutānmule śreṣṭh mhaṇavūna gheū śake.*

*Bhūtavikāra, nisargaswabhāva jāṇunī tyāncā
Bhrama naṣṭa kelā asela.*

Kāśī, kedāra, rāmeśvara, śrīśaila ityādī

Tīrthakṣetrī gupta vāsa kelā asela.

Āmucyā kūḍalasngayyā nāvācyā

Mahādānī lingācyā icchenusāra rahūna,

Tyā mahālingātūna udbhavalelyā divya dñānī

Śaraṇāvyatirikta itarāsa śakya hoī kā?⁶⁶

Patirliṅgam satī, hṛdayuktaḥ swayam prabhuḥ.

Pancendriyasukham nasty, śaraṇasthalamuttamam.⁶⁷

This is the *śaraṇasthalamuttamam* described in *Āgama* and *Vacana Sahitya*. It is very important stage in the canon.

Aikya

*Śivo·hamiti bhāvena nirūḍho hi śivaikyātām.*⁶⁸ In the SS text Ācārya explained, one who realize himself as *Śiva* called *śivaikya*.

nutana motyācyā kāntīparī ase liṅgaikya,

sphaṭika ghaṭātīla prabheparī ase liṅgaikya.

Vāhatyā vāyūta samarasalelā sugandha,

Guheśvarā, taisā liṅgaikyācā sambandha.⁶⁹

Tanū deūna tanū sūnya zhālī,

Mana deūna mana sūnya zhāle,

Dhana deūna dhana sūnya zhāle,

He trivdha deuna kūdala cennasangayyāṭhāyī.

Basavaṇṇanā sūnyasamādhī prāpta zhālī.⁷⁰

Liṅgasangī zhālyāvāra āwalā-mīṭhāsama asāve.

Liṅgaprāṇī hotānā jwālā-kāparāsama vhāve.

Hā tadbhāva mhaṇaje lingasamarasatā. ⁷¹

Amūlya aśā navyā motyāgata

Liṅgaikya pahā.

spaṭikācyā ghanāmadhīla

tejāsama lingaikya pahā.

Vāryācyā zhulakene daravalaṇāryā

Suvāsāgata lingaikya pahā.

Aśī ase lingaikyācī apūrva sthitī,

Guheśvarā. ⁷²

Ācārya explained the term *aikya* with realize himself as *Śiva*, whereas *vacanakaras* explained the same term with various examples.

Pancācārāḥ:

Liṅgācāra, Sadācāra, Śaivācāra, Gaṇācāra, Bṛutyācāra these are the five ācārās are mainly accepted by *Śaivāgama* tradition. The important of *Ācāra* explained by S.S. as follows -

Ācāra eva sarveṣām alaṅkārāya kalpate.

Ācārahīnaḥ puruṣo loka bhavati ninditaḥ. ⁷³

The righteous practice alone is meant for the adornment of all persons. A person who is without such a practice would stand condemned in the World.

Ācāra asela tara gurū,

Ācāra asela tara linga,

Ācāra asela tara jangam,

Ācāra asela tara pādodaka,

Ācāra asela tar prasāda,

Ācāra asela tara sadbhakta,

Ācāra asela tara dāsoha,

Ācāra nasela tara gurū navhe, kevala nara,

Ācāra nasela tara linga navhe, kevala śilā.

*Ācāra nasela tara jangama navhe, kevala veṣadhārī,
Ācāra nasela tara padodaka navhe, kevala pāṇī,
Ācāra nasela tara prasāda navhe, kevala āhāra,
Ācāra nasela tara bhakta navhe, kevala bhūtaprāṇī,
Ācāra nasela tara dāsohāce ghara navhe, veśyecī zhopaḍī.*

Yākāraṇe kūdala cennasangayyā,

*Ācāra nasaṇāryānnā aghora naraka nāhī cukata.⁷⁴ Cennabasavannā
stated the importance of Ācāra.*

*Śaivāgamasiddhānta and Vacana literature are accepted five ācārās
called as – Pancācāras.*

Pancācāras-

Te kase mhaṇaje – lingācāra, sadācāra, śivācāra,

Gaṇācāra, br̥tyācāra satkāyakāne ālele

Asalyāne bhaktipadārtha ho

kūḍalacennasangamadevā.⁷⁵

lingācāraḥ sadācāraḥ śivācārastathaiva ca.

br̥tyācāro gaṇācāraḥ pancācārāḥ prakīrtitāḥ.

Guruṇā dattalingādvai nasty daivam mahītale

Iti bhāvānusandhānam lingācārāḥ sa ucyate.

Dharmārjiteṇa dravyeṇa yat santarpaṇvahaṃ.

Gurulingamajangamānām sadācāra itī smṛtaḥ.

Śiva eva param brahma pancakṛtyaparāyaṇam.

Na tato-nyā gatirīti śivācāro hi kīrtitaḥ.

Śivasya śivabhaktasya śivadharmādikasya ca.

Na śruṇoti ca yannindām ca gaṇācāra itī mṛtaḥ.

Śivabhaktajanāḥ sarve variṣṭhāḥ pṛthivītale

Teṣāṃ br̥tyo-hamīti yad br̥tyācāra itī smṛtaḥ.⁷⁶

The ninth paṭala of *Candrajñāgama kriyācaryā* called *Pañcācārasvarūpanirūpaṇa* deals with the five Ācāras of the *Vīraśaivas*

called *Liṅgācāra*, *Sadācāra*, *Śivācāra*, *Gaṇācāra* and *Bhṛtyācāra* in detail. In connection with the *Liṅgācāra*, the twenty-one sub *Dikṣās* at the rate of seven each coming under the three *Dikṣās* called *Vedhā*, *Māntrī* and *Kriyā*, are elucidated. In connection with the *Sadācāra* the eight types of *Śīlas* are explained. Then sixteen *śuddhis* are dealt with in connection with the *Śivācāra*. In the beginning of the section on *Gaṇācāra*, the sixty-four *Śīlas* are explained. Then it is said that the practice of those would lead to ‘*Śivasāyujya*’. Finally the special features of *Bhṛtyācāra* are elucidated. Generally the *Liṅgācāra* consists in the concentration on the *Liṅga* (the synthesis of *Iṣṭa-Prāṇa-Bhāva-Liṅgas*) thinking that it is unparalleled in the World; the *Sadācāra* consists in the rendering of respectful service to the *Guru*, the *Liṅga* and *Jaṅgama* with what is earned through righteous means; the *Śivācāra* consists in the firm conviction that there is no other refuge apart from *Śiva*, the *Parabrahman*, who is adept in the five functions - *Pañcakṛtyas* - *Sṛṣṭi*, *Sthiti*, *Laya*, *Tirodhāna* and *Anugraha*; the *Gaṇācāra* consists in the stubbornness in not listening to the condemnation of *Śiva*, *Śivācāra* and *Śivabhaktās* under all circumstances; and the *Bhṛtyācāra* is of the nature of humanity that one is the servant of all the devotees of *Śiva*.⁷⁷

Āpaṇāsa prāpta zhālyāsa liṅgārpita karūna

*Upabhogaṇeca sadācāra.*⁷⁸

Aṅgasaṅga mhaṇaje anācāra,

*Liṅgasṅga mhanaje sadācāra.*⁷⁹

Konatāhī padārtha aso, āpulyā ṭhāyī ālelā

*Liṅgārpita karūna swikāraṇeca sadācāra.*⁸⁰

Ṣkudra kuladaivadāpudhe māthā ṭekuna narakāta jāṇāryā

Durācāryāna śivācāra sādhyā hoila kā,

*kūḍala cennasangamadevā?*⁸¹

Thus the *Śaivāgamas* and *vacana Sahitya* explained the five *Ācārās*.

Aṣṭāvaraṇas-

According to *Candrajñāgama* –
Gururlīṅgam jaṅgamaśca tīrtham caiva prasādakah.
Bhasmarudrākṣamantrāścetyaṣṭāvaraṇasadñitāḥ. 2
Emāni śivabhaktānām bhavadoṣatateḥ sadā.
*Nivāraṇaikakāryāṇi khyātānyāvaraṇākhyayā. 3*⁸²

Guru:

*Yaḥ śivaḥ sa gururñeyo yo guruḥ sa śivaḥ smṛtaḥ.*⁸³

He who is *śiva* should be known as the *Guru* and he who is the *Guru* should be regarded as *Śiva*.

‘Yathāham sarvalokānām gururambikaya saha’ – iti Āgama.

‘Yo guruḥ sa śivaḥ prokto yaḥ śivaḥ sa guruḥ smṛtaḥ.

Gururvā śiva evātha vidhyākāreṇa sansthitaḥ.

Yathā śivastathā vidyā yathā vidyā tathā guruḥ.

Śivavidyāguruṇām ca pūjayā sadṛśam phalam.

*Sarvadevātmakaścasau sarvamantramayo guruḥ.*⁸⁴

He who is the *Guru* is said to be *Śiva*, he who is *śiva* is known as the *Guru*. Whether it is *Śiva* or the *Guru*, he stands as knowledge incarnate. *Śiva* is the knowledge and the knowledge is the *Guru*. Similar are the fruits of worshipping *Śiva*, the *Guru* and the knowledge. The *Guru* is of the nature of all Gods and is made up all *mantras*.

Liṅgam:

According to *Candrajñāgama kriyācaryā* – the fifth *paṭala* deals with functions such as the *Iṣṭaliṅga-Śivasūtra-saṅyojana*, *Iṣṭaliṅgastuti*, *Iṣṭaliṅgābhiṣeka*, *Vibhūtidhāraṇa*, *Rudrākṣadhāraṇa*, *Gurupūjā*, *Mantrapadeśa*, etc. in connection with the *Liṅgadhāraṇa*. It is prescribed that he who has received the *Iṣṭaliṅga* through *Dīkṣā* should duly worship that with devotion. It is very important to note here that those who are initiated into *Vīraśaivism* with *Liṅgadhāraṇa*, are all equal irrespective of caste, creed, profession, age, sex. Besides daily and generosity towards the

needy, are emphasized forcefully. The greatness of the *Śivayogin* and *Vīraśaivism* are highlighted.⁸⁵

Sadguruṇā dīyate liṅgam, sadguruṇā dīyate Kriyā.
*Sadguruṇā dīyate mantraḥ, sadguruḥ sarvakāraṇam.*⁸⁶
Sarvadevamayam liṅgam tasmin sākṣācṣivaḥ swayam.
Anugrahāya vasati tasmālliṅgam prapūjayet. 50
Ākāśam liṅgamityāhuḥ pṛthivī tasya pīthikā
*Ālayaḥ sarvabhūtānām layanālliṅgamucyate.*⁸⁷
Layam gacchati yatraiva jagatetatcarācaram.
*punaḥ punaḥ samutpattim talliṅgam brahma śāśvatam.*⁸⁸

In the word *Liṅga*, the syllable “li” stands for “*Līyate*”, what is absorbed is the world; “ga” stands for “*gamyate*” which stands for creation as well as protection of the world.⁸⁹

Pīthikā paramā śaktirliṅgam sākṣātparaḥ śivaḥ.
*Śivaśaktisamāyogam viśvam liṅgam taducyate.*⁹⁰

The base is the Supreme *Śakti* and the *Liṅga* is actually the Supreme *Śiva*. The *Liṅga* which is the communion of *Śiva* and *Śakti* is said to be the universe.

Jaṅgamarupaḥ śivaḥ śivaḥ eva Jaṅgamarupaḥ.om ātmā. Paraśivadvyayo
*guruḥ śivaḥ guruḥ śiva eva liṅgam*⁹¹.

Liṅgadhāraṇa for all human beings-
Brāhmaṇaḥ śkatriyāvaiśyaḥ sūdrāyecānyajātayaḥ.
*Liṅgadhāraṇamātreṇa śiva eva na sanśayaḥ.*⁹²
Liṅgasya dhāraṇam puṇyam sarvapāpapaṇāśanam.
*Āḍṛtam munubhiḥ sarvairāgamārthaviśāradaih.*⁹³

The wearing of *Liṅga* is a merit and the destroyer of all sin. It is accepted by all the sages who are adept in *Āgamas*.

Liṅgadhāraṇamākhyātam dvidhā sarvārthasādhakaih.
*Bāhyambhyantaram ceti munibhirmokṣakāṅkṣibhiḥ.*⁹⁴

Liṅgadhāraṇa is said to be twofold as external and internal by the sages who accomplish all objects and who aspire for liberation.

Mūlādhāre ca hṛdaye bhrūmadhye sarvadehinām.

*jyotirliṅgam sadā bhāti yadbrahmetyāhurāgamā.*⁹⁵

That *Mahāliṅga* itself is found in three places in the bodies of all beings. In the *Muladhāra*, the heart and the region between the eye-brows of all beings, *Jyotirliṅga*, which is called as *Brāhmaṇa* by the *Āgamas*, shines at all times.

Division of *Liṅga* –

Liṅgam tu trividham proktam sthūlam sūkṣamam parātparam.

*Iṣṭaliṅgamidam sthūlam yadbāhye dhāryate tanau.*⁹⁶

Prāṇaliṅgamidam sūkṣamam yadanbhāvanāmayam.

*Parātparam tu yatproktam trptiliṅgamidam taducyate.*⁹⁷

The *Liṅga* (*Mahāliṅgam*) is said to be three-fold as *Stūla* (Gross), *Sūkṣma* (subtle) and *Parātpara* (Higher than the Highest). This *Iṣṭaliṅga* which is borne outside on the body, is the *sthūla*. This *Prāṇaliṅga* which is made up of feelings inside is the *Sūkṣma*. That which is said to be *Parātpara* is spoken as *Trptiliṅga* (the *Liṅga* in the form of contentment).

Iṣṭaliṅgamidam sākṣādaniṣṭaparihārataḥ.

*Dhārayedavadhānena śarīre sarvadā budhaḥ.*⁹⁸

The wise person should vigilantly wear always on his body the *Iṣṭaliṅga*, the actual form of that which is beyond conception, which is the unmanifest and which is the *Parabrahman* designated as *Śiva*, as it removes what is undesirable.

