



SHARANA PATHA

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**JSS MAHAVIDYAPEETHA
MYSURU**



In connection with the Golden Jubilee of JSS Mahavidyapeetha Sri R.N. Ravi, Governor of Tamil Nadu is delivering the 12th Endowment Lecture in the gracious presence of H.H. Jagadguruji on the subject **G-20 Leadership: Opportunities for Bharath**, at Rajendra Centenary Hall, JSS Hospital, Mysuru (Feb. 4, 2023)



Sri Manoj Sinha, Hon'ble Governor of Jammu and Kashmir, inaugurated the Diamond Jubilee of Sri Jayachamarajendra College of Engineering and JSS Multimedia Resource Centre, Mysuru, in the gracious presence of H.H. Jagadguruji. Dr. A.N. Santosh Kumar, Dr. B. Suresh, Sri L. Nagendra, Prof. M.H. Dhananjaya, Dr. C.G. Betsurmth and Prof. S.B. Kivade were present. (Feb. 11, 2023)

SHARANA PATHA

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A Half-Yearly journal devoted to religion, Sharana Philosophy, history, culture, literature and their comparative studies and practice.



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Contributions for publication, exchange of journals, books for review, letters need to be addressed to the Editor, Sharana Patha, JSS Mahavidyapeetha, Dr. Sri Shivarathri Rajendra Circle, Mysuru 570 004 or e-mailed to: editorjsssharanapatha@gmail.com

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From the Editor's Desk.....

Sri Siddheshwara Swamiji: A Tribute

If you had ever wanted to meet someone who was to the core virtuous, noble, pure at heart, unassuming, compassionate, unbelievably selfless, simple to a fault, unadorned and unaffected by the charms of the world, you should have met Sri Siddheshwara Swamiji of Jnanayogashrama, Vijayapura. Similarly if you had ever wanted to hear someone speak about truly experiential readings into the mystery of life and about pure spirituality that often sparkled with the insights of enlightenment, you should have heard Sri Siddheshwara Swamiji's discourses. He was the epitome of wisdom that this hoary land had come to inherit from its great spiritual past. His life symbolised the concept of Niranjana – the pure and spotless! Probably these aspects of his gracious living of divine ambience enchanted countless people more than his verbal virtuosity. He practically demonstrated in word and deed the kind of life he chose to live providing a template for people to steer themselves on righteous path.

Sri Siddheshwara Swamiji lived the life of a saint in the truest sense of the word and for that he was comparable to none but himself. As a testimony to his correctness in this regard he had expressly stated in his brief will attested by a High Court Judge that he wished to get lost in the eternal void, *sunya*, not leaving any trace of his existence! Yes, his wish was fulfilled though, save his words of wisdom, knowledge and enlightenment collected and brought out in book forms, as well as his commentaries on the Upanishads such as Mundakopanishat and Isavasyopanishat, Bhagavadgita, Yoga Sutras, Vachanas of Allama Prabhu etc., which stand with the commentaries of our great Acharyas of the past exhibiting his matchless erudition and scholarship.

The number of discourses, lectures, talks and speeches Siddheshwara Swamiji gave may be a few thousands delivered at many places in India and abroad in Kannada, English, Marathi and Hindi. But the number of people who heard him speak put together may be millions or more! It is simply astonishing that over 25 lakh people thronged Jnanayogashrama at Vijayapura to have a glimpse of this frail, delicate bodied, white-clad saint when he departed from us on January 2, last. However, contrary to his wish his life and mission will continue to be remembered for centuries as a source of spiritual inspiration. Though he led a life of complete detachment he was humane to the core. This was found beautifully expressed in his cordial and ardent relations with HH Jagadguru Sri Shivarathri Deshikendra Mahaswamiji and Sri Suttur Math. So too was his love for Mysuru and Mysureans! Humble tributes of *the Sharana Patha* to the Holy One.

Prof. Chandrasekharaiah

Guru-Vāṇi

The Celebrations of this category serve dual purpose. On the one hand they bring people together in their thousands from different walks of life and make them feel they belong to one nation. On the other, they feel oneness in thought and action when they get exposed to programmes of the kind which, despite the diversity, stress upon the core values of all religions and faiths which are the same. This angle of the celebrations apparently contribute to strengthen our unity in diversity.

If you look back to thousands of years of Bharath's past, one will understand the same mechanism has contributed uninterruptedly fusing the ethos of the subcontinent. This mechanism worked well to the nations advantage in the past, it is working robustly now and therefore it sure will work in the future also.

Sri Pramukh Swamiji is one of the most revered saints, cutting across religious affiliations. He is a divine manifestation for bringing the celestial presence of God to terrestrial spectacle through preaching, practice and demonstration. Over 1100 temples of unmatched architectural marvels across the globe are a standing testimony of the divinity of Sri Pramukh Swamiji. The Swaminarayan temples are a modern miracle of extraordinary beauty. The temples are not mere temples; they symbolize the Indian cultural ethos, spirituality, art and timeless values of Hinduism meant to reform human lives.

It is being described in the Mahabharata that the Pandavas had built a stunning palace with un-paralleled beauty, which none had created in the past. The captivating art and sculpture were indescribable. Today we see the more bewildering spectacle in reality here in this sprawling Pramukh Swami Nagar. People from all walks of life are participating in the Shatabdi Mahotsava of Sri Pramukh Swamiji to offer their most profound tributes and experience the display of divinity from the captivating presentations and other events about Swamiji's universal life, works and messages.

Sri Swaminarayan and the Sri Swaminarayan Sampradaya are household names across the globe today. The timeless wisdom of Hindu spirituality is the encompassing philosophy of Sri Swaminarayan Sampradaya. The great Sadhana of Sri Swaminarayan started at an early age, and as a wandering monk, he underwent a spiritual transformation and gained the highest spiritual attainment. As a divine incarnation of the Godhead, he performed many miracles and continues to do so even today; the magnificent gathering of today is an example of it.

While inaugurating the celebrations, Hon'ble Sri Narendra Modi ji, said that Sri Swaminarayan Sanstha, under the leadership of Sri Pramukh Swamiji, took enormous

responsibility during natural calamities that struck the country. Sri Pramukh Swamiji reached out to the affected in distress and provided aid during the famine, floods, earthquakes, and natural disasters before the government could do. The organization's, volunteers would be at the forefront of rescue and relief during calamities. The services rendered to the affected people are unparalleled in history. Modiji also related his equations with Sri Pramukh Swamiji, who influenced him enormously and left a lasting impression on his personality.

It is heartening to note the universality of this great tradition and the magnitude of admiration it evokes as we see the resolution in the House of Representatives of the USA to commemorate the Shatabdi of Sri Pramukh Swamiji Maharaj. The resolution states, 'Maharaja's unique message, in the joy of others, lies our own, which is thoughtful, meaningful, and consoling, coming from the depth of profound experience and deep compassion'.

Before we conclude, we wish to recollect an incident. In the 1980s, when we visited Sri Swami Narayana Ashram at UK met a Swamiji who narrated this incident. A young man once came to the BAPS temple and asked the Swami there about a dilemma as to which religion he must accept as his parents were from different religious affiliations. After listening to him, the Swamiji asked him to go around the temple and come back. After going around the temple, the young man came back to Swamiji as a transformed person with no doubts in his mind as to the choice of his religion. The temple ambience had brought in him a profound change. He exclaimed. 'I am proud to be Hindu'. This is one small example of human transformation, there are plenty of such transformational stories around the world.

The ancient spiritual tradition of India is finding a ready acceptance all over the globe today for its priceless wisdom. BAPS is at the forefront of disseminating this wisdom through its centres across the world. The Shatabdi celebration is not just an occasion for all spiritual seekers to rejoice in the philosophy of Sri Pramukh Swami Maharaj and his ideals but also to carry forward the pristine ideals of Maharaj. Sri Mahant Swamiji Maharaj is endowed with the blessings of Sri Swaminarayan and Sri Pramukh Swami Maharaj to lead the Sanstha to its new glory. May the Shatabdi Mahotsava herald a new chapter in BAPS.*

Om Tat Sat

* Excerpts from the benediction of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji given at the Shatabdi celebrations of Sri Pramukh Swamiji Maharaj of Akshardham, Ahmedabad, on December 29, 2022.

Shatsthala Vachanas of Allama Prabhu*

In English Translation with Commentary

Continued

21

*Throwing the net called Brahma's fetters
And Vishnu's maya,
Showing gold, woman and land,
The three-eyed Shiva hunted.
O Guheshwara, using the bait called desire,
You killed without mercy.*

PURPORT

The law of Karma is 'Brahma's fetter'. 'Vishnu's maya' means the snare of allurements. These nets of karma and allurements are thrown all over the world. The baits kept in the net are gold, woman and land. By showing these allurements, the three-eyed Shiva is amusing himself. By offering the objects of their desire, he subjects Jivas to imprisonment without hesitation.

