

## VACHANAS OF ALLAMA PRABHUDEVARU

ಧರೆಯ ಮೇಲೊಂದು ಪಿರಿದಪ್ಪ  
ಸಂತೆಯ ನೆರವಿಗೆ  
ಬಂದವರನೇನೆಂಬೆನು !  
ಪರಿಪರಿಯ ಭಂಡದ  
ವ್ಯವಹಾರದೊಳಗೆ ಕೊಡಲಿಲ್ಲ,  
ಕೊಳಲಿಲ್ಲ. ವ್ಯಥಾ  
ವಿಳಾಸವಿದೇನೊ ?  
ಅರೆಮರುಳೆಂಬ  
ಶಿವನು, ನೆರೆಮರುಳೆಂಬ ಜಗವ  
ಹುಟ್ಟಿಸಿದ ಪರಿಯ ಕಂಡು  
ಬೆರಗಾದೆ ಗುಹೇಶ್ವರಾ.

Dhareya mēlondu piridappa santeya  
neravige bandavarānēnembenu!  
Paripariya bhaṇḍada vyavahāradolage  
koḍalilla, koḷalilla. Vyathā viḷāsavidēno?  
Aremaruḷemba śivanu, neremaruḷemba  
jagava huṭṭisida pariya kaṇḍu beragāde  
guhēśvarā.

What shall I say of those  
Who throng in flocks to  
this  
Vast market of a world?  
The trade is varied here,  
Yet, nothing's bought or  
sold;  
It's only a vanity fair!  
Was it a half-mad god  
That made this quite mad  
world?  
I wonder, Oh,  
Guheshwara!

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ನೆಲದ ಬೊಂಬೆಯ ಮಾಡಿ,  
ಜಲದ ಬಣ್ಣವನುಡಿಸಿ, ಹಲವು  
ಪರಿಯಾಶ್ರಿ(ಶ್ರ?)ಮದಲಿ ಉಲಿವ  
ಗೆಜ್ಜೆಯ ಕಟ್ಟಿ ವಾಯುವನಲನ  
ಸಂಚಕ್ಕೆ ಅರಳಲೆಯ  
ಶೃಂಗಾರವ ಮಾಡಿ ಆಡಿಸುವ  
ಯಂತ್ರವಾಹಕನಾರೊ ?  
ಬಯಲ ಕಂಬಕ್ಕೆ ತಂದು  
ಸಯವೆಂದು ಪರವ ಕಟ್ಟಿದಡೆ  
ಸಯವದ್ವಯವಾಯಿತ್ತು\_ಏನೆಂಬೆ  
ನು ಗುಹೇಶ್ವರಾ !

Nelada bombeya māḍi, jalada  
baṇṇavanuḍisi, halavu  
pariyāśri(śra?)Madalli uliva gejjeya kaṭṭi  
vāyuvanāna saṅcikke araḷeleya  
śṛṅgāraṇa māḍi āḍisuva  
yantravāhakanāro? Bayala kambakke  
tandu sayavendu parava kaṭṭidaḍe  
sayavadvayavāyittu\_ēnembenu  
guhēśvarā!

Who is the Engineer that has  
moulded  
This doll of clay,  
Draped it in a fabric of water,  
Bound to it, in diverse states of  
life,  
A jingle of tinkling bells;  
Dowered in with air and fire.  
Crowned it with adornments,  
And now sets it playing?  
When this formless one has been  
bound to form  
When you have attained the self  
And made it the temple of the  
Divine,  
There is no more one and two,  
Oh! Guheshwara.

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ಕಾಲುಗಳೆಂಬುವು ಗಾಲಿ  
ಕಂಡಯ್ಯಾ ದೇಹವೆಂಬುದು  
ತುಂಬಿದ ಬಂಡಿ ಕಂಡಯ್ಯಾ.  
ಬಂಡಿಯ ಹೊಡೆವರೈವರು  
ಮಾನಿಸರು, ಒಬ್ಬರಿಗೊಬ್ಬರು  
ಸಮವಿಲ್ಲಯ್ಯ.  
ಆದರಿಚ್ಛೆಯನರಿದು  
ಹೊಡೆಯದಿರ್ದಡೆ, ಅದರಚ್ಚು  
ಮುರಿಯಿತ್ತು, ಗುಹೇಶ್ವರಾ.