Mūrdhni vā kaṅṭhadeśe vā kakṣe vākṣahsthale pi-vā.

*Kukṣou hastatale vāpi dhārayelliṅgamaiśvaryam.*⁹⁹

The *Śivaliṅga* (*Iṣṭaliṅga*) should be borne on the head, neck region, armpit, chest region, belly or palm. These are the borne place on human body where *Linga* wears compulsory by *Bhakta*.

The following places are prohibited for wearing the *Linga*.

Nābheradhastāllīngasya dhāraṇam pāpakāraṇam.

*jaṭāgre trikabhāge ca malasthāne na dhārayet.*¹⁰⁰

To wear the *Liṅga* below the navel region is the cause for sin. It should not be borne at the top of the tuft of hair, on the back or near the anus.

Dandāvara bāndhaṇāre, galyat bāndhaṇāre,

Angāvara bāndhaṇāre, śirī bāndhaṇāre,

Pari manī Liṅga nā bāndhiyale.

Liṅga haravile mhanūna ādhyagaṇāsārakhe

Vyarth prāṇaghāta karūna ghetī,

Gatānugatika houna.

*He maraṇe vivekapūrṇa ase guheśvarā ?*¹⁰¹

This is the opinion of Allamaprabhu about the *Iṣṭalingam* on body. It is very important reference found in Vacana literature.

Karandaka va śivadora koṇatā mhanaje –

Angaca karandaka, ācāraca śivadorā,

*Trikaraṇasuddhīca śivadoryāci niragātha.*¹⁰²

Vedhādīkṣā, mantradīkṣā, kriyādīkṣā

Yā dīkṣātrayāne kāraṇa, sūkṣma,

Sthūla śarīrātīla pūrvāśraya nivārūna,

Bhāvaliṅga, prāṇaliṅga va iṣṭaliṅga

Sthāpiṇyācī paddhata aśī....

.....

Angatrayāt liṅgatraya dhāraṇa kele ho mī,

*Mahāliṅgaguru śivasiddheśvara prabhuvē.*¹⁰³

Dīyate dnyānasambandhaḥ, kṣīyate ca malatrayam.

*Dīyate kṣīyate yena sā dīkṣā nigadyate.*¹⁰⁴

Caturvidha matācyā ācāryālā

Hī gurusthalācī bhaktī.
Cennabasavaṅṅapriya bhogamallikārjunaliṅgātīla
Gurudīkṣā deṅyācī paddhata, karma.¹⁰⁵
Śrīgurune śaraṅagaṅācyāmadhye
Maja upadeśa karata,
Parameśvarācī pañcamukheca pañcakalasarūpe
Mūrta rūpa karūna,
Śaraṅagaṅācyā sākṣīne
Iṣṭaliṅga māzyā hātī deūna,
He liṅgaca tuzhā patī ni tūca
Tyācī patnī mhaṅūna sāṅgūna,
Kapālāwara tripuṅdra bhasma lāvūna,
Kapalāvara tripundra bhasma lāuna,
Hātālā kankaṅa bāndhūna,
Pādodaka prasāda deūna,
Sadodit satīpatī bhāva asū de
Mhaṅūna maja upadeśa kelā.¹⁰⁶
.....
.....
Sadhyojāta, vāmadeva, aghora, tatpuruṣa, īśāna,
Yāncyā pañcakalaśācā abhiśeka kelyāvara
Śivācyā karūṅāmṛtācā santatadhāra
Pāusa padalyāgata zhāle.
Jamalelyā śaraṅagaṅācyāmadhye
Mahāliṅga karatalāmalaka karūna,
Śiṣyācyā karasthalī theūna,
aṅgāvara sthāpita karūna,
praṅavapañcākṣarīmantrācā upadeśa
kānāmadhe karūna,

hātī kankaṇa bāndhilyāsa
śarīraca kailāsa zhāle,
prāṇa pañcabrahmamaya linga zhālā.
Aśā rītīne, pudhīla mārḡa dākhavūn,
Māgīla sanskārs sodavūna
Śrīguruchyā jawala rāhūna
Mī jagale ho, cannamallikārjunā.¹⁰⁷
Akhilārṇavalayānām lingam mukhyam param tathā.
Param gūdhām śarīrastham, lingam kṣetramanādivat.
Yadādhyamaisvatejastallingham pañcasandhīyakam.
Ase he lingāce marma ase,
Uralingapeddhipriya viśveśvarā.
Lingāmadhila he marma jāṇaṇārāca śahāṇa.¹⁰⁸
Yato vāco nivartante aprāpya manasā saha
Mhanavalile linga,
atyatiṣṭhadhyaśāṅgulam mhanavalele linga,
cakitamabhidatte mhanavalele linga,
aṇoraṇīyān mahato mahīyān,
mhanavalele linga
ayam me hasto bhagawān ayam me bhagavattara
mhanavalele linga
ekamūrtistridhā bhedāḥ mhanavūna,
śrīgurūlingajangamarūpa hovūna,
Iṣṭama prāṇastathā bhāvastridhā caikam varānane
mhaṭalyāpramāṇe
trividhāce ekīkaraṇa karūna,
lingarūpāne māzhyā karasthalī yeūna.
Karatalāmalaka sārīkhe spaṣṭa diastase.¹⁰⁹
Lingam tāpatrayaharam lingam dāridryanāśanam.

*Lingam pāpavināśam ca lingam sarvārthasādhanam.*¹¹⁰

The worship of Liṅga

Lingārcanātparam pūjya he śrutivākya

Āja anubhavāsa āle ho.

Lingāgī paramo śucīḥ ase sāmavedaśākhā sānge.

Pūrvī kelele karūna gele, homa yāpudhe kelyāsa

*Śiraccheda karā ho, kapilasiddha mallikārjunā.*¹¹¹

Liṅgadhārī sadā śuddho nijaliṅgam manoramam.

*Archayed gandhapuṣpādhaiḥ karapīthe samāhitaḥ.*¹¹²

Bāhyapīthārcanādetat karapīthārcanam varam.

*Sarveśām vīraśaivānām mumukṣūnām nirantaram.*¹¹³

He who wears the *Liṅga* is always pure. He should worship the pleasing *Iṣṭaliṅga* with concentration on the seat in the form of palm through sandal paste, flowers, etc. the worship on the seat in the form of palm is ever superior to the worship on any other seat in the case of all Vīraśaivas who are desirous of liberation.

Pītham for worship the Iṣṭaliṅgam

According to *Pārmeśvarāgama* the *pītham* for worship the *Iṣṭaliṅgam* is -

*Tatra sarvottamam devi pīthārtham karapañkajam.*¹¹⁴ to serve as the seat of worship, the palm –lotus is the best. Peetham or seat for Śiva worship. It is only practiced by Vīraśaiva-Lingāyats.

‘Liṅgadhāraṇa’ for all

‘*Liṅgadhāraṇa*’ is meant for both men and women. It is the speciality of this tradition. There is no difference in gender, age and caste for Sanskara, Vidhis, and Upacaras of worship. All these are things are equal for everyone.

Udayāstamānarūpī māpāne

Rātra sampanyāpūrvī khoṭā utsāha sodūna śivaliṅgārcanā karāvī.

Kūdala cennasaṅgayyā,
Ase nāhī kele tara aghora naraka.¹¹⁵
Mama antaragātīla nirākāra linga sākāra linga karūnī,
Mama karasthalī dile śrī guruswāmīnī,
Te linga mama sarvendriyānā āvarūnī,
Indriye sārī kirane hoūnī,
Prakāsūna darśaviṅāre cidākāśaca prāṅaling ase jāṅunī,
Cintana karūnī jāṅalele Jñāna
Paramanadabharit mūlacaitanya mhanajeca bhāvalinga.
Je jāṅūna paripūrṇa bhāvāne pāhilyāsa te āpaṅaca,
Anyathā pudhe ṭhevūna disata nāhī.
Ase akhanda paripūrṇatece swarūpa āpaṅa swataḥca,
Kūdala cennasangamadevā.¹¹⁶
Kūdala cennasangayyāṭhāyī muktī havī asalyāsa,
Angāvara sadāsarvadā linga dhāraṅa kele pāhije.¹¹⁷
Taseca samyakajñānātmaka ase
Lingārcana, linganirīkṣaṅa āṅi lingadhyānāvinā
Te smarāṅa, nirīkṣaṅa, pūjā,
He pratyekī ekekaca muktī detīla ase samajaṅāryā
Tarkahīna matimandānā mānya karatīla kā,
Kudala cennasangamadeva?¹¹⁸
Gurulingam caralingam bhāvalingam prasādakam.
Caturvidhātmakajñānam lingabhaktasya lakṣaṅam.¹¹⁹
Lingapūjā karatānā,
Mana lakṣya bhedaṅāryā bāṅāsaha asāve.
Śivalingapūjā karatānā,
Śavālā sanjīvana-sparśa zhālyāsama karāvī.
Tyāśivāya pūjā hota nāhī.¹²⁰
Brahmā viṣṅuśca rūdraśca īśvaraśca sadāśivaḥ.

Sarve lingārcanam kṛtvā jātāste lingapūjakāḥ.
Gourīpatirūmānātho ambikā pārvatīpatih.
Gangāpatirmahādevo satatam lingapūjakāḥ.¹²¹
Deśikaścaralinga ca trividham lingamucyate.¹²²
Sankalpa-vikalpācya udayastāpāsūna dūra zhālelyā,
Śivaśaraṇāncā akulīna mhanūna upahāsa karitī pahā,
He khulacaṭa vipra.
Āpana mātanga strīcyā poṭī janmalele jyeṣṭha putra,
He satya na jāṇitā āmucyā śivabhaktānsa
Asalyā kulāce, tasalyā kulāce mhaṇūna nindā karaṇāryā
Vipra mahārānno tumhī aikā. Tyāce kāraṇa kī-
Strī vātha puruṣaṇdo cāṇḍālī dvijavanśajah.
Na jātibhedo lingarce sarve rūdragaṇāḥ smṛtāḥ.
Asale purāṇavākya na jāṇitā, āmuce śivabhakta mahāra,
Mānga, kolī, lohāra, tāmbīta, sonāra, kumbhāra, parīṭa,
Nhāvī, dhanagara, koṣṭī, berada mhaṇūna upahāsa karatā.
Tumacī uttam satkule nāva gheūna sāngū kā?
Āmhālā kaśālā? Te ase kī –
Mārkaṇḍeya mānga, sāṅkhyā śvānamānsāhārī,
Kaśyapa lohāra, romaja tāmbīṭa, agasta kolī,
Nārada parīṭa, vyāsa kolī, vasiṣṭha dombārī,
Dūrvāsa moci, koundinya nhāvī he jāhīra ase.
Yāsa ādhāra –
vāśiṣṭe vālmikiśca vasiṣṭa ścāgastyamṇḍanya goutamāḥ.
Pūrvāśraye kaniṣṭhāśca dīkṣayā swargagāmināḥ.
Ase mhaṭalyākāraṇe, he sarva jāṇūna visaralā tumace kūla.
Ātā tumacyā kulāmadhye vadīla māṇase asalyāsa sāngā ho.
Tumace gotra pāhūna tumacā ahankāra soda ho.
Āmuce śivabhaktaca kulīna.

Yāvara viśvāsa nasalyāsa vācūna pahā tumacyā vedāmadhe.
Te kase mhaṇaje, atharvavedāta-
Mātangagīreṇukāgarbhasambhavāt iti.
Kārūṇyam medhāvī rūdrākṣinam lingadhāraṇasyataḥ
Prasādam swīkurvan ṛṣiṇām varṇaśreṣṭho. ṛṣiḥ sankarṣaṇāt.
Vagaire. Vedavacana śrutimārge mhaṭalyākāraṇe.
Taseca vāyavīya sanhitāyām-
‘Brāhmaṇo vāpi cāṇḍālah. durguṇaḥ suguṇo·pi vā.
Bhasmarūdrākṣakanśo vā dehānte tu śivam vrajet’ mhaṭalyākāraṇe.
Taseca śivarahasye – ‘grāmīṇamalina toyam yathā sāgarasangatam.
Śivasanskārasampanne jātibhedam na kārayet.’ mhaṭale ase.
Yā sarvānce varṇa lingadhāraṇa, lingārādhanemule visarale gele.
Pahā ho.
Ase ṛṣijana sagale śrīgurukadūna lingadīkṣā gheūna,
Vibhūti-rūdrākṣa dhāraṇa karūna,
Śivalingadhāraṇa śivalingapūjā karūna,
Pādatīrtha-prasāda grahaṇa karuna uttama
varṇaśreṣṭha zhāle pahā ho.
Yākāraṇe, āmucyā kūdalasangayyāsa jāṇūna
Pūjanaṇārāca uttama sadbrahmaṇa mhaṇavī.
He na jāṇaṇārā agadī vāiṭa mahāra pahā ho.¹²³
Liṅgam braham sanātanam –¹²⁴
br̥hatvād br̥haṇatvād brahmaśabdābhidheyaka.¹²⁵
Kāhīhī na mhaṇaṇāre mahāghana,
Āpalyā līlene āpaṇaca swayambhūlinga zhāle.
Tyā lingātūna zhāle śivaśaktyātmaka,
Tyā śivaśaktīmadhūna zhālā ātmā,
Tyā ātmyātūna nirmāṇa zhāle ākāśa,
Ākāśātūna nirmāṇa zhālā vāyū,

Vāyutūna nirmāṇa zhālā agnī,
 Agnītūna nirmāṇa zhāle jala,
 Jalātūna nirmāṇa zhālī pṛthvī,
 pṛthvītūna nirmāṇa zhālī sakala jīvarāśī,
 he sarva tumacyā smaraṇāmule mātra zhāle,
 simmaligecyā cennarāma.¹²⁶
 jikade pahāve tikade tūci devā,
 sampūrṇa viśṛta ase rūpa tuzheca devā,
 ‘viśvataścakṣu’ tūci devā,
 ‘viśvatomukh’ tūci devā,
 ‘viśvatobāhu’ tūci devā,
 ‘viśvataḥpāda’ tūci devā, kūdalasangamadevā¹²⁷.
 Lingānusandhāna zhālyāne ālele vāgane,
 Lingānusandhāna zhālyāne ālele bolane,
 Lingavantānī ghābarāve kashālā?
 Lingadeva ṭhevīla tase rahāyalā have,
 Bhaktācā gourava āpalāca mānato kūdalasangamadeva.¹²⁸
 Linga jethe, tethe nindā nasate,
 Nindā jethe, tethe linga nasate,
 Kuthehī asota? Kasehī asota? Lingavanta te.
 Varṇanātīta asatī mahimāvanta, kūdalasangayyāce śaraṇa.¹²⁹
 Lingāśivāya cālanāre, lingāśivāya bolanāre,
 Lingāśivāya thunkī gilalī tara tīhī viṣa hote.
 Kāya sāngū? Kase sāngū?
 Lingāśivāya cālaṇāryāncā deha loukikaḥ naca sparśāvā.
 Lingāśivāya jivhevarīla śabda mhaṇaje sūtakaḥ
 Te na aikāve.
 Lingāśivāya jivhevarīla śabda mhaṇaje sūtaka.
 Te na aikāve.