COMMENTARY

Brahma's fetters.

The laws of Karma which subjects us to confinement in the body.

Vishnu's maya.

Vishnu's maya is the delusion that covers the power to discriminate between good and bad, right and wrong, and real and unreal.

Gold, woman and land.

Gold, woman or man, land – these are the irresistible lures.

The Three-eyed Shiva.

Maya is of three kinds – satvik, rajasik and tamasik. The Shivakala which manifests in satvik maya is Vishnu, in rajasik maya it is Brahma and one in the tamasik maya it is Rudra. That Rudra is the three-eyed one. Brahma imprisons Jiva with the fetters of Karma; Vishnu nurtures him by providing him with material pleasure; Rudra sets a limit to life span and the amount of pain and pleasure Jiva can have. This world of Jivas is the stage where these devas have amusement.

22

*Should we say Brahma is great,
He was swallowed by maya.
Should we say Vishnu is great,
He was swallowed by maya.
Should we say Rudra is great,
He was swallowed by maya.
Should anyone say he is great,
He is swallowed by maya.
All this your maya,
Tell me, Guheshwara, does it swallow
only one?*

PURPORT

Brahma, Vishnu and Rudra – none of

* Translation and exposition of the Vachanas of Allama Prabhu is being done by a group of scholars guided by Sri Siddheshwara Swamiji of Jnanayogaashrama, Vijayapura

them are superior. All these three are controlled by the power of maya. Maya has engulfed them from all sides. Brahma, Vishnu and Rudra take pride respectively in Kriyashakti (power of creation), Jnanashakti (power of knowledge) and Icchashakti (power of will) which are the three aspects of maya. They are deeply attached to those three powers of maya. If anybody takes pride in his work, strength and knowledge, know that he is already taken in by maya. Does the ensnaring power of maya include only one in its grip? No, everyone comes under its sway – gods and goddesses and all kinds of beings as well. To say it briefly, everything is maya. But this maya is not independent. It is under your control, Guheshwara.

COMMENTARY

**Should we say Brahma
swallowed by maya.**

Maya is the cause of divisions and distinctions. From it flowed out Kriyashakti (power of creation), Jnanashakti (power of knowledge), and Icchashakti (power of will) and all other such powers. The god who prides in Kriyashakti is Brahma; the god who prides in Jnanashakti is Vishnu and the god who prides in Icchashakti is Rudra, a spark of Shiva (Shivakala). As they take pride in their respective powers, they come under the control of maya. Therefore, none of them is superior. Greatness comes only when this maya is transcended.

**Should anyone say
swallowed by maya.**

Wealth, power, strength, physical appearance and knowledge – for any of these reasons if someone considers himself superior in any of these, in that very form of false pride, maya swallows him.

All this your maya.

Whatever is there in the world, gross

and subtle, living and non-living is the creation of maya. But maya is not independent. Its refuge is Paravastu, the Supreme Reality

Tell me, Guheshwara, does it swallow only one?

Maya's sway is not limited to only one place or object or being. It is there everywhere; and everything is controlled by it.

23

*All the gods were driven by maya to their
goddesses.
Lo and behold, the place where maya dwells.
Lo and behold, the place where her presence is.
Millions of pramatha ganas,
Some having eyes in their soles,
Some having eyes all over their bodies,
And Rudras whose vehicles are the bulls.
All of them line up to serve
At the feet of maya, Guheshwara.*

PURPORT

Maya is all powerful. There's no place where it is not present. There is nothing which it cannot do. It drives all the gods to their goddesses. Millions of pramatha ganas (the attendants of Shiva), those having eyes in their soles, those having eyes all over their bodies, Rudras whose vehicles are the bulls – all these are its servants eager to serve her. It is difficult to imagine the variety of acts maya does. They are simply amazing and wonderful.

COMMENTARY

All the gods were driven by maya to their goddesses.

Gods and goddesses are the celestial beings dwelling in the heavenly regions. They are extremely beautiful, happy and heroic. So what? Maya throws them all into an emotional bondage.

Lo and behold, the place where maya dwells.

Is there a world where maya is not? There is no place where it has not put its foot, there is no mind which it has not entered. Be it a world of merit or of demerit, neither is outside the realm of maya.

Millions of pramatha ganas.

Servants of Shiva, sincerely serving attendants of Shiva, his devotees. They are millions in number.

Some having eyes vehicles are the bulls.

These are all dedicated attendants of Shiva, attending to various duties.

All of them line up of maya, Guheshwara.

These servants form an entourage of maya.

24

What's this grand display within a grand display?

What's this world, a creation of Brahma, that's spread out?

Vishnu beckoned Brahma, and then swallowed him.

What a wonder! All this came to disappear in Rudra.

A rootless tree and shade without water.

In it, what a wonderful reflection, O Guheshwara!

PURPORT

Maya is a grand display. The world which maya projects is a 'grand display in a grand display'. Its vastness, its beginning and its end cannot be measured. Then, living beings, who are the creation of Brahma, came into existence. The passion for worldly pleasure which the word 'Vishnu' denotes beckons the living world and engulfs it. Moreover, the living world

is completely drowned in the dense darkness of ignorance — suggested by the word, 'Rudrayoni'. This world and all the bodies are 'rootless trees' meaning impermanent. And there is 'shade without water' meaning the mind which always yearns restlessly for the pleasures of the world. Jiva is the reflection of the Self that appears in this mind. How to describe this wonder of wonders, the mysterious play of maya!

COMMENTARY

What's this grand display within a grand display?

In Paravastu, maya comes to be seen, therefore this is a display. The play of this maya is the world. Therefore, world is a display within a display.

What's this world, a creation of Brahma, that's spread out?

Living world came into existence and spread out everywhere.

Vishnu beckoned Brahma, and then swallowed him.

The word, 'Brahma (Aja)', suggests living world. The word, 'Vishnu', suggests enjoyment, luxuries and their infatuation. This infatuation engulfs every being.

What a wonder! All this came to disappear in Rudra.

The living world being enamoured by infatuation gets drowned in 'Rudrayoni', the darkness of ignorance of one's own Self.

A rootless tree.

This world and all the bodies that are there in it are not permanent.

Shade without water.

The mind in the body is the shade. It does not have the sap of bliss. Therefore, it is shade without water.

In it, what a wonderful reflection, O Guheshwara!

The reflection of the Atman that appears in such a mind is called Jiva. He is imprisoned in the grand display of maya.

Maya's grandeur is complex, complicated and mysterious. In what words can I describe it?

25

Rahu devoured the deer that appeared in the moon.

The glance of this Rahu troubles now and then.

Its head and its body keep troubling frequently.

Swallowing Nandi, Nandi came down to earth.

The moon and the sun!

What can I say about this pair, Guheshwara?

PURPORT

'Moon' stands for Shiva as both of them are calm, cool and luminous. The 'deer' seen in the moon is the Jiva who shows himself under the refuge of Shiva. This Jiva is eclipsed by 'the glance of Rahu' called maya, at every stage, which means in all the three states – wakeful, dream and deep sleep. That maya's 'head' is pride; its 'body', the thirst for sensual pleasure. In these two forms, maya pesters Jiva.

Jiva should have attained the Shiva nature in the presence of Shiva; forgetting his true nature, Jiva descended to the earth. This means, forgetting his true nature, Jiva became attached to the body. This then is the strange relationship between Jiva and Shiva. Though Jiva is Shiva, he does not know it. Despite being in Shiva's refuge, the identification with the body is not gone. Allama is wonderstruck at this curious relationship between Jiva and Shiva.

COMMENTARY

Rahu devoured the glance of this Rahu...

The 'moon' of cool shine stands for Shiva

who is peace and nothing but peace. The 'deer' taking shelter in the moon represents Jiva who shows himself in the presence of Shiva. 'Rahu's glance' is maya which envelopes Jiva's true nature.

... troubles now and then.

Now and then = Three states – wakeful, dream and deep sleep; the state beyond these three is turiya.

In the wakeful state, Jiva is called Vishva; in the dream state, Taijasa; in the deep sleep state, Prajna and in turiya or the state beyond deep sleep, he is called Sakshi. In each of the three states, maya troubles Jiva in various ways.

Its head and its body keep troubling frequently.

'It' means maya. 'Its head' means pride and attachment; 'its body' means the tendency for pleasure. Both these trouble Jiva at all stages.

Swallowing Nandi, Nandi came down to earth.