Kāluḡaḡembuvu ḡāli kaṇḡayyā  
dēhavembudu tumbida baṇḡi kaṇḡayyā.  
Baṇḡiya hoḡevaraivaru mānisaru,  
obbarigobbaru samavillayya.  
Ādariccheyanaridu hoḡeyadirdaḡe,  
adaraccu muriyittu, ḡuhēśvarā.

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ಭೂಮಿ ನಿನ್ನದಲ್ಲ ಹೇಮ ನಿನ್ನದಲ್ಲ ಕಾಮಿನಿ  
ನಿನ್ನವಳಲ್ಲ\_ ಅವು ಜಗಕ್ಕಿಕ್ಕಿದ ವಿದಿಸ. ನಿನ್ನ ಒಡವೆ  
ಎಂಬುದು ಜ್ಞಾನರತ್ನ. ಅಂತಪ್ಪ ದಿವ್ಯರತ್ನವ  
ಕೆಡಗುಡದೆ ಆ ರತ್ನವ ನೀನು  
ಅಲಂಕರಿಸಿದೆಯಾದಡೆ ನಮ್ಮ  
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ನಿನ್ನಿಂದ ಬಿಟ್ಟು  
ಸಿರಿವಂತರಿಲ್ಲ ಕಾಣಾ ಎಲೆ ಮನವೆ.

Bhūmi ninnadalla hēma ninnadalla kāmini  
ninnavalalla\_ avu jagakkikkida vidis.  
Ninna oḍave embudu jñānaratna.  
Antappa divyaratnava keḍagudaḍe ā ratnava  
nīnu alaṅkarisideyādaḍe nam'ma  
guhēśvaralingadalli ninninda biṭṭu  
sirivantarilla kāṇā ele manave.

“Not thine the earth, not thine the gold,  
Not thine the woman you love;  
That's only the curse The world is heir to  
The gem of Knowledge is what you own.  
Do wear that radiant gem, undimmed,  
As ornament, and none Except thee shall  
be rich, Oh! Mind!”

Men of this world have all sorts of  
illusions. They want to possess land,  
wealth and women. They do not  
know that it is through these  
temptations that they get caught and  
will never realize their true nature.  
That which is most valueable is within  
themselves is the jewel of knowledge  
of awareness. If they earn this jewel  
there will not be anybody richer than  
them and this truth man has to  
realize in themselves.

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ಕಾಮವಿಲ್ಲ, ಕ್ರೋಧವಿಲ್ಲ,  
ಲೋಭವಿಲ್ಲ, ಮೋಹವಿಲ್ಲ, ಮದವಿಲ್ಲ,  
ಮತ್ಸರವಿಲ್ಲ, ಹಸಿವು, ತೃಷೆ,  
ವಿಷಯ, ವ್ಯಸನವ್ಯಾಪ್ತಿಗಳಿಲ್ಲ,  
ಸಂಸಾರ ಬಂಧನ ಮುನ್ನಿಲ್ಲ,  
ಪುಣ್ಯವಿಲ್ಲ, ಪಾಪವಿಲ್ಲ, ಆಚಾರ  
ಅನಾಚಾರವೆಂಬುದಿಲ್ಲ, ಸದಾಚಾರ  
ಸಂಪೂರ್ಣ, ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ  
ಶರಣ.

Kā mavilla, krō dhavilla, lō bhavilla, mō havilla,  
madavilla, matsaravilla, hasivu, tṛ ṣe, viṣaya,  
vyasanavyāptigalilla, sansāra bandhana  
munnila, puṇyavilla, pā pavilla, ācāra  
anācāravembudilla, sadācāra sampūrṇa,  
guhēśvarā, nim'ma śaraṇa.

“Oh Lord, this is the true height of  
the form of the undivided Absolute  
Divine;  
It's neither form nor formlessness  
This undivided form of the  
Absolute;  
It's neither time nor timelessness,  
It's neither of this nor the other  
world;  
Not touched by sorrow or by joy;  
Above all merit and all sin;  
It's neither cause nor consequence;  
Not bound by duty or by works;  
Not worshipped nor the worshipper  
Thus, being beyond all sense of  
Twain;  
He shines – Our Guheshwara linga!”