Lingadhāraṇevinā jagāṇe mhanaje
 Tyā pratyeka bolanyā cālanyātīla vratabhanga āhe,
 Kūdalasangamadevā.¹³⁰
 Tilata angabhūta suvāsa asalyāvinā
 Tailāta suvāsa nā udbhave,
 Dehāvara iṣṭalinga sthāpalyāvinā,
 Prāṇalingasambadha nā sādhyā hoi,
 Yācikāraṇe-
 Guheśvaralingāta iṣṭalingasambandhī zhālyāvinā,
 Prāṇalingasambandhī nā hotā yeī,
 Pahā siddharāmā.¹³¹
 Angāvara lingasambandha hotā, angaca linga,
 Manāsa lingasambandha hotā, indriyeca linga,
 Prāṇāsa lingasambandha hotā,
 Jāṇāvayāce viṣayādibhoga sāreca linga.
 Yā kāraṇe sarvāṅga linga, sarvabhoga lingabhoga,
 Kūdala cennasangamadevā.¹³²
 iṣṭalinga, prāṇalinga ase mhaṇatā,
 iṣṭalinga koṇate, prāṇalinga koṇate,
 he jāṇata asāla tara tumhī sāṅgā ho?
 iṣṭaling mhaṇaje darpaṇa,
 prāṇalinga mhaṇaje pratibimba.
 Andhukalyāsa darpaṇa, disela kā pratibimba? Nāhī.
 iṣṭalingapūjeta zhālyāsa udāsīna
 disela kā prāṇalinga? (nāhī)
 iṣṭalingamaviśvasya prāṇalinga na paśyati.
 Darpaṇapratibimbastu yathārupam tathā bhavet.
 Yā kāraṇe,
 Kūdala cennasangamadevā,

*iṣṭamadhye prāṇatrptī zhālelyānā dākhavunī jagavā ho.*¹³³

taseca, āpalyāta paravastū asūnahī kāya?

Tī paravastū gurukadūna karasthalī āyata karūna,

Satkriyene prāṇāta vedhilyāsivāya prāṇalinga hota nāhī.

Kūdala cennasangayyāmadhye,

iṣṭalingasa satkriyene prāṇāta vedhūna,

‘mī’ he aniṣṭa ghālavilyāsivāya

*Prāṇalingasambandha hota nāhī.*¹³⁴

iṣṭalingaviśvasya gatvā cāṇḍālagṛhamācaret.

*Śvānayaniśatam gatvā cāṇḍālagṛhamācaret.*¹³⁵

Śvāsa rokhūna abhiṣeka karato tumhālā,

Viśaya kṣīṇa hoūna gandha arpaṇa karato tumhāsa,

Smaraṇa sthira karūna arpito kusuma,

Śarīraguṇa sagale jālūna daśāngadhūpa ghālato.

Naivedhyāstava malāca arpito mī.

Kapilasiddha mallikārjunā,

*Bāhya avaḍambarācī pūjā nāvāḍe maja.*¹³⁶

Lingāvara śhraddhā theūna, lingārcanā karūna,

*Asankhyāta purātana swayamlinga zhāle.*¹³⁷

Lingālā jāṇūna ghetalelā lingamūrtī,

Tyāce bolane heca veda, tyāce vāgaṇe heca śāstra,

*Purāṇa, āgama. Caritra āhe.*¹³⁸

Śrīgurune dile iṣṭalinga,

iṣṭalingācī sādhanā karūna

jñānaprāptī karūna gheṇyāsa sāṅgitale.

He donhī visaruna anya jñānāce

*Anusaraṇa karaṇārā mansabhakṣaka pahā.*¹³⁹

Kuthalehī kāyaka aso,

Śuddha bhāvāne guru-linga-jangamāsāthī

Karaṇe hīca śivapūjā.

Kriyāśīlatā nasatānā tonḍāne bolata rāhaṇe

Hī kasalī pūjā ?

*Te candeśvaralingāla mānya nāhī, maḍivālayyā.*¹⁴⁰

Garuḍapurāṇe –

Lingamaddhye jagatsarvam trailokyam sacarācaram.

*Lingabāhyat param nasty, tasmāt lingam prapūjayet.*¹⁴¹

*Sthāvaram jangamaścaiva dvividham lingamucyate.*¹⁴²

It is the explanation of both literatures about *Liṅga* with the references. It is the most important part of this school of thought. Experts of both the traditions focused on three *Liṅgas* - *Iṣṭa – Prāṇa* and *bhāva*.

Jangamaḥ

Tathya nase, tathya nase lingapūjemadhye.

*kūḍalasangamadevā, jangamadāsohāne linga trpta hoi.*¹⁴³

bhintīvinā devā, citra citāratā yeila kā?

Peralele bīja devā, dharitrīvinā vāḍhela kā?

*Jangamāśivāya devā, lingārcanā karatā yeila kā?*¹⁴⁴

Pūjā lingācī kelī ni nindā jangamācī kelī tara,

*Mī dagdhaca hoi kūḍalasangamadevā.*¹⁴⁵

Lingācecha mukha mānile jangama, arpīle sarvasva tyāsī,

Tara bhaviṣyāta sakala sampattī deila pahā,

Hararūpī jangamāsa kevala nara mānalyāsa,

*Nāhī cukata naraka, kūḍalasangamadevā.*¹⁴⁶

Te kase mhaṇaje, śivarahasyāmadhe-

niḥsangī ca nirābhārī, niḥsīmam nirūpādhikam.

*Nirdeham nirmalam nityam, satyam jangamalakṣaṇam.*¹⁴⁷

Prasādaḥ

samarpitah prasādaikakāraṇatvānmaheśituh.

*Prasādatvena vikhyātaḥ paramānandadāyakaḥ.*¹⁴⁸

*Prasādena vinā śambhorna kasyāpi nivartate.*¹⁴⁹

Without the Prasāda of śiva, the karma of anybody is not eradicated.

Māzhe tana prasāda, māzhā jīva prasāda,

Māzhe prāṇa prasāda, māzhe mana prasāda,

Māzhe dhana prasāda, māzhā bhāva prasāda,

Pāka padārtha prasāda, samabhoga prasāda,

Cennamallikārjunā, tava prasāda antharūna,

*Prasādaca pāngharūna visāvale pahā mī.*¹⁵⁰

Mantra

Pancākṣarī mantraḥ

Ādou namaḥ prayuktavyam śivāyeti tataḥ param.

*Saiṣā pancākṣarī vidhyā sarvaśrutiśivāgatā.*¹⁵¹

*Iyam praṇavapūrvā tu kṣadākṣarīti kathyate.*¹⁵²

mantranyāsaḥ

vāmadeva ṛṣiścāsyā panktiśchandaḥ udāhṛtaḥ.

Devatā sa śivaḥ sākṣāt praṇavo bīja ucyate.

*Umā śaktirīti proktā nyāsaścaiva ṣadākṣaraiḥ*¹⁵³.

Other names of Mantraḥ

Mūlam vidhyā śivam caiva sūtram pancākṣarastathā.

*Nāmānyasya vijāntīyādonkāro hṛdayam matam.*¹⁵⁴

*Saptakoṭiṣu mantreṣu mantraḥ pañcakṣaro mahān.*¹⁵⁵

Among the seven crore great mantras, the Pañcakṣarī mantra is the best.

namaḥ śabdān vadeṭpūrvam śivāyeti tataḥ param.

*mantraḥ pañcakṣaro hyeṣa sarvaśirogataḥ.*¹⁵⁶

namaḥ padān vadeṭpūrvam yāntam śivapadam tataḥ.

*Praṇavena samāyuktam ṣadākṣaramiti smṛtam.*¹³

Vedāgameṣu sarveṣu sansthito yam mahāmanuḥ.

*Samastaphalamastasmāt jñeyo vaidikatāntrikai.*¹⁴

Yāvantaḥ śivamantrāḥ syuḥ parārthaikaparāḥ priye.
Ṣadakṣarasya te sarve pyarthasyaiva prakāśakāḥ.15
Pramāṇabhūtaḥ sarveṣām vedoktatvātviśeṣataḥ.
Praṇavena yuto devi mantrarājāḥ prakīrtitaḥ.16¹⁵⁷
Tasmātsarvam parityajya japetpañcākṣaram śubham.¹⁵⁸
Pañcākṣaro mahāmantraḥ praṇavena yutaḥ śive.
Ṣadakṣara iti prokto mantrarājāhvayaḥ paraḥ. 35
Omkāro mama dehaḥ syānnakārādhyāstathaiva ca.
Sadhyādipañcavaktrāṇi kramādevam varānane.36
Pañcabrahmātmako mantraḥ praṇavādhyāḥ ṣadkṣaraḥ.
Asya ṣaṭatattvarūpam tu susūkṣmam śrūyatām kramāt.37
Nivṛttimārgato vakṣye sarvatattvārthaśobhanam.
yakaraḥ parasajñāḥ syād vākāro gūdharūpakaḥ.38
Ānandaḥ syācchikāraṣtu cidrūpo hi makāraḥ.
Satyarūpo nakāraḥ syānnmiśrātmā praṇavo bhavet.39
yakāraḥ pūrāmasajñāḥ syād vākāro gūdharūpakaḥ.
śarīrasthaḥ śikāraśca liṅgakṣetram makāraḥ.
Anādirūpavān naśca praṇavo hi mahānsmṛtaḥ.40
Yakāraṣtu parāśaktirādiśaktiśca vākṣaraḥ.
icchāśaktiḥ śikāraḥ syāt jñānaśaktirmakāraḥ.
kriyāśaktirnakāraḥ syāt praṇavo hi cidātmakaḥ.41¹⁵⁹
Sarvāṇi pañcabhūtāni tanmātrāṇām ca pañcakam.
Jñānendriyāni pañcāpi tathā karmendriyāṇi ca. 58
Pañcabrahmāṇi kṛtyāni pañcapañcātmakāni ca.
Tāni sarvāṇi bodhyāni pañcavarṇairmahāmanoḥ.59
Loke hi pañcadhā yāni prasiddhāni viśeṣataḥ.
Jñeyāni tāni sarvāṇi pañcākṣaramayāni hi.60
Māzhyā jibhevarī ṣadṣkarī lihā ho, kūḍalasangamadevā.¹⁶⁰
Śivamantrāvin dusarā mantra nase pahā maja.

*Yā kārāṇe, ‘om namaḥ Śivāya, om namaḥ Śivāya,’
Hā ṣaḍkṣara mantraca japatase pahā mī,
Mahālingagurū śivasiddheśvaraprabhuve.¹⁶¹*

Bhasma

Vibhūtirbhasitam bhasma kṣāram rakṣeti bhasmanaḥ.

Etāni pañcanāmāni hetubhiḥ pañcabhirbhṛṣam.¹⁶²

*Vibhūti, Bhasita, Bhasma, Kṣāram and Rakṣā – these are the five names
of Bhasma often due to five reasons.*

*Vibhūtirbhasitam bhasma kṣāram rakṣeti bhasmano bhavanti
pañcanāmāni.¹⁶³*

Tripuṇḍram dhārayennityam bhasmanā salilena ca.

Sthāneṣu pañcadaśasu śarīre sadhakottamaḥ.¹⁶⁴

*The best aspirant of Mokṣa should apply ‘tripuṇḍra’ with bhasma mixed
with water at fifteen places on the body.*

Uttamāṅge lalāṭe ca śravaṇadvitaye tathā.

Gale bhujadvaye caiva hṛdi nābhau ca pṛṣṭhake.¹⁶⁵

Bāhuyugme kakuddeśe maṇibandhadvaye tathā.

Tripuṇḍram bhasmanā dhāryam mūlamantreṇa sādhakaiḥ.¹⁶⁶

*‘Tripuṇḍram’ with bhasma should be marked by the aspirants of Mokṣa
(devotees) muttering the ‘Mūlamantra’, on the head, forehead, two ears,
neck, two shoulders, chest, naval, back, two arms, hump region and two
forearms.¹⁶⁷*

Rudrākṣa

Rudranetrasamutapannā rudrākṣa lokapāvanāḥ.¹⁶⁸

Rudrākṣas are originated from Rudra’s eyes.

Rudrākṣa dhārayet prāñyaḥ śivapūjāparāyaṇaḥ.¹⁶⁹

A wise person who is engaged in the worship of śiva should wear a good Rudrākṣa. Thus, these are the eight Āvaraṇās described in both traditions.

Conclusion

Bhakta, māheśvara, prasādī, prāṅalingī, śaraṇa, aikya are the six sthalas described in both theories. In 8th paṭala of *Sūkṣmāgama* very beautiful discussion found on the “*Liṅgāṅgasthala-samanvaya*”. When we compare the Āgama discussion with Vacanas it is found that the discussion of Āgamas on Six sthalas is deep knowlwdgeful but Vacanas Six sthalas theory functional or it is making easier than Āgamic Six sthalas.