Nandi = Jiva who is of the nature of knowledge; Swallowing Nandi = Forgetting or losing his true nature. Earth = Corporal body and the physical world.

Jiva who forgets his true nature, comes down from the height of Atman and enters the gross body.

The moon and the sunthis pair, Guheshwara?

Moon = Jiva; Sun = Shiva who is the Light of Knowledge

The relationship between these two is strange indeed. Jiva is not different from Shiva, but he does not know it. Shiva is the absolute ruler of the world, Nirmaya Prabhu, Master of the world. This Jiva is Shiva himself. Due to his forgetfulness, he is bound by maya. He is infatuated with the illusory objects of pleasure.

A Unique Painting of Bibba Bachayya and Channa Mallayya from Andhra

- Prof. Srinivas Sistla

At Rajamahendravaram (Andhra Pradesh) in 1757-58, two painters by name Nandigam Nagesam and Kamaroutu Venkatesam had produced 86 paintings, which are now in the collection of a museum in Hamburg, Germany. One set of 33 folios covers ancient holy places in the country along with the sacred images in the prominent shrines therein, and images of various Hindu divinities, at times along with a pair of devotees, and so on; and, the other set of 53 folios covers the *Ramayana*. One by name Kolapelli Buchenna had written on the obverse of each painting a commentary in simple Telugu prose, which describes the content of the painting. The Telugu text had also been translated in brief into Persian by an anonymous writer. In 1993, I have acquired black and white photo copies of the whole set from the museum and conducted a thorough research, and published the paintings and the corresponding Telugu text along with critical introduction and notes in two volumes, the *Rajamahendri Kshetra Pataalu* (2001) and *Rajamahendri Ramayana Pataalu* (2003); and also the translation of the book on the *Ramayana* (2005) in English.

One painting of the former set (folio no. 16) shows Basavanna and his wife standing

on either side of Arthanariswara seated on the *Vedi* (sacred dais), and I have written earlier about the two 'portraits' in the painting (See: *Sharana Patha*, Vol. 24, No. 2; July-December, 2022). Another painting (folio no. 24) shows two male figures standing on either side of Pancha-mukha Siva with Parvati Devi seated on the *Vedi*. Part of the corresponding Telugu text, in my translation in English, reads as follows: "This painting is the image of Pancha-mukha Siva... Standing on either side are devotees. A devotee, Bibba Bachayya, is moving the peacock-brush; a devotee, Channa Mallayya, is holding his hands together and praying..."

The legend of Basavanna (1134-1196) has been well researched and documented by many scholars in Kannada, Telugu and English; but, the life and literature of Bibba Bachayya and Channa Mallayya have remained relatively less known or even unknown to many people, perhaps with the exception of a few experts on the Veerashaiva literature in Telugu and Kannada. Such was the scenario during the course of my research (1993-2000) on the painting that shows the two devotees; and, the situation remains nearly the same even now.

* Prof. Srinivas Sistla, Associate Professor in Art History and Aesthetics, Department of Fine Arts, Andhra University, Visakhapatnam, Andhra Pradesh

Bibba Bachayya might indeed be identical with Bibbi Bachayya who had written the *Vachanas* in Kannada with the *makutam* (refrain), “*Yenanka-dhara Someswara Linga*”; and so far, 102 *Vachanas* by him have been published. Bachayya hailed from Gobburu (near Devadurga in Raichur district of Karnataka), and a spot named the *Arpanada Katte* in the village is known to be his *Samadhi*. Gobburu, with many sacred spots and ancient edifices dedicated to many Hindu divinities, including various forms of Siva, is known as the temple-town of the district.

The legend of Bibba Bachayya had been narrated at length by Palkuriki Somanatha (13th century or earlier) in the *Basava Puranamu*, a long poem in Telugu written in the *Dwipada* (couplets) metre. The poem was translated into Kannada by Bhima Kavi (fl. 1369), and Pidaparti Somanatha (15th century) rendered the *Dwipada* as the *Chenpu Kaavya* (a mixture of prose and verse) in Telugu and narrated the legend of Bachayya, faithful to the original (Canto. 7. 57-121).

According to Palkuriki's version in the *Basava Puranamu* (Canto: 7), Gobburu was a great centre of the *Vedic* learning from very ancient times. King Janamejaya, the great grandson of Arjuna of the five Pandavas, had granted the village to a few Brahmins as the *Agrahara*. Later on, Bachayya was born to a Brahmin in the village, and studied the *Vedas*, *Agamas* and *Puranas*. He realised the true meaning of “*Eakam-eva-Rudo-advaitiyaya*” of the *Smritis*, and became an ardent devotee of Siva. He renounced his caste identity, and became a close associate of the devotees of Siva, and meditated upon, “*Ghanatara-divya-Linga-prasaada-sadaya-namo-namaste-Mahaa-Linga*”. He went to the residences of the

Sivasaranas on a bullock cart, worshipped the *Jangamas*, and took the *Prasadam* from them. Once, while bringing the *Prasadam* on the cart, a crowd of Brahmins had stopped Bachayya, and objected to the bringing of the polluted food into the village. After prolonged arguments, Bachayya had become extremely angry and roared like a tiger (*bobba-rinta* in Telugu), and threw the *Prasadam* on the Brahmins and their residences. The houses were burnt to ashes, and the Brahmins got burning boils (*bobba-lu* in Telugu) on their bodies. After pleading for mercy, Bachayya had vanquished the wounds of the Brahmins, and restored their houses. For causing the *bobba-lu*, he came to be called in Telugu as Bibba Bachayya. In Kannada literature, he figures by name Bibbi Bachayya and as the son of Aditya Deva.

Bachayya's association with the *Prasadam* had been mentioned in a stanza in his Kannada *Vachanas*, which goes as follows: “*prasada-rasanna-dalli-aikyavaagi-bibba-na-mana-dalli-obbali-yaayettu*” (*Vachana*. 4). Channa Basavanna (12th century), the nephew of Basavanna, had mentioned Bibbi Bachayya in his Kannada *Vachanas* as follows: “*prasaadi-prasaadi Bibbi Bachayya*”, and, “*samaya-prasaadava Bibbi Bachayya-galu kondaru*”. This suggests that Bachayya might indeed be a contemporary of Basavanna. Palkuriki had also mentioned Bibba Bachayya in the *Basava Puranamu* in another incidence (Canto. 2), and also in his other Telugu poems, *Panditaradhya Charitra* (*Mahima-* and *Parvata-prakaranamu*) and *Vrishadhipa Satakamu* (Verse. 91). Further in Telugu literature, Tenali Rama Linga Kavi's (also well-known as Tenali Ramakrishna Kavi) *Udbhataradhya Charitra* (Canto. 3. 186) and Someswara Acharya's *Anyavaada Kolahalam*

(Verse. 5) also mention Bibba Bachayya. In addition, Kesavamatya, the prime-minister of King Kumara Macha Reddy (mid- 14th century) of Kandukuru (in Nellore district of Andhra Pradesh) had asked Sankaracharya of Kanchi to write in Sanskrit, the *Basava Purana* or *Vrishabheswara Purana*. The poem was recited in the *Vasatotsava* festival at Kandukur. At the beginning of the work, the poet had offered his prayers to many, including Bibbi Bachayya (Canto. 1). There might be many more references of Bibba Bachayya in the ancient Veerasaiva literature in Telugu, but not all works are available for me to study further. In any case, he seems to be well-known and much adored in Andhra Pradesh.

Bachayya, which is derived from Bhaskar (the Sun), has been a common name in India in ancient times as well as now. Nevertheless, Bibba/Bibbi Bachayya is unique, and indicates none other than the saint-poet of Gobburu. Hence, in my opinion, the devotee to the right of the divinity in the painting surely represents the saint-poet who wrote the *Vachanas* in Kannada. However, Bachayya is shown wearing the *Jama* (a variety of long coat with full sleeves), which is the typical dress in the Islamic courts of India. Many Deccani paintings of the 17th and 18th centuries, especially from Golkonda, show a few prominent Hindu nobles wearing the *Jama*. Further, a few paintings done in the early 19th century for the French in South India show various devotees of Siva holding the peacock feather brush in the hands. In the work, Bachayya holds the long brush in his right hand, and the *Rudraksha*-rosary in the left. The painting appears to be an 'imaginary portrait' that had been done by Nandigam Nagesam and Kamaroutu Venkatesam under the influence of the

mid- 18th century customs and attire of the devotees of Siva (*Jangamas* or *Sivasaranas*) in Andhra Pradesh. The painting is unique as it remains to be the only work that shows Bibba/Bibbi Bachayya. No other paintings of the saint-poet from Andhra Pradesh and Karnataka, to the best of my knowledge, have been brought to light so far.