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ನೆಲದ ಮರೆಯ ನಿಧಾನದಂತೆ,  
ಮುಗಿಲ ಮರೆಯಲಡಗಿದ  
ಮಿಂಚಿನಂತೆ,  
ಬಯಲ ಮರೆಯಲಡಗಿದ  
ಮರೀಚನಂತೆ (ಮರೀಚಿಯಂತೆ?)  
ಕಂಗಳ ಮರೆಯಲಡಗಿದ  
ಬೆಳಗಿನಂತೆ\_ಗುಹೇಶ್ವರಾ ನಿಮ್ಮ  
ನಿಲವು!

Nelada mareya nidhānadante, mugila  
mareyaladagida miñcinante, bayala  
mareyaladagida marīcanante (marīciyante?)  
Kaṅgaḷa mareyaladagida  
beḷaginante\_guhēśvarā nim'ma nilavu!

“Through a series of expressive similes Allama presents the nature of Godhead. God is like treasure that is hidden in the earth. He is like lightning hidden in the dark clouds. He is like the line of the horizon seen but not reachable. What the similes imply is this to get at the hidden treasure one has to dig the earth and find the fortune, We see lightning when it comes out of the womb of the cloud on its own, which is to say we have to wait for the Grace of God. The line of horizon keeps receding as we move towards it. But we have to keep moving to be one with the Absolute.

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ಅಗ್ನಿಯ ಸುಡುವಲ್ಲಿ ಉದಕವ  
ತೊಳೆವಲ್ಲಿ ವಾಯುವ ಮೆಟ್ಟಿ  
ಆಕಾಶವ ಹಿಡಿವಲ್ಲಿ ಯೋಗದ  
ಹೊಲಬ ನೀನೆತ್ತ ಬಲ್ಲೆ?  
ಕದಳಿಯ ಬನವೆ ನಿನ್ನಲ್ಲಿ ನೀನು  
ತಿಳಿದು ನೋಡು, ಮದ ಮತ್ಸರ  
ಬೇಡ. ಹೊದಕುಳಿಗೊಳಬೇಡ.  
ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗವು  
ಕಲ್ಪಿತವಲ್ಲ ನಿಲ್ಲೊ.

Agniya suḍuvalli udakava toḷevalli vāyuva  
meṭṭi ākāśava hiḍivalli yōgada holaba  
nīnetta balle? Kadaliya banava ninnalli  
nīnu tiḷidu nōḍu, mada matsara bēḍa.  
Hodakuḷigoḷabēḍa. Guhēśvaranemba  
liṅgavu kalpitavalla nillo.

This vachana uses paradoxes to illustrate the nature of Yoga. Anyone who wishes to realize God has to destroy all desires and all attachments to worldly things and has control over his feelings and his mind and must sit in meditation. He has to give up anger, jealousy, arrogance. He must understand Guheswara is not an imaginary thing, but a Great Reality. He must also understand that this Great Reality is within himself and that he has to realize that truth has its home his self.

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ನಿಮ್ಮ ಶಕ್ತಿ ಜಗದೊಳಗಿಪ್ಪುದು,  
 ಜಗದ ಶಕ್ತಿ ನಿಮ್ಮೊಳಗಿಪ್ಪುದು.  
 ಜಗಕ್ಕೆ ನಿಮಗೆ ಭೇದವಾದುದಕ್ಕೆ  
 ಬೆರಗಾದೆನು ! ಅಂದೊಮ್ಮೆ  
 ತ್ರಿಪುರವ ಸುಟ್ಟಲ್ಲಿ ನಾಚಿತ್ತೆನ್ನ  
 ಮನವು. ಕಾಮನನುರುಹಿ  
 ಕಾಮಹರನೆನಿಸಿಕೊಂಡಡೆ ನಿನ್ನ  
 ಅಹಂಕಾರವ ನೋಡಿ ಹೇಸಿತ್ತೆನ್ನ  
 ಮನವು. ಕಾಲನ ಸುಟ್ಟು  
 ಬೊಟ್ಟನಿಟ್ಟಡೆ ನಗೆಗೆಡೆಯಾಯಿತ್ತು  
 ನಿಮ್ಮ ಘನವೆನಗೆ. ಗುಹೇಶ್ವರಾ, ನೀ  
 ಮುನಿದು ನೊಸಲಕಣ್ಣ ತೆಗೆದಡೆ  
 ಎನ್ನ ಅಂಗಾಲೊಳಡಗಿತ್ತಯ್ಯಾ  
 ನಿಮ್ಮ ಕೋಪ.