The *aṣṭāvaraṇas* are *Gururliṅgam jaṅgama, tīrtham, prasādakaḥ, Bhasma rudrākṣa mantra* are discussed in *Candrajñānāgama*'s second paṭala. We found difference between Āgamic and Vacana's Philosophy about the same *āvaraṇās*. Such as concept of *Dīkṣā, Guru, Liṅga, Mantra, Rudrākṣadhaāraṇa, Bhasma, Prasāda and Pādodaka*. *Vacanakaras* not explained some points as compared to āgamas like the concept of *ācarya, worship of Liṅga with Vedic mantras like rudra etc, Mantra's ṛṣī, Devatā, Chandas, nyāsa* etc, the mouths of *Rudrākṣa* – these concepts have many differences in both traditions. According to *Vacanakaras* *Liṅga* is wearing under a single cloth whereas āgamas accepted a casket and thread. *Vacanakaras* accepted *Liṅgadhāraṇā* only on chest not another part of human body but āgamas has its own view about the *Liṅgadhāraṇā*. Āgamas are used Vedic hymns during the worship of *Liṅgam* but some *vacanakaras* did not use the vedic hymns during the worship of *Liṅgam*.

The *candrajñānāgama* explained *Liṅgācāra, Sadācāra, Śaivācāra, Gaṇācāra, Bṛutyācāra* as *Pañcācārasvarūpanirūpaṇa* in details. These five ācārās are mainly accepted by Śaivāgama tradition and Vacana Sahitya for practise. The vacana Sahitya played very important role in Vīraśaivasiddhānta.

Concepts of Śaivāgamas and Vacanas

Śrīvīraśaivasiddhāntamekottaraśatasthalam.

*Reṇukagastyasamvād nigamāgamaviśrutam.*¹⁷⁰

The lord among the Śivayogins enlightens us by culling out the hidden meaning which is in the form of the *Vīraśaiva* doctrine consisting of one hundred and one sthalas, which is the faultless crest-jewel among the various doctrines, which is imparted through a dialogue between *Reṇuka* and *Agastya* and which is well known in the *Vedas* and *Āgamas*.¹⁷¹

*‘Alapakriyā bahuphalam vīraśaivam maheśvari’
iti Vātulaśuddhākhyatantram.*

*O Māheśvari, the Vīraśaiva lies in a little action and abundant
reward.*

Sarveṣām śaivatantrāṅāmuttaratvānniruttaram.

*Nāmnā pratīyate loke yatsiddhāntaśikhāmaṇiḥ.*¹⁷²

Since this is the best among all the Śaiva treatises, it is not surpassed by any work and it is recognized in the world by the name Siddhāntaśikhāmaṇi.

Na kriyārahitam dñānam na dñānarahitā Kriyā.

*Apāśyandhako dagdho·gacchan paṅguśca dahyate. Iti
śivarahasyam.*

The knowledge without action or the action without knowledge is not conducive to liberation. Without seeing the blind man was burnt and without being able to walk, the lame man was burnt.¹⁷³

Dharmasya sangrahaḥ

Ahiṅsā satyamasteya brahmacaryam dayā kṣamā.

*Dānam pūjā japo dhyānamiti dharmasya sangrahaḥ.*¹⁷⁴

According to Ācārya Reṇukācārya the concept of Dharma is defined as – Non-violence, truth, non-stealing, celibacy, kindness, forgiveness, charity, worship, repetition of the Mantra and meditation – these form the succinct code of Dharma.

Jīva

What is *Jīva*? The term is explained by vīrāgama as -

Sa Jivo jñānacaitanyam yaḥ karoti mam priye.

*Ye cānye vāyavaḥ sarve jīvam dadhati dehinām.*¹⁷⁵ *Jīva* is the Śiva accepted by Vīrāgama as- *Jīvaḥ śivaḥ iti khyātaḥ*¹⁷⁶

According to Ācārya Reṇukācārya the term is defined as - *tadanśo jīvanāmakaḥ.*

Nirvikalpo nirākāro nirguṇo niṣprapancakaḥ.

Anādhyavidhyāsambandhāttadanśo jīvanāmakaḥ. ¹⁷⁷ *tadanśo jīvanāmakaḥ* not only the *anśo* but also he is the slitly not knowledgeable. *Kincitaño jīva ucyate.* ¹⁷⁸

Bhoktā-Bhojya- Bhojayita

Bhoktā Bhojyam Bhojayita sarvametaccarācaram.

Bhāvayan śivarupeṇa śivo bhavati vastutaḥ. ¹⁷⁹

One becomes in fact *Śiva* by cherishing all movable and immovable objects falling into the categories of the enjoyer, the enjoyed and the one who prompts to enjoy, as of the nature of *Śiva*.

Paśu-

Atra paśūnām patih paśūpatih. Atra paśavo nāma siddheśvaravarjam sarve cetanāvantaḥ. Kāryakāraṇānjanā niraṇjanāśca paśavaḥ.

Āha – kim teṣām paśutvam? Ucyate- anaiśvaryaṃ bandhaḥ.

Kāraṇaśaktisannirodhalakṣaṇaswātantryamanaiśvaryaṃ bandho-nādiḥ.

Bandhaguṇa ityupacaryate (?) tat katham lakṣaṇamiti cet? taducyate – paśyanāt pāśanāt paśavaḥ. ¹⁸⁰

Sankhyayogena ye muktaḥ sankhyayogeśvarāśca ye.

brahmādyastiryagantāḥ sarve te paśavaḥ smṛtāḥ.

patih kasmāt? Āpti pāti ca tān paśūnityataḥ patirbhavati. ¹⁸¹

According to *Candrajñāgama* the meaning of *Paśupati*:

brahmādhyāḥ sthāvarāntantāśca devadevasya śūlinaḥ.

paśavaḥ parikīrtiyante sansāraśavartinaḥ.

Teṣām pativāt viśveśaḥ śivaḥ paśupatiḥ smṛtaḥ.

malamāyādibhiḥ pāśai sa badhnāti paśūn patih. ¹⁸²

patirliṅgam satī cāhamiti yukta sadā tathā.

Pancendriyasukham nasty śaraṇasthalaṃ muttamam. ¹⁸³

Athapaturadhiṣṭānam swaśakti kiraṇātmaṃ.

Tasyām divi sudīptātmā niṣkampo-calamūrtimān.

The highest place in which there is the presence of Supreme Lord is of the nature of resplendent rays of His own *Śakti*. In that place which is considered as the location for the playful deeds related to the perfect souls, the Supreme Lord (*Pati*) is present illuminating the entire extent of that plane with His own rays.¹⁸⁴

Durlabham hi śivañānam durlabham śivacintanam.

*Yeṣāmetatdvayam cāsti te hi sākṣāṭchivātmakāḥ.*¹⁸⁵

Rare, indeed, is the knowledge of *Śiva* and rare, indeed, is the thought about *Śiva*. Those who have there are, indeed, actually of the nature of *Śiva*.

Swadharmairavagamyante swāgamokti nidarśanāt.

Dhūmadagnerayathā patyuh śaktayo viddhi sādhanam.

This has been declared and ascertained by the statements enshrined in the *Āgamas* which have been revealed by the Lord Himself. Just as the existence of fire is established through the appearance of smoke, even so the existence of *pati* is established through His own *Śaktis*.¹⁸⁶

According to *Kiraṇāgama – Vidyāpāda-* the *Paśu –*

Paśurnityo hyamūrto-jño niśkriyo nirguṇo-prabhuḥ.

*Vyāpī māyodarāntaḥstho bhogopāyavicintakaḥ.*¹⁸⁷

Tasmātaśuddhasya sambandham samāyāti śivatkalā.

*Tayodvalitacaitanyo vidyākhyāpitagocaraḥ.*¹⁶

Rāgena ranjitaścāpi pradhānena guṇātmanā.

*Budhyādikaraṇānīkasambandhātabadhyate paśuḥ.*¹⁷

Tato niyatasamśleṣātswarjite-pi niyamyate.

*Kālena kālasankhyānakaryabhogavimohitaḥ.*¹⁸

Evam tattvakalābaddhaḥ kincitjño dehasanyutaḥ.

*Māyābhogapariṣvaktastanmayāḥ sahajāvṛtataḥ.*¹⁹

tataḥ sukhādikam kṛatnam bhogam bhunkte swakarmataḥ.

*Same karmaṇi sanjāte kālāntaravaśāttataḥ.*²⁰

Tīvraśaktinipātena guruṇā dikṣīto yadā.

sarvadñāḥ saḥ śivo yadvat kincitjñatvavivarjitaḥ. 21

Śivatvavyaktisampurṇaḥ sansārī na punastadā.

Evam kramādvibadhaḥ sanmucyate kramayogataḥ. 22

kevalaḥ sakalaḥ śuddhastryaavasthaḥ puruṣaḥ smṛataḥ.

malinatvāccitermokṣaḥ prāpyate nirmalāt śivāt.¹⁸⁸

Samiśropādhayaḥ sarve bhoktāraḥ paśavaḥ smṛtāḥ.¹⁸⁹

Pāśa –

Athavidyādayaḥ pāśāḥ kathyante leśatā-dhunā¹⁹⁰. Here *Avidyā* is called as *Pāśaḥ*.

Śiva –

Anulomavilomena śiva ityakṣaradvayam.- ityāhuḥ¹⁹¹

Vidhyāsu śrutirutkrṣṭā rudraikādaśinī śrutou.

Tatra pañcākṣaratatra śiva ityakṣaradvayam.¹⁹²

“Among the lores, the Vedic lore is great; in the *Vedic* lore the *Rudrādhyāya* consisting of eleven sections is great; in that again the *Pañcākṣara mantra* is great; in that mantra further the pair of syllables *Śiva* is great.¹⁹³

The word ‘*Śiva*’ is formed from o’k~ by meta-thesis, which means word formation through transposition of letters. The meaning of o’k~ is illumining. So, he who illumines is *Śiva*. *Śiva* is self-created, self-illumined. He being himself illumined illumines the whole universe.

‘*Śiva*’ means auspicious and an element of well-being.¹⁹⁴

According to *Vātulaśuddhākhyatantram* the *Śivatattvalakṣaṇam –*

Śivasya lakṣaṇam vakṣye samāsacchṛṇu ṣaṇmukh.

Śivam parātparam sūkṣmam nityam sarvagamavyayam.

Aninditamanoupamyaprimeyanāmayam.¹⁹⁵

vedaḥ śivaḥ śivo vedaḥ, vedo nārāyaṇaḥ sākṣāt.¹⁹⁶

tatrāsya sadyojātamukhād ṛgvedaḥ, vāmadevamukhād yajurvedaḥ,

aghoramukhād sāmavedaḥ, tatpuruṣamukhād athrvavedaḥ, isānamukhāt

tu āgamah. prākṛtyamupajagāma. Sarvairbhirvederāgamaiśca
bhagavanmahimaiva nibhṛtam stūyate.¹⁹⁷

Śivaḥ sadāśivaścaiva maheśaśca tridhā bhavet.

Śivam paramsanyuktam nirguṇam niṣkalam dhruvam.

Arupamavikāram ca trptāmṛtanāmayam.¹⁹⁸

Nirguṇo nityasampanno nimāyo nirupādhikah.

Akāyo bhaktakāyaśca parātparatarah śivaḥ. 15

Eko rudrah paramjyotiḥ paramātmā sanātanaḥ.

puruṣah sāśvataḥ sthāṇurūrdhvarētāstriyambakah. 16

sādākhyapañcakātīto vedavedāntagocarah.

śadadhvakartā deveśah sarvatattopari sthitaḥ. 17¹⁹⁹

Śivaḥ sūlī maheśvarah - iti Abhidhānagaṇapāthe.²⁰⁰

Sarvañah prerakah śambhuḥ.²⁰¹

Atra prerayitā śambhuḥ śuddhopādhirmaheśvarah.²⁰²

Śivaḥ sūlī maheśvarah - Abhidhanaganapathe –²⁰³

śivaḥ kasmāt? paripūrṇaparitrptatvācchivaḥ.²⁰⁴

dravyārtha ca mahādevo dravyarūpo tu maheśvarah.

Iti me bhedanam nasty, sarvarūpah sadāśivaḥ.²⁰⁵

amṛtavatī-somaśambhū yānnā janmalā indra,

satyarṣī-jyeṣṭhādevinnā brahma,

vasudeva-devakīnnā janmalā viṣṇū (kṛṣṇa),

nābhirāja-marūtādevinnā janmalā arūha,

he sarvajāṇa yonija mhaṇūna trilokāta jāhīra ase.

Utpatti-sthitī-layavirahita āmacyā

jūḍalasangamadevāsa āivaḍīla asalyāsa sāngā ho.²⁰⁶

aja-hari-surādi

sarvajāṇa avināśī navheta.

Śiva ekaṭeca nitya mhaṇūna

sāṣṭāṅga namaskāra ghālatī vedopaniṣade.