The other figure to the left of Panchamukha Siva in the painting was identified by the commentator as Channa Mallayya. He is shown wearing the traditional *Dhovati* and *Uttariyam*, and the *Rudraksha* chains around his neck and arms. In Telugu and Kannada, *channa* means beautiful; and, Mallayya denotes God Mallikarjuna (Siva) of Srisailam (in Nandyal district, Andhra Pradesh). Mahadevi Akka, for instance, mentions the same Lord in her *Vachanas* as "*Channa Mallikarjuna*." In my research, which has its own limits, I have not come across a saint-poet by name Channa Mallayya, who wrote Veerasaiva poems either in Kannada or in Telugu. In such a scenario, I only mention a few aspects, which might help to identify Channa Mallayya in the painting.

Nanne Choda (c. 1100 or earlier) wrote in Telugu a long poem entitled the *Kumara Sambhavamu*, which had been dedicated to his *Guru*, Jangama Mallikarjuna of Srisailam. The term, *Jangama*, denotes clearly that the *Guru* was a staunch devotee of Siva. Nanne Choda had also said that his *Guru* was also a poet, though no poems of Jangama Mallikarjuna came to light. As nothing much is known about the *Guru*, it is not possible to know if he was also known commonly as Channa Mallayya.

In his encyclopaedic Telugu poem, *Paditaradhya Charitra*, Palkuriki had narrated the legendary life of Mallikarjuna Panditaradhya (c.1140-1197) of

Draksharamam (nearly 50 kilometres away from Rajamahendravaram), who wrote several poems in Telugu, though the *Siva Tatva Saaramu* alone has survived. In his poem, Palkuriki, under the spell of his boundless devotion and admiration, addresses Panditaradhyā with several names, including Pandita Mallayya. The voluminous poem needs to be examined afresh further to see if Paditaradhyā was also known as Channa Mallayya.

Palkuriki had also written 32 verses in the *Seesamu* metre in Telugu that are known as the *Channa Mallu Seesamulu*. All the verses contain “*Channa Mallu*” as the *Makutam*. Many scholars had said that the refrain indicates God Mallikarjuna of Srisailam. A few others had said that it refers to Channa Basavanna; but as far as I know, the nephew of Basavanna is not known as Channa Mallayya; and hence, the inference seems to be erroneous.

One by name Channa Mallu Srigiranna

(early 14th century) had written a few long poems in Telugu, but only a few verses from them have come to light so far. Channa Mallu is a shortened variant of the name Channa Mallayya. Some scholars had considered that Channa Mallu refers to the surname of Srigiri. Others had said that it might indicate the father or one of the forefathers of the poet. Two inscriptions from Mogallu, near Bhimavaram (in West Godavari district, Andhra Pradesh), mention a Telugu poet by name Srigiri. Not much is known about Srigiri, the Telugu poet. The suffix in his name, Channa Mallu, remains unexplained precisely for the lack of any further information.

I conclude the essay with a hope that more information would be brought to light, sooner or later, by historians, epigraphists and pundits in ancient Veerasaiva literature in Telugu, Kannada and Sanskrit so as to identify Channa Mallayya precisely.

Muktayī's premier position in her tale is reflective of the position of women in Virashaivism where, though without full equality, they were not subject to many of the restrictions placed upon them in Brahmanical Hinduism. It is interesting to note that, in contrast to Mahadeviyakka, Andal, and Mirabai Muktayī did not break from societal expectations about the woman's role entering into a 'marriage' with the lord Himself. Her break was somewhat less radical in that she pursued her life to devotion under the protection of her brother Ajaganna. Other of the female sharanas managed to reconcile a life of devotion to the married state as the stories of Mahadeviyamma, Lakkamma, and others will amply attest. The possibility of such a reconciliation with worldly demands may, for the Virashaivas, be more significant than the lives of such stunning world-rejections as mahadeviyakka.

R. Blake Michael

(From The Origins of Virashaiva Sects)

The Exploration of the "Self"

- Sri N. Krishna Rao

Here is a conundrum that needs to be unravelled as to what 'The Exploration of the Self' is. Man has ever been baffled by the intriguing nature of Life. The challenges he faces from time to time turn out to be quite unnerving. A state of confusion is created. Groping in darkness, man finds himself on the verge of existential threat.

This being the scenario, we have got to focus all our attention on what the exploration of the Self is. Exploration implies an arduous journey. It is a journey that has to be taken up to get into the depths of our own mind. We have got to study its ramifications in order to find out where things go wrong. Suffering seems to be an inescapable factor of our lives. In spite of all our efforts to liberate ourselves from its clutches, there appears to be no way out.

Having been driven to a helpless situation, one is likely to get crazy and desperate. Sometimes One may slip into a state of depression. With group identities being established, people become violent and aggressive. This is the reason why, there has never been a period in our history that is free from war and crime. Today with all the development of science and technology, we have been inescapably drifting towards a catastrophic end of Life on this wonderful planet called Earth.

The ancient seers had profoundly reflected over the issues troubling mankind. In a deeply meditative state, they had a flash of insight into the mystery of Life. They felt that they had got the answer to what they had been searching for. In an exalted state of mind, they gave vent to their feelings of awe and wonder. A passing glimpse of "the Self" had thrown open a world of blissful harmony. It was a state of liberation from all the shackles that the mind has imposed on us.

Having been imbued with that exalted spirit, the sage could plainly see what the purpose of our living is. Eulogizing the glorious Self, he feels compelled to share his exuberance with his fellow beings. For, he sees with unmistakable clarity that the panacea for all the ills of mankind lies in the realization of one's own Self.

Life has been evolving from the simplest forms to the most complex ones. And, at the culminating point, there emerges Man, as an intelligent being. Besides inheriting all the qualities of an animal, man has acquired the power to expand his knowledge of the mechanism operating at the material level. The style of his living has been undergoing a great change. He stands almost as a demi-god with his power

* Sri N. Krishna Rao, 466/30-1-1, 2nd cross, Krishna Layout, Hulimavu, Bengaluru 560076

o create a virtual world, where he can manipulate things to serve his purpose.

Literally, man floats on ideas. Thereby, unconsciously, he gets sucked into a fictitious world. Lost in a dreamworld, he fails to see that he is cut off from the source of his own being. And everything gets topsy turvy. The very ideas that have given him an enormous power turn on a destructive course. A great blow has been dealt to human relations. The basic concept of family is getting eroded day by day. Love is no longer the binding force for us.

Man by nature, is driven to seek happiness. But all the time, he is being haunted by fear and a sense of insecurity. He is caught up in a competitive set up. At the physical level, there will be struggle for existence. The basic instinct is to carry on fight as long as there is a threat to one's own survival. But where does this threat come from?

Animals fight for food and other basic needs. Some of the evolved animals fight for their territories too. But for man, it is not just food and shelter that matters. There is an insatiable thirst for money, power and fame. That is how life becomes a kind of battlefield. It is a state of restlessness where peace and harmony would ever be out of reach.

What the sages point out is that the source of the problem lies within. Our own mind has turned against ourselves. It is all because, we fail to see what the true Self is. When the sages had their first vision of the Self, they were struck by its splendor and infinite beauty. They felt transported into a different world. Transcending birth and death, time and space, the Self shines forth in its effulgent Consciousness. There is peace and bliss.

It is the very essence of Love that binds the entire creation. The sages simply wondered how such an illuminating experience could be passed on to the posterity. But they had left a clue that would help us reflect and gain an insight into the true nature of our Self.

*"Pratibodha viditam matamamrutatvam
hi vindate"*

Kathopanishad

"With every act of cognition, there arises a state of consciousness, where the Eternity of the Self, itself, gets revealed."

Isn't it a wakeup call for us to rise to the occasion?

But 'the Self' is ever beyond the grasp of mind and senses. Mind is a tool with which we can probe into its own Source. From the divisive tendency of the mind, we have got to reverse our direction and embark on the journey that leads to the exploration of the mystery of 'the Self'.

*"manasaiva idamapthavyam neha nana asti
kinchana
Mrtyohu sa mrutyum gachati ya iha naneva
pasyati"*

"It is by way of the mind alone that we can find out that the manyness of things does not exist. One passes on from death to death, when one gets lost in their diversity."

Kathopanishad

Aren't we heading towards our own destruction for ignoring the warning given by our Seers?

Shouldn't we realize our folly and strive to undo the damage done to Nature?

The choice rests with us.