Nim'ma śakti jagadoḷagippudu, jagada śakti  
 nim'moḷagippudu. Jagakke nimage  
 bhēdavādadakke beragādenu! Andom'me  
 tripurava suṭṭalli nācittenna manavu.  
 Kāmananuruhi kāmaharanenisikoṇḍaḍe ninna  
 ahaṅkāraava nōḍi hēsittenna manavu. Kālana  
 suṭṭu boṭṭaniṭṭaḍe nagegeḍeyāyittu nim'ma  
 ghanavenage. Guhēśvarā, nī munidu  
 nosalakaṇṇa tegeḍaḍe enna  
 aṅgāloḷaḍagittayyā nim'ma kōpa.

Thy power abides in the universe,  
 The universal power in Thee;  
 Therefore, I am amazed to see  
 This breach between the world  
 and Thee.

I blush to think that once of your,  
 Thou didst consume the triple town,  
 It makes me sick to see Thy pride  
 Of having burnt the god of love  
 And earned a paltry title-name!

Even if Thou burn out Death itself,  
 And flaunt his ash upon Thy brow,  
 Thy feat does only make me laugh!

Oh! Guheshwara, should Thou open  
 The fury of Thy forehead eye,  
 The sole of my foot shall welcome it.



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ಗುರುವಿಡಿದ ಅರಿವು ಅರಿವಲ್ಲ,  
ಲಿಂಗವಿಡಿದ ಅರಿವು ಅರಿವಲ್ಲ. ಇಲ್ಲದ  
ಗುರು ಇಲ್ಲದ ಲಿಂಗ ! ಕಲ್ಪಿತಕ್ಕೆ  
ಅರಿವಹುದೆ ?

ತನ್ನಿಂದ  
ನರಿವುದೆ ಅರಿವು ಗುಹೇಶ್ವರಾ.

Guruviḍida arivu arivalla, liṅgaviḍida  
arivu arivalla. Illada guru illada liṅga!  
Kalpitakke arivahude?  
Tanninda narivude arivu guhēśvarā.

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ತನುವೆಂಬ ಏರಿಗೆ  
ಮನವೆಂಬ ಕಟ್ಟೆಯ  
ಮಾಡಿ, ಬಲಿದು  
ಷಡ್ವಿಧಭಕ್ತಿಯೆಂಬ  
ಸೋಪಾನದಿಂದ  
ಪರಮಾನಂದವೆಂಬ  
ಜಲವ ತುಂಬಿ ಕೆರೆಯ  
ಕಟ್ಟಬಲ್ಲವರನಾರನೂ  
ಕಾಣೆ ! ನಾನು ಕಟ್ಟಿದ ಕೆರೆ  
ಸ್ಥಿರವಾಯಿತ್ತು ಗುಹೇಶ್ವರಾ  
ನಿಮ್ಮಾಣೆ.

Tanuvemba ērige manavemba kaṭṭeya māḍi,  
balidu ṣaḍvidhabhaktiyemba sōpānadinda  
paramānandavemba jalava tumbi kereya  
kaṭṭaballavarānānū kāṇe! Nānu kaṭṭida kere  
sthiravāyittu guhēśvarā nim'māṇe.

“With the body as bank,  
Buttress it with mind,  
with virtue for steps  
And fill it all full  
With water of Bliss.  
Before you I declare  
Guheshwara,  
Forever shall stand  
The tank I have built.”