'uta imāni viśvabhūtāni, sadr̥ṣṭe mṛḍoyāti.
 Namastu nīlagrīāya sahastrākṣāya īduṣe.
 Basavapriya kūḍalacennasangayya
 ekaṭeca nitya mhaṇūna stavana karitī veda.²⁰⁷
 śiva sarva vastūadhye asūna to
 sarvatra ase mhaṭlyāsa
 sarva kāhī śiva kā?
 Nāhī maga kuṭhe āhe mhaṇaje-
 Nirmala manācyā prāṇimātrāmadye,
 santuṣṭa asalelyā āśārahitānmadye,
 nirmala, parama māheśvarānchya hṛdayī
 agadī premāne vāsa karī,
 nijaguru swatantra siddhalingeśvarā.²⁰⁸
 vedāmadye śiva ase tara prāṇihatyā kā?
 Śāstrāmadye śiva ase tara viśamatā kā?
 Himālayāmadye śiva ase tara
 Gelele parata yetī kā?
 Nirbuddha mānavānnā kai mhaṇāve?
 Mana-vacana-kāyā śuddha asalelyāncyā hṛdayī
 Śivā tumhāsa pāhī mī, ambigara choudayyā.²⁰⁹
 Deva olyā kavaṭhimadhe jevaṇa kare mhaṇatī;
 Te khoṭe ase, kāraṇa bhaktācyā
 tonḍī jevaṇa kelyāne.
 To hāḍāncī māla dhāraṇa kare mhaṇatī;
 Te khoṭe ase, kāraṇa to bhaktadehika
 Deva ase mhaṇūna,
 To carma dhāraṇa karato mhaṇatī;
 Te khoṭe ase mhaṇūna-
 Te kase mhaṇaje - brahmāṇḍa purāṇe-

'naivedhya purato nyastam, darśanātswikṛtama mayā
 Rasānbhaktasya jivhāgre, aśnāmi kamalodbhava.'
 Ase sāngitale āhe. Taseca vātulāgame –
 'yāvannirvahate yastu, yāvajjīvam pratidhnyā.
 Manuṣyacarmaṇā baddhe sa rudro nātra sanśayaḥ.
 Ase sāngitale āhe.
 Mhaṇūna mahālinga kalleśvarayyā,
 Tumacī hālacāla mhaṇaje
 Parakāyapraveśa ase ho.²¹⁰
 Śrutīsa agamyā,
 Daśadiśāmadhye vistāralelā,
 Apratimatattve asalelā, apratima mahimāśālī
 Aśā māzhyā devāsama koṇī ase kā?
 'somaḥ pavate' he śritivākya jāṇūna
 'śiva eko devaḥ rūdro na dvitīyaḥ'
 Asā viśvāsa ṭhevāvā ho.
 kūḍalasangamadevāvyatirikta
 koṇī nase sāryā jagī mhaṇūna
 mī hāta uncāvūna purskāra detase ho.²¹¹
 veda swayambhū mhaṇūn vāda karaṇāryā
 bhalyā māṇasā, aika bābā,
 'eko devaḥ rūdro na dvitīyaḥ'
 Yā uktīvara viśvāsa ṭhevāvā ho.
 'om dhyāvābhūmī janayan deva eka eva
 Rūdro na dvitīyāyastu'
 Yāvara viśvāsa ṭhevāvā ho.
 'cakitamabhidhatte' mhaṇūna śrutī
 Jāhīrapaṇ sangate āhe.
 Yā jagācā kartā

*kūḍalasangamadeva ekaca pahā ho.*²¹²

‘śiva eko deva’ mhaṇūna

Śruti-purāṇe jāhīra sangatāheta.

Mhaṇūna śivāśivāya

Dusarā deva nāhī mhaṇūna

Jāṇilelyā māheśvarācyā hr̥dyāta

Vāsa karatase āmace

*Nijagurū swatantra siddhalingeśvara.*²¹³

‘mardayanti caraṇāni brahmapāṇibhiḥ viṣṇuḥ samāyutam.

Chatram dhārayati indraḥ mārgam viśodhayet.

*Anyāśra devatāḥ sarve, jayajīva ityabruvan.*²¹⁴

Lingam-

līyanāinganācca liṅgam. Tad dhārayan lingadhārī bhavati.

*daṇḍadhārivat ityarthah.*²¹⁵

*Nādarūpaḥ śivaḥ sākṣāt liṅgamityabhidhīyate.*²¹⁶

Likāro layabuddhistho bindunā sthītirucyate.

gakāratsr̥ṣṭīritiuktā liṅgam sr̥ṣṭyādikāraṇam

netradevo na ca paraḥ netram ca sarvameva ca.

netramadhyodbhave liṅgam netramadhyodbhave triśubham.

Dvīnetram kucayorliṅgam cakṣuśca śivapuṣpanca.

*Lingajyotisthīnetram liṅgabhiṣekaśakṣuṣā.*²¹⁷

Śivāsa nādapriya mhaṇatāa, paṇa to nādapriya navhe.

Śivāsa vedapriya mhaṇatāta, paṇato vedapriya navhe.

Nādamagna rāvaṇāce āyusya ardhe zhāle.

Veda vācaṇāryā brahmāce mastaka gele.

Nādapriyahī navhe, vedapriyahī navhe.

*Āmacā kūḍalasangamadeva bhaktipriya āhe.*²¹⁸

*Brahma kevala śūnya, guheśvarā.*²¹⁹

Concept of Tat-Tvam-Asi

'tat' śabda linga mhaṇūa jāṇīva karūna deūna,
 'tva' śabda anga mhaṇūna jāṇīva karūna deūna,
 'asi' śabda prāṇa mhaṇūna jāṇīva karūna deūna
 Angaca linga, lingaca anga mhaṇūna sāṅgūna Iṣṭalinga deūna,
 Śrīgurūne dr̥śya linga dākhavilyānantar,
 Uralingapeddipriya viśveśvarā,
 Tumace śaraṇaca ' tattvamasi' sūtra pahā.²²⁰
 Śrīgurūe karatalāmalakavat prāṇaling
 Karasthalāvara āṇūna ṭhevilyāne mī
 Antarbāhya vicāra na karitā te linga
 Baghūna āvaḍine, premāne ānandāne nācatase.
 Te kase mhaṇaje-
 'yato vāo nivartante manasā saha.
 Nāabindūkalātīta gurūṇā lingamudbhavam.
 Ase sangitalyākāraṇe,
 Te mahāśreṣṭha linga prāpt karūna
 Ānandita hotase kūḍalasangamdevā.²²¹

Śakti

Tayoḥ sammelanāddevi kalā tatra pratishthita.²²²
 Liṅgam śaivamidam sākṣāt śivaśakti ubhayātmakam.²²³
 Iṣṭaliṅgam Prāṇaliṅgam bhāvaliṅgam ca pārvati
 Ekikṛtyārcanam kuryāt vīraśaivo na bhedataḥ.²²⁴
 Liṅgam patiḥ satī cāham bhāvo yam vīraśaivinām.
 Tasmāt liṅgātyaye devi sadhyaḥ prāṇānparityajet.²²⁵
 Tistrastu śaktayo jñeyāḥ kāraṇasyāvyayātmanah.
 Vāmā jyeṣṭhā ca roudrī ca śaktayah samudāhṛtāḥ.³²
 jñānaśaktiḥ kriyāśaktiḥ śaktidvayamantaram.
 jñānaśaktiḥ śivā nityasṛṣṭisanhāraḥkṛtikriyā.³³ ²²⁶

It is to be known that there are three *Śaktis* belonging to the Supreme Lord who is the Primal cause and who is with imperishable and inexhaustible powers. They are *Vāma*, *Jyeṣṭha* and *Roudri*. Apart from these three *Śaktis*, there are two *Śaktis* for the lord and they are *Jñāna śakti* and *Kriyā śakti*. Of these two, *Jñāna śakti* is of the nature of *Śiva mantras* and *kriyā śakti* becomes instrumental for the continued performance of five cosmic such as creation, sustenance, dissolution and others.

*Tadiyā paramā śaktiḥ saccidānandalakṣaṇā.*²²⁷

Samastalokanirmāṇa – samavāyaswarūpiṇī.

*Tadicchayā ·bhavat sākṣātsvarūpānusāriṇī.*²²⁸

Related to him, i.e. to *Paraśiva* is the Supreme *śakti* who is the highest in status, i.e. *Vimarśaśakti* of *Śiva* and who is of the nature of existence, intelligence and bliss.

Māyā

Layakāle jagallīlā māyā sā kāmīni priye. ityāhuḥ -²²⁹

According to Kiraṇāgama – Vidyāpāda- the Māyā –

Muktyartham sa paśurbaddho nānyathā sāsya jāyate.

*Yāvat śarīrasaśleṣo na sanjāto na bhogabhuk.*²³⁰

Māyeyam tadvapustasya tadbhāvānna nivṛattiḥ.

Tena tenāswatantratvānmalino malinīkrataḥ. 9

Yathā vastram sadoṣtvāt malāntaḥstham viśuddhayati.

aśuddhaḥ pudgalo baddho mayodaragato·pi san.10

Māyodaram hi yatproktam kalādyavanilakṣitam.

Tasminyaśca layaḥ proktaḥ sūkṣmadehavivakṣayā.11

Asatya, jaḍa, sukhaduḥkha, anitya, khaṇḍita,

*Hī pāca māyecī lakṣaṇe hota.*²³¹

Sūvarṇāsī māyā mhaṇatī,

Sūvarṇa navhe ho mayā.

Kāminīsī māyā mhaṇatī

*Kāminī navhe ho māyā.
Bhūmīsī māyā mhaṇatī,
Bhūmī nahve ho māyā.
Manī upajate jī āsaktī,
Tīca jāṇāvī māyā, pahā ho guheśvarā.²³²
Yatī, vratī yance dhairya khacavile māyene.
Vīrānce ni dhīrānce sāmārthya gamavile māyene.
Harī, brahma, rudrādinā ati trāsa dilā māyene.
Ho, ho, simmaligecyā cennarāmarūpī lingāmadhye
Māyece markaṭ kāi karīla?²³³*

Brahma

*Vijñāna brahma ityāhuḥ -²³⁴
Ānandam brahma ityāhuḥ -²³⁵
Namo namaḥ sadānandamūrtaye brahmaṇe namaḥ. ityāhuḥ -²³⁶
Sapta koṭī mahāmantra sagale āpulyā ṭhāyīca,
Couryāṇṇava ākāśavyāpī śabda āpalyātaca,
Akārāpāsūna kṣakārāparyanta,
Bāvanna akṣare āalyātaca.
Cchattīsa tattve sagalī āpalyātaca.
ṣaṭkalā. Dvādaśakalā, ṣoḍaśa āpalyātaca.
cousaṣṭha kalā ni vidhyā āpalyātaca,
he sarva āpalyātaca utpatti-sthiti-laya
pāvata aslyāne, āpalyāhūne śreṣṭha ase
dusare kāhī nasalyākāraṇe,
āpaṇaca parabrahma pahā,
apramāṇa kūḍalasangamadevā.²³⁷
sadhyojāa mukhaca pṛthvī mhaṇūna jāṇilyāvarī
sthāvaralingāsa patrapūṣa arpiṇyāce mindhe kā?
Vāmadeva mukhaca āpa mhaṇūna jāṇilyāvarī*

Pavitra jalāne majjana ghālaṇyāce mindhe kā?

Aghora mukhaca teja mhaṇūna jāṇilyāvarī

Dhūpadīpāratīnce mindhe kā?

Tatpuruṣa mukhaca vāyū mhaṇūna jāṇilyāvarī

Mantratantrāce mindhe kā?

Īśāna mukhaca ākāśa mhaṇūna jāṇilyāvarī

Dhyānamounāce mindhe kā?

Aśā rītīne, pancabrahmaca mhaṇūna

Jāṇileyā śaraṇāsa sarva upacāra, sankalpa kā,

Sāngā, uralingapeddipriya viśveśvarā.²³⁸

Ātman

*Ātmā ca kasmāt? Atatīyātmā. Āpūrya kāryakāraṇam
viśayāścetayatīyātmā. Uktam hi-*

Yadāpnoti yadādatte yaccāti viśayān punaḥ.

Yaccāsyā satatam bhāvastasmādātmeti sadñītaḥ.²³⁹

Ātmānam mūrdhnam sansthitam ityāhuḥ -²⁴⁰

Śaraṇāya namo namaḥ -²⁴¹

Vyāpyate sakalam tasmāt antarātmeti gīyate.

Sa eva hansa ātmā hi yogigamyo yadā bhavet.²⁴²

Yo dhyāta yacca tad dhyānam tadvai dhyānaprayojanam.2

Ātmā dhyātā mano dhyānam dhyeyaḥ sūkṣmo maheśvaraḥ.3

Yat param parmeśvāryam etad dhyānaprayojanam.²⁴³

Only that person who has known well the nature of meditator, meditation and the fruit of meditations is fit enough to undertake the disciplines of yoga. The individual self is the meditator. Mind is meditation. The Great Lord Śīva is the one to be meditated. The attainment of the supreme qualities of Śīva, superior to which there is nothing, is the fruit of meditations.

Ātmalingāne pāhilyāsa pāhaṇāre,

Ātmalingāne aikalyāsa aikaṇāre,
 Ātmalingāne sparsīlyāsa śivaṇāre,
 Ātmalingāne cākhilyāsa cākhaṇāre,
 Ātmalingāne hungalyāsa hungaṇāre,
 Ātmalingāne krīḍā karaṇāre,
 Aśāprakāre lingaprasādabhogā santr̥pt asatī
 Tava śaraṇa, guheśvarā.²⁴⁴
 Mareparyanta kevala sarāva kelyāsa,
 Pratykṣa laḍhaṇyācā dina konatā?
 Ājīvana bhajataca rāilyāsa,
 Tumhī swayam honyācā dina konata?
 Artha ukaleparyanta jāṇataca rāhilyāsa,
 Satyācyā sākṣātkārācā dina konata?
 Jyā kāryāsāthī ālo te hātāvegale kelyānantara
 mṛtyūlokāce dākṣiṇya have kaśālā?
 Madhura rasabharita hotāca amṛtaphala deḥhāpāsūna
 tuṭate pahā, hāca yāsī dṛṣṭānta.
 Basavaṇṇā, cennabasavaṇṇā ādī pramathānī
 guheśvaralingāṭhāyī ātmasākṣātkāra prāpta karūna,
 ātā vhāve ho niścinta.²⁴⁵
 swataḥsa swataḥsa olakhaṇeca paramātmayoga.
 swataḥsa swataḥ visaraṇeca māyāsambandha.²⁴⁶

The concepts of Śaivāgama and Vacanas are discussed in this chapter. It is found that the Dharmasya sangraha, Jīva, Bhoktā-Bhojya-Bhojayitā, Paśu, Patiḥ, Lingam, Śakti, Māyā, Brahmā, Ātman. Vacanakaras explained these terms with using own experiences.