Virasaiva literature During the reign of Devaraya-ii

- Dr. S. Narendra Prasad

Vijayanagara Empire occupies an important place in the history of medieval Karnataka. It was arguably the largest, wealthiest and most powerful kingdom in South India and the greatest Hindu empire during medieval period. The empire of Vijayanagara takes its name, "City of Victory", from its capital on the Tungabhadra river. The Vijayanagara rulers held their political control over a substantial part of Southern Peninsula of India for nearly three centuries. Among Indian kingdoms, a rule by three centuries is very long, and this together with large territory over which Vijayanagara Kings reigned makes it one of the great states in Indian history.

Vijayanagara, since the beginning of the 19th century has attracted the attention of scholars and historians. Right from the time of Mark Wilks, Col. Mackenzie, Robert Sewell, S.Krishnaswami Aiyangar, Burton Stein, Noboru Karashima and a host of others have made a rich contribution to the historiography of Vijayanagara. Historians like K.A. Nilakanta Sastri K.S. Shivanna, Y. Subbarayalu and others have also contributed to its immensely. A volume containing articles commemorating sixcentenary the foundation of Vijayanagar published in 1936 also speaks about the historical importance of Vijayanagara. The foundation

laid by Britons to the study of Vijayanagara, later contributed immensely to its historiography.

Vijayanagara since from its foundation and till its final collapse was ruled over by members belonging to four dynasties namely, Sangama, Saluva, Tuluva and Araveedu. The rulers of Vijayanagara upheld the traditions of the Chalukyas of Badami, adopted the emblem of Chalukyas, the boar or Varaha and modelled their capital on the Chalukya capital of Vatapai.

These Kings during their time contributed their might in the growth of the empire. The Kings of Vijayanagar expanded their political hold over vast geo-political region by subjugating local chieftains and rulers. Particularly the contributions made by some Kings in the field of art, architecture and literature and its development during this period has attracted the attention of scholars, and students of history and literature.

The rulers of Vijayanagar gave much encouragement to literature. From its foundation till the final political collapse (from 1336 to 1565) kings of Vijayanagara patronized poets and scholars. Even from 1565 to 1761 which is usually referred to as period of political disintegration, litterateurs enjoyed patronage. Accordingly, there

* Dr. S. Narendra Prasad, Associate Professor and Head (Former), #839. "Krutarth", VI Main, II Cross, Aravindanagara, Mysuru 570 034

were around 200 poets and literary personalities throughout this period. Many among them composed their writings and remained unnoticed by royal courts. On the other-hand, a few enjoyed the royal patronage and contributed in their own way in the development of literature.

Among the early rulers of Sangama dynasty of this lineage, Devaraya II occupies an important place. During his period, Vijayanagara made rapid progress and very soon became impressive. Belonging to a dynasty which founded the empire he slowly built the empire by providing strong foundation. He began his rule in 1423 which came to an end in 1446. Two fundamental changes seem to have occurred around the time of Devarajaya II. First, he strengthened the military base of the kingdom by improving the quality of war horses and the training of horseman and archers under his personal command and resources. The most important thing, he established deeper political control over west-coast emporia, thus linking military reform with international commerce.

He enjoyed many titles like 'Vira Pratapa Deva Raya Odeyar', 'Immadi Devaraya Maharaja', 'Abhinava Vira Deva Raya' and more importantly distinguished by 'Gajabentekara', on account of his love for elephant hunting.

During the time of Devaraya-II 'Lordship' came to be transferred and military officials became more powerful with political power combined with land rights. According to Abdur Razaak, a foreign traveler, Devaraya-II had possessed more than a thousand elephants. Because of his inclination towards Virasaivism, his coins do contain the signs of Virasaivism. Earlier Virasaivism had its seat at Kalyana

and after it was annexed to the Bahamani kingdom in the 14th century, the religion found a general home in Vijayanagara empire. More particularly, the religion enjoyed considerable patronage during the reign of Devaraya II.

It is acclaimed that the reign of Devaraya II is one of the brightest in the literary history of Kannada. His period being a time of intense literacy activity and his court was often a meeting place for scholars, poets and literary personalities, where exchange of ideas took place and where art and scholarship met. It is also important to note that Devaraya II gave much importance to Virasaiva literature. Because of his royal patronage extended to Virasaiva scholars, he is many a times considered as 'Virasaivagama - Sampanna'. Two type of literature emerged during this time namely writings about Virasaiva reformers and devotees. The other was about Virasaiva philosophy. It seems that at the beginning of the 15th century the Virasaiva movement again attained a prominence, which in some respects was equal to that of the 12th century.

Among the several Virasaiva scholars, who lived during the time of Devaraya-II, the name of Mahalingadeva stands first. He composed two works namely, 'Ekottara Shastala' and 'Prabhudeva Shatistalajana Charita Vachanada Tike'. If the former was a study of collection of Vachanas of great teachers of religion, the latter was a history of Virasaiva literature. Jakkannarya familiar as Jakkanna, was a great disciple of Mahalingadeva. He was a dandanayaka or a commander in the army of Devaraya II. Being a scholar of preeminence, he enjoyed the favour of the King and had titles like 'Parama-Virasaivagama Charya' and 'Bhaktibhandari'. It is said he made

generous grants to Sanskrit scholars and composed 'Ekottarastala', a work dealing with hundred and one 'topics. Because of his generous help many Virasaiva works came to be composed.

The name of Lakkanna - Dandesa another stalwart literary gem of the time is identical with Lakshmana Dandanayaka, a courtier of Devaraya II. He also served in the army. Epigraphic records confirm the statement that he was not only a high official but also had a good following. Being an eminent poet he composed 'Sivatatva Chintamani', a work of great philosophical merit and literary charm. He was also known by several names, like Lakkanna Odeya, Lakkana-Mantradhara and Mahakavi Lakkanadeva. While serving in the army of Devaraya II, for some years, he was stationed at Madhurai, in the neighbouring Tamil speaking geo-political regions as the imperial representative. After subjugating Quilon, he marched against Parakrama Bahu VI, of Ceylon and captured huge booty.

'Sivatatva-Chintamani' is a treatise on the belief and religious rules. It is in Vardhaka Shatpadi metre containing 54 cantos with 2121 stanzas which narrates precious thoughts of philosophical nature. An example is given below:

*“Like humiliation to a respectful man.
Like separation to a willing meet
When by loss of youth old-age peeps
Shrinking the skin, body shivers by
Decay of parts; weakness prevents movement
fast; When in the arched body, exhaustion
prevails - then, for the woman too man
becomes the utmost enemy', Bow I to the
lotus feet of He, who says so”.*

Many contemporary inscriptions, found even in Tamil speaking geo-political

region, speaks about him and his military strength and literary accomplishments. In his work, he provide us information about Hampi, the capital and as a result of this, “Shivatatva Chintamani” has been considered as an important historical work. Infact the work itself is a wonderful composition which describes the story of the Saranas in a lucid manner. It is a continuous flow of difference narrative styles in literature which has attracted the attention of litterateurs. 'Sivatatva Chintamani' is considered a gem in medieval Kannada literature.

Chamarasa, another court poet who enjoyed the patronage of Devaraya II, was also a great scholar. He wrote 'Prabhulingaleele', which is a narration of the history of Allama Prabhu. It is in Bhamini shatpadi metre. Allama Prabhu was a highly revered Viraisava saint and was a close associate of Basaveshwara and had attained pinnacle during Vachana movement, which had tremendously influenced Kannada literature. It is understood that Chamarasa not only composed religious works, but also influenced others to compose philosophical works.

Many scholars have pointed out the circumstances which influenced Chamarasa to write 'Prabhulingaleele'. Chamarasa is said to have recited his work in the court of Devaraya II who inturn ordered its translation into Telugu and Tamil. This speaks about the popularity of it. Devaraya II honoured him in his court. Being a valiant champion of Veerashaivism is said to have had disputations with Vaishnavas in the presence of King. This made him to attain more popularity. Prabhulingalele has been considered as one of the best authoritative works in Viraisaiva literature.

During the time of Devaraya II which is

generally considered as the renaissance of Vachana movement Viraktas, who were 101 in number had their influence cast not only on Virasaiva movement but also on the social fabric.

Guru Basava who lived during the first half of the 15th century was another eminent Virasaiva poet. He composed seven works called 'Sapta Kavya' or seven classics. These classics expound the religious teaching in the form of dialogues between a guru (teacher) and his shishya (disciple). These works are 'Shiva-Yogangabhushana', 'Sadguru-rahasya', 'Kalyanesvara Svarupamrita', 'Vrishabhagita', 'Avadhuta-gita' and 'Manovijaya Kavya'. Accordingly, he was a pontiff of a Virasaiva Math who later came to Vijayanagar to spend his life in the midst of hundred and one Viraktas. His compositions were considered highly philosophical. All his works are in Shatpadi metre except Avadhuta Gita which consists of songs in praise of detachment from this physical world. His compositions were lucid and also flowery which are in simple sentences.