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ಕಾಲಿಲ್ಲದ ಗಮನ,  
ಕೈಯಿಲ್ಲದ ಸೋಂಕು,  
ಬಾಯಿಲ್ಲದ ರುಚಿ,  
ಭಾವವೆ ಕರ್ಪರವಾಗಿ  
'ಪರಮ ದೇಹಿ' ಎಂದು  
ಬೇಡುವ ಪರಮನ  
ತೋರಯ್ಯಾ  
ಗುಹೇಶ್ವರಾ

Kālillada gamana, kaiyillada sōṅku,  
bāyillada ruci, bhāvave karparavāgi  
'parama dēhi' endu bēḍuva paramana  
tōrayyā guhēśvarā

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ತನುವೆಂಬ ಏರಿಗೆ  
ಮನವೆಂಬ ಕಟ್ಟೆಯ  
ಮಾಡಿ, ಬಲಿದು  
ಷಡ್ವಿಧಭಕ್ತಿಯೆಂಬ  
ಸೋಪಾನದಿಂದ  
ಪರಮಾನಂದವೆಂಬ  
ಜಲವ ತುಂಬಿ ಕೆರೆಯ  
ಕಟ್ಟಬಲ್ಲವರನಾರನೂ  
ಕಾಣೆ ! ನಾನು ಕಟ್ಟಿದ ಕೆರೆ  
ಸ್ಥಿರವಾಯಿತ್ತು ಗುಹೇಶ್ವರಾ  
ನಿಮ್ಮಾಣೆ.

“With the body as bank,  
Buttress it with mind,  
with virtue for steps  
And fill it all full  
With water of Bliss.  
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Tanuvemba ērige manavemba kaṭṭeya māḍi,  
balidu ṣaḍvidhabhaktiyemba sōpānadinda  
paramānandavemba jalava tumbi kereya  
kaṭṭaballavarānāranū kāṇe! Nānu kaṭṭida  
kere sthiravāyittu guhēśvarā nim'māṇe.

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ಎನ್ನ ಹೃದಯಕಮಲ ಮಧ್ಯದಲ್ಲಿ  
ಮೂರ್ತಿಗೊಂಡಿಪ್ಪ ಎನ್ನ  
ಪ್ರಾಣೇಶ್ವರಂಗೆ ಎನ್ನ ಕ್ಷಮೆಯೆ  
ಅಬಿಷೇಕ, ಎನ್ನ ಪರಮವೈರಾಗ್ಯವೆ  
ಪುಷ್ಪದಮಾಲೆ ಎನ್ನ ಸಮಾದಿಸಂಪತ್ತೆ  
ಗಂಧಿ, ಎನ್ನ ನಿರಹಂಕಾರವೆ ಅಕ್ಷತೆ,  
ಎನ್ನ ಸದಿವೇಕವೆ ವಸ್ತ್ರ, ಎನ್ನ ಸತ್ಯವೆ  
ದಿವ್ಯಭರಣ ಎನ್ನ ವಿಶ್ವಾಸವೆ ಧೂಪಿ,  
ಎನ್ನ ದಿವ್ಯಜಾನವೆ ದೀಪ, ಎನ್ನ  
ನಿಭ್ರಾಂತಿಯೆ ನೈವೇದ್ಯ, ಎನ್ನ  
ನಿರ್ವಿಷಯವೆ ತಾಂಬೂಲ ಎನ್ನ  
ವರಿರನವೆ ಘಂಟೆ, ಎನ್ನ ನಿರ್ವಿಕಲ್ಪತೆಯೆ  
ಪ್ರದಕ್ಷಿಣೆ, ಎನ್ನ ಶುದ್ಧಿಯೆ ನಮಸ್ಕಾರ,  
ಎನ್ನ ಅಂತಃಕರಣದಿಂದ ಮಾಡುವೆ  
ಸೇವೆಯೆ ಉಪಚಾರಂಗಳು ಈ  
ಪರಿಯಲಿ ಎಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ  
ಪ್ರಾಣ (ಲಿಂಗ) ಪೂಜೆಯೆ ಮಾಡಿ  
ಬಾಹ್ಯಕ್ರಿಯೆ ಮರೆದನು ಕಾಣಾ  
ಸಂಗನಬಸವಣ್ಣ.