Suprabhedāgama first paṭala explained the details about the Vīraśaiva pañcācāryas, yugas, established Pīthās, Gotras, Sūtras, Varṇās, Pravaras etc. After compared such concepts of both literatures. We can say

terms of *Śaivāgmas* are scientific but *Vacanakaras* explained those terms very clearly and easier to understand a common man.

Literary Value of *Śaivāgama* and *Vacanas*

The literature of *Śaivāgama* and *Vacanas* are very important for Indian Cultural heritage. Each school of thought has its own literal value. *Śrīkara bhāṣya* mentioned the importance of the *Siddhānta* and give title as

-

viśeśādvaitasañake.

Dvaitādvaitmate śiddhe viśeśādvaitasjañake.

*Vīraśaivaikasiddhānte sarvaśrutisamanvayaḥ.*²⁴⁷

Types of *Viśeśādvaita siddhānta*-

Viśeśādvaitasiddhānta is the *Śāstra* of *Vīraśaivas* which is divided into six types as per the *dharma* and *sthalas*.

Śāstram tu vīraśaivānām ṣadavidham sthalabhetāḥ.

*Dharmabhetasamāyogāt adhikārivibhedataḥ.*²⁴⁸

The *Śāstra* of the *Vīraśaivās* is six-fold depending upon the differences in *Sthalas*, differences in religious practices ordained and differences in eligibility for each stage. In the commentary of *Marīṭṇḍārya* the *Anubandhcatuṣṭyaya* of the *śāstra* –

1) *Adhikārī – Mumukṣū*

2) *Prayojanam - Śivabhakti labhyaśivaikyaru papararupamuktiḥ*

3) *Viśayaḥ - Ekottaraśatasthalajñānam*

4) *Sambandhaḥ - Jñānsya śāstreṇa prakāśyaprakāśakabhāva eva sambandhaḥ.*

*Śivaddharmottaram nāma śāstramīśvarabhāṣitam.*²⁴⁹

Śivaddharmottaram – śāstra, which was originally spoken by Śiva.

Tvanmukhācchrotumicchāmi siddhāntam śrutisammatam.

*Sarvadña vada me sākṣācchaivam sarvārthasādhakam.*²⁵⁰

Hence, I would like to here from you the *siddhānta* (doctrine), which is acceptable to the *Śrutis* (*Vedas*). O omniscient one, please tell me the doctrine which is directly associated with *Śiva*, which is the means for attaining all rewards.

Sāṅkhyam yogaḥ pāñcarātram vedaḥ paśupatam tathā.

*Etāni mānabhūtāni nopahanyāni yuktibhiḥ.*²⁵¹

Sāṅkhyam yogaḥ pāñcarātram vedas and paśupata, these are the *siddhantas*,

which are quite authoritative and which should not be refuted with arguments.

Śaivatantramiti proktam siddhāntākhyam śivoditam.

*Sarvavedartharupatvāt prāmāṇyam vedavat sadā.*²⁵²

The *Śaiva* doctrine which is known as *siddhānta* expounded by *Śiva* is authoritative like *Veda*, because it brings out the significance of the entire *Veda*.

Siddhāntam Vedasammatam –²⁵³

Siddhanta is accepted the *Veda*.

Siddhāntākhye mahātantrē kāmikādhye Śivodite.

*Nirdiṣṭamuttare bhāge vīraśaivamatam param.*²⁵⁴

In the latter part of the great traditional lore called *siddhānta* which starts with *Kāmika* and which is taught by *Śiva*, the supreme doctrine of *Vīraśaiva* is advocated.

Vidhyāyām śivarūpāyām viśeṣād ramaṇam yataḥ.

*Tasmādetē mahābhāgā vīraśaivā iti smṛtāḥ.*²⁵⁵

It is because of the special experience of bliss in the knowledge in the form of Śiva that these great souls are called as ‘Vīraśaivās’.

Vīśabdenaocyate vidhyā śivajīvaikyabodhikā.

*Tasyām ramante ye śaivā vīraśaivāstu te matāḥ.*²⁵⁶

The term “Vi” stands for “Vidhya” (knowledge) which teaches the identity of śiva and jīva. Those devotees of śiva who take delight in that are called Vīraśaivas. It is very important things found in the school of thought because it is clearly based on study or practice of devotee. It is self realization or self experience not only depends on others experience or teachings.

The literature of Śaivāgama siddhānta composed according to the rules of Sanskrit Kāvyaśāstra. Very simple composition of Ślokās in Śaivāgama made it easy and beautiful. Simplicity with the depth of scientific attitude or presentation is the second speciality of Śaivāgama. Śaivāgama literature is very vast and explained each and every term of Siddhānta. It follows the rules of Kāvyaśāstra very nicely. We can see the beauty of literature i.e. Alankārās, Bhavas, Rasas etc.

The Vacana Sahitya is the literature explained the teachings of Śaivāgama with modern view. The Basavannā and contemporary Vacanakaras with their self experience and practice shown the drawbacks of traditions and gave a new sight to devotees. It is very important and large work done by Basavadi Vacanakaras in 12th century.

The tradition of Vacanakaras started in 12th century and continued till 16th century. The Vacana Sahitya did not follow the rules of Kāvyaśāstra to compose the Vacanas. But, it became helpful to common people to understand the terms and philosophy of Śaivāgama or Siddhānta. These are Bhakti rasapradhānam.

It can conclude that the both literature are very important for the study of *Śaivāgamasiddhanta* or *Vīraśaivism*. Due to the study of both literatures we can know the concepts of *Śaivāgamasiddhanta* or *Vīraśaivism* very clearly.

Conclusion

Introduction of Śaivāgamas and Vacana Literature:

- *Āgama – Śaivāgama – Pūrva and Uttara bhāgas*, and then *Kriya, Caryā, Dnana* and *Yoga* and second important literature *Vacanas* are introduced in first topic. It is noted that, the *Śaivagamas* are came from the mouth of *Śiva* and *Vacanas* are the sayings or self experinces of *Bhaktas*. It can clearly state that, *Śaivagama's* author is only one Lord *Śiva* but the *Vacanas* authors are many more in numbers.
- When we discussed about the time of both literatures, we could not give the exact time of *Śaivagama* whereas the *Vacana* literature is developed in 12th Century. It is clearly stated that the period of *Śaivagamas* is earlier than *Vacana Sahitya*.
- Sanskrit is the language of *Śaivagama* whereas Kannada is the language of *Vacana Sahitya*. *Śaivagama* are the original literature whereas the *Vacanas* are the secondary data of *Śaivagama* traditions translated in *Kannada* for common people. *Vacanakaras* attacked on the drawbacks of *Śaivagama* literature and point out the mistakes found in the *Śaivagama siddhanta's karmakanda* very clearly. Finally we can say that the *Śaivagama* and *Vacanas* are family traditions.

Philisophy of Śaivāgamas and Vacanas:

- *Bhakta, māheśvara, prasādī, prāṇalingī, śaraṇa, aikya* are the six *sthalas* described in both theories. In 8th *paṭala* of *Sūkṣmāgama* very beautiful discussion found on the “*Liṅgāṅgasthala-samanvaya*”. When we compare the *Āgama* text with *Vacanas* it is found that the discussion of *Āgamas* on Six *sthalas* is deep knowlwdgeful but *Vacanas* Six *sthalas* theory functional or it is making easier than *Āgamic* Six *sthalas*. The dialogue between lord *Śiva* and mother *Pārvatī* in the text *Sūkṣkāgama*

about the *ṣaṭasthalām* proved that the six *sthalas* theory is earlier introduced than *Vacana Sahitya*.

- *The aṣṭāvaraṇas are Gururlīṅgam jaṅgama, tīrtham, prasādakaḥ, Bhasma, rudrākṣa, mantra* are discussed in *Candrajñānāgama's* second *paṭala*. We found difference between *Āgamic* and *Vacana's* concept about the same *āvaraṇās*. Such as concept of *Dīkṣā, Guru, Liṅga, Mantra, Rudrākṣadhaāraṇa, Bhasma, Prasāda* and *Pādodaka*. *Vacanakaras* did not explain some points as compared to *āgamas* like the concept of *ācarya, worship of Liṅga with Vedic mantras like rudra* etc, *Mantra's ṛṣī, Devatā, Chandas, nyāsa* etc, the mouths of *Rudrākṣa* – these concepts have many differences in both traditions.
- According to *Vacanakaras* *Liṅga* is wearing in a single cloth whereas *āgamas* accepted a casket and thread. *Vacanakaras* accepted *Liṅgadhāraṇā* only on chest not another part of human body but *āgamas* has its own view about the *Liṅgadhāraṇā*. *Āgamas* are used *Vedic* hymns during the worship of *Liṅgam* but some *vacanakaras* did not use the *Vedic* hymns during the worship of *Liṅgam*.
- *The candrajñānāgama explained Liṅgācāra, Sadācāra, Śaivācāra, Gaṇācāra, Brūtyācāra* as *Pañcācārasvarūpanirūpaṇa* in details. These five *ācārās* are mainly accepted by *Śaivāgama* tradition and *Vacana Sahitya* for practise. The *vacana Sahitya* played very important role in *Vīraśaivasiddhānta*.

Concepts of Śaivāgamas and Vacanas:

- The concepts of *Śaivāgama* and *Vacanas* are discussed in this chapter. It is found that, the *Dharmasya sangraha, Jīva, Bhoktā-Bhojya-Bhojayitā, Paśu, Patih, Lingam, Śakti, Māyā, Brahmā, Ātman*. *Vacanakaras* did not give details about these concepts in philosophical view.

- *Suprabhedāgama* first *paṭala* explained the details about the *Vīraśaiva pañcācāryas*, *yugas*, established *Pīthās*, *Gotras*, *Sūtras*, *Varṇās*, *Pravaras* etc. After compared philosophical terms of both literatures, we can say terms of *Śaivāgmas* are clear but *Vacanakaras* made those terms easier to understand by a common man.

Literary Value of *Śaivāgama* and *Vacanas*:

- It can conclude that, the both literatures are very important for the study of *Śaivāgamasiddhānta* or *Vīraśaivism*. Due to the study of both literatures, we can know the *Śaivāgamasiddhānta* or *Vīraśaivism* very clearly.
- Today in south region of India, some peoples try to divide these two traditions. So this project the best answer to selfish peoples, exeprts and *Matthadhipatis* who initiates the *Śaivāgama-Siddhānta* (*Vīraśaivism*) and *Vacanas* are different for their individual benefits.
- It is very useful research work for scholars. There is broad scope for students to study this topic. I hope this project can motivate to the students, scholars to do research in this area of literature. It is our cultural heritage, so we try our best to save it.
- The tradition of *Śaivāgamasiddhānta* is very rare literature, we try our best to make it part of today's education system.
- “*Satyam, Śivam, Sundaram*”- the teachings of Lord *Śiva* is the divine knowledge of equality and Humanity.

Appendix -01

Bibliography:

1. Acarya Chakrapani Trivedi, *Pashupatasutram with Sri Lakulish virachitam Koudinyabhashyabhashasahitam*, Shaivabharati Shioadha Pratishtana, Jangamawadi, Varanasi. 2009 AD
2. A.C. Hiremath, *Shatasthalas in Virashaivism*, Ph.D. Thesis, Karnataka University, Dharwad, 1968 AD (English)
3. A.S.Hornby. *Oxford Advanced Learner's Dictionary of Current English, 8th Edition*, Oxford University Press, Great Clarendon Street, Oxford OX2 6DP, Oxford New York. 2010 AD.
4. *Ajitagama*, Institute of French Indology, Pondicherry.
5. Amarasinha, *Amarakosha*, ChukhambaAmarabharatiPrakashan, K.37/130, Gopal Mandir Lane, Varanasi-221001. 1988 AD
6. ArmondoMenezes, *ShunyaSampadane (Vol-1-5)*, Karnataka University, Dharawad.
7. Arthur Avalon, *Śakti and Śākta*, Oriental Book Centre, 5824, New Chandrawal, Jawahar Nagar, Delhi-110007. 2006 AD
8. B. ŚivamurthiShastri, *VirashaivasahityamattulItihasa*, Vol.I, SharanasahityaKaryalaya, Bangalore.1962 AD
9. B. Virupakshappa, *Sharanas Divine Revolution*, BasavaSamithi, BasavaBhavan, Basveshwara Circle, Banglore-560001
10. B.N.Pandita, *Encyclopedia of KāśmīraŚaivism, Vol-01 and 02*, Sri RanbirKendriya Sanskrit Vidyapeeth, Jammu-180004. 2001 AD.
11. Bhāravi, *Kirātārjunīyam*,
12. Bhaskari, Sarsvatibhavan Text Series No. 83, Ilahabad. 1950 AD.
13. *BrahmasūtraŚrīKanṭhabhāṣyam*, Ed. VrajavallabhaDvivedi, SansthanJangamavadiMatha, Varanasi.1986 AD

14. *Brahmasūtraśāṅkarivṛatti*, Ed.KedarnathTripathi,
ShaivaBharatiShodhaPratisthanam, Varanasi.1998AD
15. C. HayavadanaRao, *Introduction to ShrikaraBhashya*, Vol.1. Banglore.
1936 AD
16. C.L.Goswami,*Bhāgavatapurāṇa*, Part-01and 02,Sanskrit text with
English translation,Gita Press, Gorakhapur-273005. 2012AD
17. *Candrajñānāgama – Kriyā and Caryāpāda*, Translated by Rama Ghose,
ShaivaBharatiShodhaPratisthanam, Varanasi.1995AD
18. Candrashekhar Sharma Hiremath,*SiddhantaŚikhāmaniSamiksha*,
ŚaivaBhāratīŚodhaPratiṣṭhāna, D.35/77, Jaṅgamawādī Math, Vārāṇasī.
1989AD
19. CandrashekharŚivacarya,*Janma ha Akheraca*
,ŚaivaBhāratīŚodhaPratiṣṭhāna, D.35/77, Jaṅgamawādī Math, Vārāṇasī.
2000AD
20. CandrashekharŚivacarya,
Śaktiviśiṣṭādvaitatattvatrayavimarśa, ShaivaBharatiShodhaPratisthanam,
Varanasi.1996AD
21. CandrashekharŚivacarya,*SiddhāntaŚikhāmaṇi of ŚivayogiŚivācārya with*
82anskrit commentary of Maritoṅṭadārya ‘ Tattvapradipikā’,
VīraśaivaSāhityaSamsōdhanaMaṇḍala, Solāpura, 1990 AD
22. *Devikallottaragama*, Ed.VrajavallabhaDvivedi,
ShaivaBharatiShodhaPratisthanam, Varanasi.2000AD
23. *Ernest Furlinger*, The Touch of Shakti, D.K.Printworld (P). Ltd. New
Delhi.2009AD
24. H.Deveerappa, *Vachanas of Basavanna*, AnnanaBalega, Srigeri. 1967
AD
25. Iśvarasatyanārāyaṇa, *SiddhāntaŚikhāmaṇi*, Sādhanagranthamaṇḍali,
Tenāli, Andhrapradeśa, 1961 AD