Chandra Kavi another contemporary of Devaraya II said to have been familiar in eight languages. He composed two works 'Virupakshasthana' and 'Gurumurti Sankara Sataka'. A patron by name Gururaja who was a minister of Devaraya II is said to have inspired Chandrakavi to compose these two works. His 'Virupakshasthana' is in Champu, a literary style in which the narration is poetry is blended with prose. His works are a classic example to Vachana literature which witnessed a period of revivalism during the time of Devaraya II. They are classic examples of

beauty of traditional poetry and the lucid prose style of Kannada of the middle ages.

Kallamatada Prabhudeva who wrote 'Lingalila Vilasa-charita' and 'Prabhudevara Mantragopya' was another important Virasaiva composer of the time. The former is a vachana grantha or work in prose, teaching 'Shatsthala Philosophy'. Girindra was another scholar of the time who wrote a commentary on 'Ekottara - Shasthala of Jakkanna'. 'Karasthala Nagideva', another Virasaiva poet of the time composed a political work in Tripadi or triplets called 'Nagideva Tripadi'.

Another Veerasaiva poet by name Battalesa or Battalesvara composed a political work on the theme centering 'Ramayana'. His wife Guddavve also wrote some Vachanas under the pseudonym, 'Nimbesvara'. Maggeya Mayideva who was another scholar of that time like many poets was an Ubhayakavi, or one who was well versed in two languages. One of his satakas or political works containing hundred verses of moral saying is called "Aipurisvara Sataka".

He wrote 'Anubhava-Sutra', 'Prabhugeete', 'Ekottara-Shasthala-Satpadi', 'Shasthala Gadya', 'Sataka-Traya' and a collection of vachanas 'Maggeya Mayideva Vachana'. He was a poet with excellent scholarship and was a great Virasaiva vachana compiler of the time.

Facts and fiction are so interwoven together as to be inseparable – which may not tell us exactly what happened but tell us something equally important – what believed to have taken place, what ideals inspired them.

- Jawaharlal Nehru

On Being, Non-Being and Becoming: Philosophical Views of Basavanna, Kant, Hegel and Buddha

- Dr. G.M. Tungesh

The proper use of philosophy (darshana) is to put an end to pain. The path which leads to the end of suffering is nothing but acquiring 'right knowledge' and 'wisdom'. Studies of emotion have a very long history. The philosophers of the western world and the Darshanikas or social reformers of the east, first raised many important questions about right knowledge and wisdom.

Let us go through Basavanna's vachana on the importance of wisdom to the mankind.

*Jnanada baladinda ajnana kedu nodayya
Jyotiyabaladinda tamandhada kedu nodayya
Satyadabaladinda asatyada kedu nodayya
Parushadabaladinda avalohadakedu nodayya
Koodala sangana sharanara anubhaavadinda
Enna bhavadakedu nodayya.*

Basavanna

A translation of this *Vachana* is as follows:

*Look Sir
The power of knowledge drives the ignorance
away
Appearance of light drives the darkness away
Truth drives the untruth away
The touch of the alchemic gem turns away
metal into gold*

*With exposure to devotee's experience and
mysticism, my materialism goes away.*

The Key terms highlighted in the Vachana are: **Ignorance, Darkness and Truth.**

Only a way to realise God (truth) is to have an open mindedness and an invitation to him to enter into our hearts. The first step is to look into ourselves what is already filled in our hearts. An individual is surrounded by the world with materialistic pleasures and with the pattern of materialism. An immediate need is to empty the soul which is filled with worldly pleasures and materialism. The man should experience the power of true knowledge first, which drives away his ignorance. The power of knowledge is just like how light drives away the darkness, truth that erases untruth, and how the alchemic gem (parusha mani) that turns away any ordinary metal into precious gold with a simple touch of it.

The right knowledge is necessary to step out from the 'ignorance' which leads all sorts of misery, sadness. Reading and / or listening to the experiences of mystics and social reformers would help any seeker of the truth.

* Dr. G.M. Tungesh, Associate Professor (Senior), Department of Humanities and Social Sciences
Manipal Institute of Technology, Manipal 576104

In the process of gaining knowledge, we seek to examine ourselves and go beyond ourselves, but our normal capacities are limited. So many fountains of wisdom and plenitude are available to us, but we rarely make ourselves available to them. We usually think and act from our perimeter, instead of mending our (fixed notions) roots or going beyond ourselves. In other words, when we examine ourselves, we tend to do so from the narrow perspective of our limited personal world (perimeter) and from our fixed patterns of conceptions. The man's aim in philosophia is to understand life from greater wisdom.

Kant on Knowledge.

According to Immanuel Kant, a well-known German philosopher, 'knowledge' always appears in the form of judgements, in which something is affirmed or denied. But not every judgement is knowledge. Not all synthetic judgements, however, give us knowledge, some are derived from experience, they inform us that an object has such and such properties or behaves thus or so, but not that it must have these qualities, or behave so. He says, "We see things not as they are in themselves but we see them as they appear to us". This is impossible for us to perceive or understand the things, essence or substance in any object or a person. He also says that, knowledge begins with experience but experience stirs mind to become creative as well. Hence, in knowledge sense experience is at one moulded and transformed by a priori elements contributed by the mind.

Knowledge proper is a joint product of sense and understanding. The material is supplied by the sense are ordered and synthesized into cognitive statements by the a priori form of the mind. He makes a sharp distinction between sensing and

thinking or understanding. Sensing is passive, and understanding is active or spontaneous. Sense supplies the matter and understanding connects the discrete data into judgements.

For Kant, data by themselves are discrete. But the connection introduced into them by a priori forms is the same for all persons. Hence, through the connection depending on the subjective constitution of the human mind and it is valid for all, as all human knowers who have the same constitution, but of course, knowledge is confined to phenomena only.

Kant's transcendentalism points out the importance of a priori elements in knowledge. However, it points out that without sense materials, they alone cannot constitute knowledge. It successfully reconciles the rival claims of rationalism and empiricism and maintains a golden mean between the excessive claims of knowledge and exaggerated skepticism.

According to him, knowledge always appears in the form of judgements, in which something is affirmed or denied. But not every judgement is knowledge; in an analytical judgement the predicate merely elucidates what is already contained in the subject.

Knowledge presupposes a mind. We cannot think without having something to think about, and we can have no object of thought unless it is given through the senses, unless the mind is receptive or has sensibility. Knowledge would be impossible without sensation or perception and thinking or understanding. These two presuppositions of knowledge are fundamentally different, but supplement to each other. Percepts and concepts constitute the elements of all knowledge. Percepts without concepts are

blind, concepts without percepts are empty. All that the intellect can do is to elaborate what is given by sensibility.

Impossibility of Metaphysics

According to Kant, we cannot have universal and necessary or a priori knowledge of anything non-perceptible. Hence we cannot have a metaphysic that transcends experience, a metaphysic of things- in-themselves, a metaphysic that can offer us genuine knowledge of a non-phenomenal world- freedom of will, immortality of soul and God. But we can have a priory science of the phenomenal order.

Questions which have a meaning when asked with respect to our world of experience have none when we transcend phenomena. Notions like cause and effect, substance and accident, which are perfectly legitimate when applied to the phenomenal order, have no meaning when transferred to a noumenal world.

People often confuse phenomena with noumena and this will lead to error and illusion involving principles of the understanding, Kant call this 'transcendental illusion'. A careful examination of the arguments of metaphysics will reveal a lot of logical fallacies, equivocations and contradictories. We can never represent the idea of an absolute totality in the form of an image; it is a problem without a solution and these ideas have their value and use as guides to the understanding, they lead it onward in its pursuit of knowledge.

Hegel's Dialectal Method

According to Hegel, ultimate reality or the universe is an Absolute Mind or Spirit which passes through stages of development in time, and becomes conscious of itself in

the human reason. The absolute is timeless, eternal, and all embracing and self-completed whole. His idealism is famous for its dialectal method, according to which the Absolute unfolds itself through the triple steps of thesis, antithesis and synthesis.

Dialectic method is a philosophical method to explain a dynamic and evolving world, according to some rational plan. The dialectic method tries to explain this world of change and evolution in terms of unchangeable ideas. To understand this method, we need to reflect upon the first triad of Being-non Being- Becoming.

All these philosophical ideas of Basavanna, Kant, Hegel and Buddha on leading a meaningful life are not contrary but complementary to each other, their ideas implicitly appear in various philosophical discourses available in the academic world.