Enna hrdayakamala madhyadalli  
mūrtigonḍippa enna prāṇēśvaraṅge\_ enna  
kṣameye abissēka, enna paramavairāgyave  
puṣpadamāle enna samādissampatte gandha,  
enna nirahaṅkārave akṣate, enna sadvivēkave  
vastra, enna satyave divyābharaṇa enna  
viśvāsave dhūpa, enna divyajñānave dīpa, enna  
nibhrāntiye naivēdya, enna nirviṣayave  
tāmbūla enna variṅnave ghaṇṭe,  
Enna nirvikalpateye pradakṣiṇe, enna  
śud'dhiye namaskāra, enna antaḥkaraṇadinda  
māḍuva sēveye upacāraṅgaḷu\_ ī pariyalli  
em'ma guhēśvaraliṅgakke prāṇa (liṅga) pūjeye  
māḍi bāhyakriya maredanu kāṇā  
saṅganabasavaṅṇā.

## VACHANAS OF ALLAMA PRABHUDEVARU

ರಸದ ಬಾವಿಯ ತುಡುಕಬಾರದು,  
ಕತರಿವಾಣಿಯ ದಾಂಟಿದವಂಗಲ್ಲದೆ.  
ಪರೆಷವಿದೆ ಕಬ್ಬುನವಿದೆ  
ಸಾದಿಸಬಲವಂಗೆ. ಶ್ರೀಶೈಲದುದಕವ  
ಧರಿಸಬಾರದು ಗುಹೇಶ್ವರಾ\_ ನಿಮ್ಮ  
ಶರಣಂಗಲ್ಲದೆ.

Standing at the brink, they  
know not how to enter the  
honey well

Only he who crosses the chilling  
oceans drinks the elixir !  
He has the philosopher's stone,  
and the lead too;  
Having a pot of holy water, they  
know not how to bathe  
Only your sharanas can, O  
Guheshwara

Rasada bāviya tuḍukabāradu, kattarivāṇiya  
dāṇṭidavaṅgallade. Paruṣavide kabbunavide  
sādissaballavaṅge. Śrīśailadudakava  
dharisabāradu guhēśvarā\_ nim'ma  
śaraṇaṅgallade.

- In this vachana, Allama Prabhu mocks the mere mortals who are subdued by the materialistic world. Although we know sensual pleasures only lead us to more and more wants and will never satisfy us, we still are lost in the web of desires, asking for more and toiling for more. To be happy, one has to ask for less and simply look within oneself, which is perhaps too simple for us to understand. Allama implies that we are so close to the bliss or Ananda within ourselves, but we do not know how to enjoy happiness. Hence he says we are standing at the edge of the well of honey and yet we do not know how to get this honey. Only those who can cut through the chilling waters called samsara, sensual pleasures, can enjoy the abidance in themselves, he says.
- And when that happens, says Allama, getting to know Ananda or bliss is as simple as holding both philosopher's stone and lead in your hands. All you have to do is to bring them in contact with each other and lo and behold! lead turns into gold. In the first line of the vachana "Standing at the brink of the honey well, they do not know how to enter" – Allama is mocking us for our ignorance of how close we are to our own truth and yet, how far we have chosen to remain. In the second line – "Only he who crosses the chilling oceans drinks the elixir" – he dares us to break through the sharp barriers we have created for ourselves to stay away from this eternal truth. In the third line – "He has the philosopher's stone, and the lead too" – he shows us how easy it will then become for us to enjoy life. This way of teaching is just as any parent would do to a stubborn child when she is not listening. Allama goes on to say that we have holy waters (Sirishailadaudaka) in our hands and we are still not pouring it on ourselves. Not only are we carrying the burden of the heavy pot all along, we are also not cleansing off our dirt and mud using these holy waters. Allama uses this metaphor to show us that we have it all within us and all we have to do is exercise the will to begin the journey towards happiness. That is when we become Sharanas. Allama ends this vachana beautifully – "Only your Sharanas can, O Guheshwara ! ". He is inviting all of us to join the stream of Sharanas that attained Shivayoga through this daring endeavor!