26. K.A.NilakanthaShastri, *A History of South India*, Oxford University Press, Oxford.1966 AD
27. KamaleshaZha, *ĀgamaSamvida*, Indica Books, D 40/18 Godiwlia, Varanasi.
28. Keshab Chandra Dash, *Elements of Research Methodology in Sanskrit*, Choukhamba Sanskrit Sansthan, Varanasi.1992 AD
29. M. Winternitz, *History of Indian Literature, Vol.-I*, MotilalBanarasi Das, Delhi. 1987AD
30. M.M.Kulaburgi, *SamagraVachanaSamputa (Vol.1-14)*, Government of Karnataka. 1993 AD
31. M.S.Swamy, *VirasaivaBhavyaParampare*, SrimadvirasaivaSadbodhanaSamsthe, VirasimhasanaMahapitha, Balehonnur. 2004AD
32. Malledevaru H.P., *Śivagamas and Upnishats*, Ph.D. Thesis, Karnataka University, Dharwad. 1970 AD (English)
33. *Manusmṛti with Manvarthamuktavali*, KhemrajShrikrishnadas, Bombay 1945 AD
34. *Mukutāgama, Kriyāpāda and Caryāpāda*, translated by Rama Ghose, ShaivaBharatiShodhaPratisthanam, Varanasi.1996AD
35. N.Jha, *Vedic Glosary on Indus Seals*, GangaKaveri Publishing House, Varanasi, 1966 AD
36. NandikeshvaraŚivacarya, *LiṅgadhāranaChandrikā*, Ed. VrajavallabhaDvivedi, ShaivaBharatiShodhaPratisthanam, Varanasi.1988AD
37. NilakanthaShastri, *Kriyāsāra, Part –I, II, III*, Oriental Research Institute, Mysore. 1988 AD
38. P. Dvijendranathashashri, *Sanskritsāhityavimarśaḥ*, BharatiPratisthana, Meratha, 1956 AD.

39. P.N.Oka, *Hindu ViśvarāṣṭrācāItihāsa*, N.128, Greater Kailasa-1, New Delhi-110048. 1982AD
40. Pānini,*Dhātupāṭhaḥ*, RamlalKapur Trust, Bahalgadha, Sonipat Hariyana-131021. 2000AD
41. *PārameśvarāgamaMimānsā*, Ed. VrajavallabhaDvivedi, ShaivaBharatiShodhaPratisthanam, Varanasi.2006AD
42. *Pārameśvarāgama*, Translated by Rama Ghose, ShaivaBharatiShodhaPratisthanam, Varanasi.2004D
43. *Pārmeśvaratantram*, Virashaivalingabrahmangranthamala, Solapur. 1904 AD
44. Patanjali,*Yogasutra*, Ramakrishna Math, Mylapore, Madrasa. 2003
45. R. C. Dhere, *Śaṭasthala-EkAbhyāsa*, Ph.D. Thesis, University of Pune, 1975 AD. (Marathi)
46. Radhakrishnan, *Indian Philosophy*, D.R. Bhagi for Blacky and son Private Limited, Bombay. 1977 AD.
47. RadhavallabhaTripathi, *Nigam TathāŚaiva-Śākta-VaiṣṇavaĀgamaParamparāonkāAntaḥSambandhaḥ*, New Bhartiya Book Corporation, 5824/7, New Chandraival, Jawahar Nagar, Delhi-110007. 2010AD.
48. Rama Ghose, *CandrajnanĀgam– Kriyapada and Caryapada*, ShaivaBharatiShodhaPratisthanam, D.35/77, Jangamavadimath, Varanasi -221001
49. *Ratnakoṣa*, *Hindi Kannada Dictionary*, Ed. J.D.Maisale, Ramashraya Publication, Subhash Road, Dharwad. 2009 AD
50. *Ratnatrayam*, SankritiPrakashan, Ahmadpur. 2013 AD.
51. *Rauravāgama*, Institute of French Indology, Pondicherry.
52. *Rgvedasamhitā*, Vedic Sanshodhana Mandala, Pune. 1941 AD.
53. S.N. Dasgupta,*A History of Indian Philosophy*, Vol.5. Cambridge University Press, 1955 AD

54. S.R.Gunjil, *The Gospel of Basava*, BasavaSamithi, BasavaBhavan, Basveshwara Circle, Banglore-560001
55. *Ṣaddarśanasamucchayah*, Choukhamba Sanskrit Series, Varanasi. 1905 AD
56. *ŚaktiviśiṣṭādvaitaSiddhānta*, JangamavadiMatha, Varanasi. 1937 AD.
57. *Sarvadarśanasangraha*, ChoukhambaVidhyabhavan, Varanasi 1964 AD.
58. Sarvatma Shambhu, *Siddhānta Prakāśikā*, ShaivaBharatiShodhaPratisthanam, Varanasi.1996AD
59. ShambhulingaŚivacarya,*Aṣṭāvaraṇaviveka*, Bijapur. 1923 AD (kannada)
60. Siddhaparadhya, *ŚaktiviśiṣṭādvaitaDarśana*, Ph.D. Thesis, Mysore University, Mysore. 1963 AD (Sanskrit)
61. Sir MonierMonier-Williams,*A Sanskrit-English Dictionary*, Sharda Publication House, 2094/165, Ganeshpura, Tri Nagar, Delhi-110035. 2005 AD.
62. *Śivādvaitadarpan*, PuvalliBrahammathaGranthamala, Huli 1928 AD
63. *SivaganaPrasadiMahadev*, ShunyaSampadana, Transalated by Dr. JayadevitaiLingade in Marathi, MaharashtraRajyaSahityaaniSanskritiMandal, Mumbai.1989 AD.
64. *Śivāṅka*, Geeta Press, Gorakhpur 1990 AD
65. *Śivasūtravimarśini*, Kashmira Sanskrit Granthavali, Shrinagar 1911 AD.
66. ŚrīpatiPaṅditārādhyā,*Brahmasūtra with Śrīkarabhāṣya*, Oriental Research Institute, Mysore. 1977 AD
67. *Sūkṣmāgama – Kriyāpāda*, Ed. VrajavallabhaDvivedi, ShaivaBharatiShodhaPratisthanam, Varanasi.1994 AD
68. Suresh Swami Hiremath, *Manava Dharma Shastra*, KattimaniSansthanaHiremath, Tq. Bhalaki, Dist. Bidar. 1980 AD

69. Suryakant Ghugare, *Virashaivavaltar Dharma aniSamaj*, Sadhana Book Stoll, Gadhingalaj, Dist. Kolhapur. 1999AD
70. *Tantrāloka*, Kashmira Sanskrit Granthavali, Shrinagar. 1936 AD.
71. *The Indian Review*, (Journal), Vol.16, Madras. May 1915 AD.
72. Unknown, *A Handbook of Virasaivism*, Motilal Banarasi Das, Delhi. 1979 AD
73. *Vīraśaiva Sadācāra Sangraha*, Ed. Śivalinga Śivacarya, Sanskriti Prakashana, Ahmadpur. 2013 AD.
74. *Vīraśaiva Sant Sāhitya Abhyāsagrantha*, Ed. Ashok Kamat and S.D. Pasarkar, Virashaiva Sahitya Sanshodhana Mandal, Solapur. 1992 AD
75. *Virasaiva Sahitya*, Sarana Sahitya Prakashan, Bangalore, 1984 AD
76. Vrajavallabha Dvivedi, *Nigamāgam Sanskr̥ti*, Virashaiva Anusandhan Sansthan, Jangamavadi Math, Varanasi. 1992AD
77. Vrajavallabha Dvivedi, *Tantrāgama Sāra Sarvasva*, Shaiva Bharati Shodha Pratisthanam, Varanasi. 2005AD
78. Vrajavallabha Dvivedi, *Tantrāgamīya Dharma-Darśan, Vol.-I and II*, Shaiva Bharati Shodha Pratisthanam, Varanasi. 2001AD
79. Yaduvanshi, *Śaivamat*, Bihar Rashtrabhasha Parishat, Patna, 1955 AD.

Webliography:

80. www.basav.com
81. www.nandifoundation.com
82. www.hindujagruti.com
83. www.lingayat.com
84. www.sanskrit.com
85. www.shaivagama.com
86. www.shaivam.com
87. www.virashaiva.com

Institutions

- 1) Kannada Research Centre, Karnataka University, Dharwad.
- 2) Lasin Math, Basmatnagar.
- 3) Rudraksa Matha, Belgaon.
- 4) Sadharma Sinhasana Matha, Ujjaini. Karnataka
- 5) Shaiva Bharati Shodha Pratisthanam, Jangamavadi Math, Varanasi.
- 6) Vira Matha, Rambhapuri. Karnataka
- 7) Sri Rajur Matha, Ahmadpur, Dist. Latur.

References:

1. Dr. Kamlesh Zha, Āgama-Samvid, Indica Books, D 40/18 Godowlia, Varanasi -221 001, India pg.146
2. Mariṭoṇṭadārya commentary on ss.5.7 śloka
3. Tantravaiśārādī by Ācāryavācaspatimiśraḥ.
4. Dr. Kamlesh Zha, Āgama-Samvid, Indica Books, D 40/18 Godowlia, Varanasi -221 001, India pg.219½
5. Dr. Kamlesh Zha, Āgama-Samvid, Indica Books, D 40/18 Godowlia, Varanasi -221 001, India pg.222½
6. Acharya Chakrapani Trivedi, 'Pāśupatasūtram – Śrī Lakuliśa's Kouḍinyakṛtabhāṣyabhāṣānuvādotpetam,' pg.10, Shaivabharati Pratisthan, Jangamwadi Mattha, Varanasi. Ed. 2009.
7. Mṛagendrāgama – Vidyapāda -1.20 pdf book
8. Mṛagendrāgama – Vidyapāda – 1-25
9. Pārmeśvaratantram -1.22
10. S.S.5.7
11. Śrī Siddhāntaśikhāmaṇi – Dr. Shivakumar Swamy English commentary Introduction – pg.43
12. Namaka anuvaka of Rudraadhyaya, Yajurvedasamhita.
13. Isana mantra – Pasupat sutram,
14. Pū. Kā., 26.59
15. S.S. 5.10
16. S.S., 5.11
17. Śrī Siddhāntaśikhāmaṇi – Dr. Shivakumar Swamy English commentary Introduction – pg.43-44
18. Pūrvakāraṇa 1, Uttarakāraṇa 1
19. Pūrvakāraṇa 1, Mṛagendra caryā 1.42
20. Dr. Mahadev N. Joshi, Śaivāgamas – a bird eye of view, Department of Sanskrit, Karnataka University, Dharwad. 2001, pg.50
21. Dr. Kamlesh Zha, Āgama-Samvid, Indica Books, D 40/18 Godowlia, Varanasi -221 001, India pg.148
22. S.S.5.16.
23. Śrī Siddhāntaśikhāmaṇi – Dr. Shivakumar Swamy English commentary Introduction – pg.44-45
24. S.S. 1.31
25. Cintyāgamaḥ, Tantrāvatāra patalaḥ - 4 pdf text copy, pg.1
26. A.1.Sutra-1-3
27. Acharya Chakrapani Trivedi, 'Pāśupatasūtram – Śrī Lakuliśa's Kouḍinyakṛtabhāṣyabhāṣānuvādotpetam,' pg.03, Shaivabharati Pratisthan, Jangamwadi Mattha, Varanasi. Ed. 2009.
28. Vacana 140, Siddharāmeśvara, pg. 304, Editor. Dr. M.F. Kalaburgi-Basava Samiti, Bengalooru. 2012 AD
29. Vacana siddhāntasār – pg.1190, Editor- Dr. F.G.Halakatti, Tran.by Prof. R.M. Karadiguddi, Pub.by – Maharashtra Basava Parishad, Hiremath Sansthan, Bhalaki, Dist. Bidar.
30. Vacana 39, Basavannā, Editor-Dr. M.F.Kalaburgi – Basava Samiti, Bengalooru. 2012 AD
31. Vacana 40, Basavannā, pg.11, Editor-Dr. M.F.Kalaburgi – Basava Samiti, Bengalooru. 2012 AD.
32. Vacana 44, Allamaprabhudeava, pg.123, Editor-Dr. M.F.Kalaburgi – Basava Samiti, Bengalooru. 2012 AD.
33. Vacana siddhāntasār – pg.496, Edito- Dr. F.G.Halakatti, Tran.by Prof. R.M. Karadiguddi, Pub.by – Maharashtra Basava Parishad, Hiremath Sansthan, Bhalaki, Dist. Bidar.
34. Vacana 168, Basavannā, pg.43, Editor-Dr. M.F.Kalaburgi – Basava Samiti, Bengalooru. 2012 AD.
35. Vacana 80, Allamaprabhudeava, pg.134, Editor-Dr. M.F.Kalaburgi – Basava Samiti, Bengalooru. 2012 AD.
36. Vacana 167, Allamaprabhudeava, pg.231, Editor-Dr. M.F.Kalaburgi – Basava Samiti, Bengalooru. 2012 AD.
37. SS – 5-22