Buddha on Human life

Buddha's noble eight- fold- path: Right Understanding, Right Thought, Right Livelihood, Right Action, Right Speech, Right Effort, Right Mindfulness and Right Concentration help people to lead peaceful life.

Considering the great visions of these philosophers, it may be said that in several philosophical traditions a common thought is, "that philosophy teaches us to consider our lives as if they are works of art and provide us with the methods needed to reform and fashion a life accordingly.

Where renunciation and longing for liberation are weak, tranquillity and the other virtues are a mere appearance like the mirage in the desert.

Adi Shankara

Sarvajna's Shiva

- Dr. Uma Ram and K.S. Ram

Sarvajna (the name literally means 'know all') was a mendicant Kannada poet who lived in Haveri district in Karnataka in the XVI century. Very little is known about his life. Sarvajna has thrown some light over himself in some of his *vachanas*. However, his *vachanas* (three-lined verses called *tripadi vachana*) have survived in popular memory and are widely quoted in everyday life in the Kannada world.

The *vachanas* commonly quoted relate to worldly life. Sarvajna's canvas is very wide. He writes with equal ease about pimps, whores and his preferred lord, Shiva. Almost one-third of his *vachanas* are devoted to Shiva. We feel these Shiva *vachanas* are superior to the other *vachanas* in terms of both, artistic merit and profundity of content. The earlier Vachana-karas like Basavanna and others had the practice of using a signature name for Shiva, like Koodalasngamadeva, Chenna Mallikarjuna, etc. Sarvajna has deviated from this practice. Akka Mahadevi (like Mirabai) considered Shiva was her spouse. Sarvajna professes no specific relationship with Shiva, other than that of a devotee.

Sarvajna's Shiva *vachanas* are not bunched together. They are interspersed with other *vachanas*. The earlier Vachana-karas spoke to Shiva; Sarvajna speaks about Shiva. He speaks about Shiva to the folk around him. Sarvajna's *vachanas* are hailed for their pragmatic approach to topics. This trait of pragmatism is apparent in the Shiva *vachanas* also.

Sarvajna's Shiva is Creator, Preserver and Destroyer all rolled into the One Supreme Power. Shiva is Omnipotent and rewards righteousness. He ignores the follies of fools and leaves their follies to punish them. Akin to the earlier vachana-karas, Sarvajna believes in the parity of Shiva, the Linga and the Jangama. The Linga is a stone, but to consider it mere stone is grave folly. The linga is potent, unlike any stone. It is charged by the Guru's power. The linga within oneself is far superior to the external linga. In one verse he says the body is Shiva's shrine and one's Self is the linga. The jangamas are the living representatives of Shiva. To reverentially feed them is the greatest service to Shiva. To this end, Sarvajna says beg, if need be,

* Dr. Uma Ram and K.S. Ram, 402, Block 3, RMV Clusters, Phase 2, Devinagara (Lottegollahalli) RMV 2nd Stage, Bengaluru, 560094.

but feed the mendicant sage. If there is a feast at home, and a mendicant comes calling, feed the mendicant first. To see the grace of Shiva in everything is the ultimate of wisdom and all learning. What you gift is yours; what you hoard is others'. Having gifted, never fret over it as a loss. Every gift made is an investment with Shiva whose returns you reap after death. However, Shiva's grace brings reward not just hereafter but even here. Heaven becomes your neighbourhood! The ultimate good in life is in surrendering to Shiva and merging with Him.

In the second part of this article, we present our translation of some select *vachanas* that present Sarvajna's view of Shiva. The beauty of Sarvajna's *vachanas* lies not only in what he says but also in how he says whatever he says. Adi Shankara's Bhaja Govindam is called *moha mudgara*, a hammer on delusion. The same applies to Sarvajna's *vachanas*. He attacks human follies and foibles relentlessly and ruthlessly. He never minces words in doing this. His devotion to Shiva is absolute, so absolute that he gets carried away into ridiculing Brahma and Vishnu. He uses mythology and wit for doing this, whereby the *vachanas* seem more amusing than spiteful.

II

Charmed by some of Sarvajna's *vachanas*, we resolved to translate some of these into English. Several anthologies of his *vachanas* are available in the market. However, to the best of our knowledge there is no authoritative anthology of Sarvajna's *vachanas*. After some research,

we settled on the anthology of the late Sri Kalamadani Gururayaru as our source book. This is one of the early anthologies. It is very inclusive and gives a fair idea of the range of Sarvajna's work. Despite several production errors, its worth is undeniable. The verse reference numbers given in bracket at the end of each *vachana* in this article, relates to this anthology.

Shiva-centric Vachanas of Sarvajna

1

*Shivaratri is the night of nights; Sri Shaila,
the feast
Of feasts; Sri Kashi, the supreme seat;
Shiva-tattova
The psalm of psalms, Sarvajna. (245)*

2

*To fill cactus with milk; hum in bumblebee;
Oil in sesame seed, is Shiva's sport –
Can this be dubbed as fib, Sarvajna? (17)*

3

*Can a god, who begged of man, confer boons?
Can a beggar gain by begging of a beggar?
– Think!
Seek favours from Shiva, Sarvajna. (18)*

4

*Father and mother, proudly seated,
Fondly asked, whose child are you? I replied,
I belong
To Shiva's flock, Sarvajna. (385)*

5

*Shiva bides in us; known when a Guru
unveils Him.
Like fire that bides in a tree, to the tree
Unknown, Sarvajna.(404)*

6

*As a lamp enables eyes in the night,
As the string suggests the string-puller,
Master-guru reveals Shiva, Sarvajna.*

7

*He, who dedicates his rewards to Shiva,
Joining his hands as a footman; is a true
Sharana of the world's sovereign,
Sarvajna. (547)*

8

*The temple-pillar is stone; the centre-piece, stone;
The corner-stone also is stone; distinct from these
Is He that answers prayers, Sarvajna.(564)*

9

*Charms, mantras and the like are like
minor jabs;
They seem to cure, yet cannot, unless
they be backed
By Shiva's grace, Sarvajna (573)*

10

*In stone, in wood, in the tip of the thorn is He;
Don't call this false; the Supreme Soul
Is everywhere, Sarvajna.(589)*

11

*Would Shiva bide in stone, in wood, in a picture?
Don't question so; wherever faith is,
There He is, Sarvajna.(590)*

12

*Is He there? Is He here? Where is He?
- Don't wail.
Wherever the stony mind of man melts,
There behold Him, Sarvajna.(591)*

13

*A single God there is; He projects Himself
as three:
Believing thus, he whose words and conduct
are in sync;
The moon-adorned Shiva, loves him,
Sarvajna.(775)*

14

*Never answer anger with anger; never fight
back a fighter.
Even in error, let mind not forget: greater
than any great
Is Shiva's Grace, Sarvajna.(830)*

15

*Home or forest; remember Him, that's all.
Whoever feels Shiva active in his mind; be he
At the tip of a hill, that's fine, Sarvajna.(880)*

16

*The body is a shrine; oneself, Shivalinga;
Extinguishing the outer self; whoever
communes;
Gains, beyond doubt, mukti, Sarvajna(881)*

17

*The world bides in Shiva; Shiva doesn't bide
in the world;
The world issues from Shiva, not otherwise;
Shiva alone
Can grasp this enigma, Sarvajna.(888)*

18

*Like a lamp, shedding light in the dark,
A Shivayogi radiating love, is a lantern
To the world, Sarvajna.(914)*

19

*If you desire to drive out sins; if you wish to
be cleansed;
If you value Shiva's grace; regardfully host
Renunciates, Sarvajna.(928)*

20

*Whoever salutes the Lord of Beings, cannot
be an outcast;
He who, born high, does not surrender to
Shiva,
Is an outcast, Sarvajna.(1062)*

21

*Why petition every deity; aloud, baring
the teeth?
Adore Shiva with bilva leaves; plead before Him
Who knows not saying no, Sarvajna.(1553)*

22

*You, who wave food to God and gobble it;
mark!
Can God ever eat? Ponder this, monkey;
Feed the wandering monk, Sarvajna. (14)*

23

*Disregarding the linga within;
Saluting sculpted idols –
Behold inequity, Sarvajna! (19)*

24

*Neglecting the monk come for food; proffering
To the un-eating Linga, urging Him with
folded hands –
Behold the fool, Sarvajna! (20)*

25

*Installing a wayside rock as linga,
Prostrating then to the rock-god –
Behold the pervert, Sarvajna! (21)*

26

*They strew jasmine over a rock,
And beat their brow on it; check, if any
among such
Is free of bump, Sarvajna. (22)*