-
38. Sūkṣ. Ā. Kri.Pā., 4.54
 39. Vacana 122, Cennabasavaṇṇā, pg.215, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 40. Sūkṣmāgama-Kriyāpāda-Uttarabhāga-3.45
 41. Dr. Shivakumar Swami – Sri Siddhantashikhamani, Sources of S.S. – 2 Saivagamas –pg.49, Shaivabharati Prathisthan, Jangamwadi Mattha, Varanasi
 42. Sūkṣmāgama-kriyāpāda- Uttarabhāga-8.32
 43. Pāra.A.6.8
 44. Vacana 295, Basavaṇṇā, pg.76, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 45. Vacana 4, Sangameśvarācā appaṇṇā, pg.609, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 46. Vacana Siddhāntasāra – pg.217, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 47. Vacana Siddhāntasāra – pg.219, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 48. S.S.5-26
 49. śūnyasampādana vol.01, pg.22
 50. śūnyasampādana vol.01, pg.22, vacana -55
 51. śūnyasampādana vol.01, pg.23, vacana -58
 52. śūnyasampādana vol.01, pg.24, vacana -63
 53. Vacana 145, Cennabasavaṇṇā, pg.224, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 54. Vacana Siddhāntasāra – pg.812, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 55. Vacana Siddhāntasāra – pg.818, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 56. śūnyasampādana vol.01, pg.25, vacana -65
 57. Vacana 20, Cennabasavaṇṇā, pg.589, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 58. SS-13-2
 59. Vacana 114, Allamaparbhudeva, pg.143, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 60. Vacana 37, Urlingapeddi, pg.463, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 61. Vacana 5, Cennabasavaṇṇā, pg.175, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 62. Vacana 97, Cennabasavaṇṇā, pg.206, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 63. Vacana Siddhāntasāra – pg.15, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 64. Vacana Siddhāntasāra – pg.70, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 65. Vacana Siddhāntasāra – pg.1028, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 66. Vacana Siddhāntasāra – pg.1036, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 67. SS-14-5
 68. Vacana 218, Cennabasavaṇṇā, pg.172, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 69. Vacana 139, Cennabasavaṇṇā, pg.221, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 70. Vacana 9, gupta mancaṇṇā, pg.493, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 71. Vacana 08, Cennabasavaṇṇā, pg.83, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 72. SS-16-13
 73. Vacana 40, Cennabasavaṇṇā, pg.184-185, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 74. Vacana Siddhāntasāra – pg.594, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 75. Candrajñāgama kriyācaryā 9.4-9
 76. Dr. Shivakumar Swami – Sri Siddhantashikhamani, Sources of S.S. – 2 Saivagamas –pg.47, Shaivabharati Prathisthan, Jangamwadi Mattha, Varanasi
 77. Vacana 127, Basavaṇṇā, pg.33, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 78. Vacana 10, Cennabasavaṇṇā, pg.176, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 79. Vacana Siddhāntasāra – pg.803, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 80. Vacana 10, Cennabasavaṇṇā, pg.176, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 81. Candrajñāgama kriyācaryā 2.2 & 2

-
82. SS-11-21
 83. Kri.pā.2.7.9
 84. Dr. Shivakumar Swami – Sri Siddhantashikhamani, Sources of S.S. – 2 Saivagamas –pg.49, Shaivabharati Prathisthan, Jangamwadi Mattha, Varanasi
 85. 86 Vacana Siddhāntasāra – pg.400, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 86. 87 Candrajñāgama kriyācaryā 3.50-51
 87. 88 S.S.6.37
 88. 89 Dr. Shivakumar Swamy, SS pg. Sources of S.S. -1, Vedas and Upniṣads pg. 37
 89. 90 SS-11-32
 90. 91 Ru. U. unpublished Upniṣads, p.308-9) (Dr. Shivakumar Swamy, SS pg. Sources of S.S. -1, Vedas and Upniṣads pg. 37
 91. 92 Pārmeśwar tantram – 1.58
 92. 93 SS-6-29
 93. 94 SS-6-30
 94. 95 SS-6-35
 95. 96 SS-6-49
 96. 97 SS-6-50
 97. 98 SS-6-51
 98. 99 SS-6-52
 99. 100 SS.6-53
 100. 101 Vacana 83, Allamaprabhudeava, pg.135, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 101. 102 Vacana Siddhāntasāra – pg.232, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 102. Vacana Siddhāntasāra – pg.115, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 103. Vacana Siddhāntasāra – pg.188-89, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 104. Vacana Siddhāntasāra – pg.120, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 105. Vacana Siddhāntasāra – pg.124, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 106. Vacana Siddhāntasāra – pg.126, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 107. Vacana Siddhāntasāra – pg.131, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 108. Vacana Siddhāntasāra – pg.134, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 109. Vacana Siddhāntasāra – pg.401, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 110. Vacana Siddhāntasāra – pg.651, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 111. SS-6-54
 112. SS-6-55
 113. Pāra. Ā.16
 114. Vacana 64, Cenabasavannā, pg.193, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 115. Vacana 74, Cenabasavannā, pg.198, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 116. Vacana 79, Cenabasavannā, pg.199, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 117. Vacana 85, Cenabasavannā, pg.202, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 118. Vacana 87, Cenabasavannā, pg.202, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 119. Vacana 8, Gupta mancaṇṇā, pg.493, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 120. Vacana Siddhāntasāra – pg.401, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 121. Vacana Siddhāntasāra – pg.402, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar

-
122. Vacana Siddhāntasāra – pg.694, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 123. SS-6.26
 124. SS-6-38
 125. Vacana 04, Candimarasa, pg.499, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 126. Vacana 85, Basavaṇṇā, pg.22, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 127. Vacana 346, Basavaṇṇā, pg.89, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 128. Vacana 347, Basavaṇṇā, pg.89, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 129. Vacana 349, Basavaṇṇā, pg.90, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 130. Vacana 49, Allamaprabhudeva, pg.125, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 131. Vacana 6, Cenna Basavaṇṇā, pg.175, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 132. Vacana 54, Cenna Basavaṇṇā, pg.189-190, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 133. Vacana 118, Cenna Basavaṇṇā, pg.213, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 134. Vacana 284, Cenna Basavaṇṇā, pg.267, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 135. Vacana 23, Siddharāmeśvara, pg.275, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 136. Vacana 39, Urlinga peddhi, pg.464, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 137. Vacana 40, Urlinga peddhi, pg.463, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 138. Vacana 7, Dāsohad sanganna, pg.531, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 139. Vacana 01, nuliya candayyā, pg.535, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 140. Vacana Siddhāntasāra – pg.629, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 141. Vacana Siddhāntasāra – pg.1056, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 142. Vacana 102, Basavaṇṇā, pg.535, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 143. Vacana 305, Basavaṇṇā, pg.78, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 144. Vacana 307, Basavaṇṇā, pg.79, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 145. Vacana 315, Basavaṇṇā, pg.81, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 146. Vacana Siddhāntasāra – pg.1079, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 147. Candrajñānāgama, kriyācaryā - 5.33
 148. SS-11-75
 149. Vacana 53, Akkamamahādevī pg.329, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 150. Candrajñāgama kriyācaryā 8.5
 151. Candrajñāgama kriyācaryā 8.9
 152. Candrajñāgama kriyācaryā 8.11
 153. Candrajñāgama kriyācaryā 8.17
 154. SS-8-5
 155. SS-8-7
 156. Sūkṣmāgama-Kriyāpāda-Uttarabhaga-3.13-17
 157. Sūkṣmāgama-Kriyāpāda-Uttarabhaga-3.74
 158. Sūkṣmāgama-Kriyāpāda-Uttarabhaga-4.35-41
 159. Vacana 89, Basavaṇṇā, pg.86, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
 160. Vacana Siddhāntasāra – pg.65, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
 161. SS-7-4
 162. Pāra.Ā. 17.60.-61
 163. SS-7-31
 164. SS-7-32
 165. SS-7-33
 166. SS-7-32,33
 167. SS-7-49
 168. SS-7-52
 169. SS.Tattvapradipika commentary- mangalacarana
 170. Dr. Shivakumar Swamy, SS pg. 01
 171. Dr. Shivakumar Swamy, SS1.31 pg.26
 172. SS-16-10 commentry of Maritonṭadārya

-
173. SS-16-59
174. Vīrāgama – 1.42
175. Vīrāgama – 1.45
176. SS 5-34
177. SS-5.43
178. SS-17-54
179. Acharya Chakrapani Trivedi, 'Pasupatasutram – Sri Lakulisha's pg.06, Shaivabharati Pratisthan, Jangamwadi Mattha, Varanasi. Ed. 2009.
180. Acharya Chakrapani Trivedi, 'Pasupatasutram – Sri Lakulisha's Koudinyakrutabhashyabhashanuvadopetam,' pg.07, Shaivabharati Pratisthan, Jangamwadi Mattha, Varanasi. Ed. 2009.
181. candrajñānāgamaḥ 1.10-11 pg.2
182. Vacana Siddhāntasāra – pg.897, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
183. Mātangāma – Vidyāpāda-3.1
184. SS-11-41
185. Mātangāma – Vidyāpāda-3.8
186. Kiraṇāgama – Vidyāpāda 1.15
187. Kiraṇāgama – Vidyāpāda 1.15- 23
188. SS-5-42
189. Kiraṇāgama – Vidyāpāda 7.1
190. Vīrāgama – 2.200
191. Kamikāgama kriyāpād-8.4
192. Sri Siddhantashikhamani – Dr. Shivakumar Swamy English commentary Introduction – pg.29
193. Dr. Mahadev N.Joshi, Saivagamas – a bird eye of view, Department of Sanskrit, Karnataka University, Dharwad. 2001 – pg. 77
194. Vātulaśuddhākhyantram, 1-18,19 pg.3 & 4
195. Dr. Kamlesh Zha, Āgama-Samvid, Indica Books, D 40/18 Godowlia, Varanasi -221 001, India pg.147
196. Dr. Kamlesh Zha, Āgama-Samvid, Indica Books, D 40/18 Godowlia, Varanasi -221 001, India pg.148
197. dīptāgamaḥ-1.5-6
198. Sūkṣmāgama – Uttarabhāga-Kriyāpadaḥ - 1.15-17
199. Dr. Shivakumar Swami – SS. Maritontadarya Commentry on 5.19 sloka pg.99
200. SS-5-43
201. SS-5.42
202. Dr. Shivakumar swamy – SS. 5.19 commentry
203. Acharya Chakrapani Trivedi, 'Pasupatasutram – Sri Lakulisha's pg.205, Shaivabharati Pratisthan, Jangamwadi Mattha, Varanasi. Ed.2009.
204. Vacana Siddhāntasāra – pg.36, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
205. Vacana Siddhāntasāra – pg.37, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
206. Vacana Siddhāntasāra – pg.37, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
207. Vacana Siddhāntasāra – pg.52, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
208. Vacana Siddhāntasāra – pg.56, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
209. Vacana Siddhāntasāra – pg.59-60, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
210. Vacana Siddhāntasāra – pg.63, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
211. Vacana Siddhāntasāra – pg.63, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
212. Vacana Siddhāntasāra – pg.64, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
213. Vacana Siddhāntasāra – pg.69, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar

-
214. Acharya Chakrapani Trivedi, 'Pasupatasutram – Sri Lakulisha's pg.17, Shaivabharati Pratisthan, Jangamwadi Mattha, Varanasi. Ed. 2009.
215. Sūkṣmāgama-kriyāpāda- Uttarabhāga-6.3
216. Vacana Siddhāntasāra – pg.877, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
217. Vacana 246, Cennabasavaṇṇā, pg.63, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
218. Vacana 57, Cennabasavaṇṇā, pg.127, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
219. Vacana Siddhāntasāra – pg.137, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
220. Vacana Siddhāntasāra – pg.141, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
221. Sūkṣmāgama-kriyāpāda- Uttarabhāga-6.3
222. Sūkṣmāgama-kriyāpāda- Uttarabhāga-6.7
223. Sūkṣmāgama-kriyāpāda- Uttarabhāga-7.32
224. Sūkṣmāgama-kriyāpāda- Uttarabhāga-7.52
225. Rouravasutrasangraha -8th paṭala-32-33
226. SS.2.12
227. SS 2.13
228. Vīrāgama – 2.2
229. Kiraṇāgama – Vidyāpāda- Māyāpaṭal -1.8 pg. 4 pdf book the dialogue between Garuda and Bhagawan Siva
230. Vacana Siddhāntasāra – pg.94, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
231. Vacana 216, Cennabasavaṇṇā, pg.172, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
232. Vacana 20, Cennabasavaṇṇā, pg.505, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
233. Vīrāgama – 1.54
234. Vīrāgama – 1.56
235. Vīrāgama – 2.255
236. Vacana Siddhāntasāra – pg.34, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
237. Vacana Siddhāntasāra – pg.872, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
238. Acharya Chakrapani Trivedi, 'Pasupatasutram –Sri Lakulisha's pg.0155, Shaivabharati Pratisthan, Jangamwadi Mattha, Varanasi. Ed. 2009.
239. Vīrāgama – 1.125
240. Vīrāgama – 3.130
241. Jñānārṇavatāntram -22.12
242. Sarvajñānottaram – Yoga-1.2 & 3
243. Vacana 142, Allamaprabhudeva, pg.151, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
244. Vacana 191, Allamaprabhudeva, pg.165, Editor-Dr. M.F.Kalburgi – Basava Samiti, Bengalooru. 2012 AD.
245. Vacana Siddhāntasāra – pg.837, Editor – Dr. F.G.Halakatti, Tran. Prof. R.M. Karadiguddi, Pub.-Maharashtra Basava Parishad, Hiremath Sansthāna, Bhalaki, Dist. Bidar
246. Śrīkara bhā-Bhūmikā-śl-15
247. SS-5-23
248. S.S.4.43
249. S.S.4.52
250. S.S.5.4
251. S.S. 5.8
252. S.S. 5.11.
253. S.S.5.14
254. S.S.5.15
255. S.S.5.16