27

*Having gifted, do not boil; nor make a show
of gifting;
Nor noise about your gift; 'tis your
provision, stored
With Shiva, Sarvajna. (34)*

28

*Beg, if need be; but welcome the monk and
host him.
Earn rewards and honour; find heaven
Next door, Sarvajna! (36)*

29

*Guests have gathered for a feast; a yogi comes
calling;
He, who serves the guests; and turns the yogi
away,
Invites crow-birth, Sarvajna! (37)*

30

*Raindrop from someplace transforms into
pearl.
Feed a modest morsel to a sage; attain
To the supreme state, Sarvajna! (40)*

31

*In sharing food, feel no distress.
Erase divisive notion; Shiva, then, shall
Nurture you in the world, Sarvajna. (42)*

32

*Narasimha'vatar is an ancient miracle.
In tearing to kill with His talons, Hari
Behaved like a town-fox, Sarvajna. (24)*

33

*Indra, astride elephant, can grant nothing.
Shiva, riding an old bull, grants
What you will, Sarvajna! (26)*

34

*Nothing is above speech; none below a serf;
Nothing worse than cheating; no god
Is above Shiva, Sarvajna. (28)*

35

*To those that are truthful, all bow their heads.
Like a mother lovingly lifting her child, Shiva
Lifts and pets them, Sarvajna.(117)*

36

*He who stills his flitting mind, becomes
worthy of Shiva.
He whose joy is beyond this world,
Is aligned to Shiva, Sarvajna.(365)*

37

*Trampling o'er desires; trashing sensual junk;
Viewing all as one's own self; one discovers
Shiva's state, Sarvajna.(366)*

38

*For a person discreet in speech; in conduct
Indiscreet; the clasped Linga converts into
A stinging, hooded cobra, Sarvajna.(367)*

39

*Through inner strength, curbing the craving
tongue,
He who finds his delight in Shiva; remains
a child
Despite his years, Sarvajna. (382)*

40

*Never neglect to worship Shiva; worship
never is in vain.
A tree of countless branches it is, laden with
fruits,
Root to crown, Sarvajna.(413)*

41

*Tattva-jnana must be deemed supreme;
Connect that to communion with Shiva; it then
Ranks higher than Shiva, Sarvajna.(429)*

42

*Perfecting donors as goodly humans,
Shiva, the Supreme, deposes them
On earth, Sarvajna.(449)*

43

*Guru, Linga and the Jangama are Shiva
incarnate;
Whoever knows and trusts and conducts so,
Finds the supreme state, Sarvajna.(544)*

44

*Making a dais of the body-lotus; the gem of
life, a Linga;
Worshipping Shiva with the blossoms of
love; he who
Does so, is akin to god, Sarvajna.(552)*

45

*Trust it', say some; 'don't', say others.
The all-providing potent-stone, is verily Shiva!
Who trusts that, Sarvajna?(563)*

46

*The ones hailed as Hari and Brahma, issued
forth from Shiva;
Can subjects match a Sovereign? Can anyone
Outshine Shiva, Sarvajna?(569)*

47

*Happenings in life and joys of the world
Are blessings showered by Shiva's grace;
Else, they are nothing, Sarvajna.(572)*

48

*If every person hymn Shiva, the here becomes
a heaven;
If each person neglects Shiva, heaven
Falls apart, Sarvajna(577)*

49

*When practising penance in the quiet of a
forest,
If the conduct does not reflect Shiva, 'tis like
A meritless meal, Sarvajna.(579)*

50

*Like ghee in milk; in water, fire;
Unseen to all, in me
Bides Shiva, Sarvajna.(587)*

51

*Don't belittle the yogi; don't sulur a renunciate.
For scorning the serpent-clad Shiva, Daksha
Paid with his head, Sarvajna. (606)*

52

*They that justly rule; they that invite and feed;
They that commune with Shiva; don't deem
them
Mortals on earth, Sarvajna.(621)*

53

*Nurture no misgiving about Shiva, bull-rider.
In Nandanvan, a lamb was born, founding
The tribe of Sharana, Sarvajna.(672)*

54

*Devotee becomes a wife; the Linga, husband;
The two, wholly, merge into One; he, then,
Rises in Shiva's refuge, Sarvajna.(774)*

55

*Like camphor, female, merging with fire, male;
The soul merges in the supreme; that's eternal
Mukti for her, Sarvajna.(776)*

56

*Without knowing the import of That thou art,
Uttering Tat'tvam'asi, can a Shivayogi,
Expect mukti, Sarvajna?(800)*

57

*Subsisting on alms; focussed on penance;
Bothering none, sympathetic; – such as he,
is worthy
To merge in Shiva, Sarvajna. (803)*

58

*The three-eyed Lord is revealed by the Guru;
To weigh misgivings is error; Shiva, though,
Inspires grace in the Guru, Sarvajna.(857)*

59

*The statement, All is Shiva, is untrue;
If all were Shiva, why is perpetuity
Not for all, Sarvajna?(887)*

60

*As an elephant is contained in a mirror,
In an informed jnani's heart, the supreme Shiva
Reflects, Sarvajna.(890)*

61

*Whoever slays hunger; but slays no creature;
Who tells no lie, is active, governs his body; him,
Shiva favours – here; hereafter, Sarvajna.(907)*

62

*A town minus mendicants, is like unto hell;
Mendicants facilitate moksha; Shiva is the
hallmark
Of divine mendicants, Sarvajna.(910)*

63

*A bowl in hand in a generous town;
Shiva, our patron God; who, then, more blessed
Than mendicants, Sarvajna.(911)*

64

*Sitting in a ruined shrine, talking worthless talk;
Unwilling to forsake chums; think, can such
Shivayogi,
Lead a holy life, Sarvajna?(916)*

65

*Sitting for long in solitude, musing on Shiva;
Yet walking the worldly walk; he perished,
Infected by worldly fears, Sarvajna.(918)*

66

*In times when you can, the sea seems an easy
field;
In times when you can't, Shiva's own grace
Spills out of the hand, Sarvajna.(1033)*

67

*Failed formerly to do good in good measure;
Now accusing Shiva; did Shiva steal
His merits, Sarvajna?(1036)*

68

*Earth shall erupt; Mount Meru, shiver;
Oceans shall dry into desert; the day
Shiva bhakti deceases, Sarvajna.(1086)*

69

*Let people curse, if they will; hurl stones, if
they will;
Heap foul words, if they will; yet, never let faith
In Shiva, flag, Sarvajna.(1239)*

70

*Come joy, come sorrow, accept without
delight, demur.
'Tis Shiva's decree for me; – whoever trusts so,
Never lacks the guru's grace, Sarvajna.
(1528)*

71

*A wandering monk must simulate Shiva;
If he slights and hurts others, deem
Such a monk a monkey, Sarvajna.(1568)*

72

*People risen to high posts, must rise above
the three:
Woman, land and gold; if these infect them,
Shiva distances them, Sarvajna. (1569)*

73

*A person steeped in bhakti; has attained
bhava-mukti;
Never shall a fake Shiva-bhakt, an epicure,
attain
Bhava-mukti, Sarvajna. (1573)*

74

*Trusting worldly trappings, why torment
the body
And wear yourself out? Chant untiringly, Om
Namah Shivaay, Sarvajna. (1585)*

75

*What fear can ail them that trust that all is
but Shiva?
If all have Shiva in thought always, behold
Kailasa here, Sarvajna!(1588)*

Om Namah Shivaya!!

Sattige Kayakada Marayya

- Dr. C.S. Nanjundaiah

The wonder still persists. How could men and women of all walks of life respond and react to the words of Basavanna within a short time during the 12th century in Kalyana! It happened and the entire land witnesses it with great awe and wonder! Basavanna's *Anubhava Mantapa* drew the true *Shivabhaktas* from all walks of life and from all surrounding lands. Many of them were men of learning and still many were 'unlettered muses'. They worked with Basavanna and his small intellectual group. Many others who worked for him in various capacities but also wrote *Vachanas* distilling their thoughts, feelings, experiences and Shiva philosophy. One such is Sattige Kayakada Marayya.

There were many Marayyas and so each one is recognised by the profession he worked for his livelihood. A contemporary of Basavanna, this Marayya might have been employed in Bijjala's palace with some assigned jobs. One such job is carrying the umbrella and hold it when the king set out of the palace. It seems he was holding the same for Basavanna also.

The biographical details of Sattige Kayakada Marayya are not known. Though men like him did their assigned jobs with sincerity and devotion, who will have interest to record their saga of life in writing

or even in orature! History is always partial.

Sattige Marayya talks about his assigned jobs in his vachana. His one job is holding the umbrella, the second is holding the burning lamps in the night, and at other spare times he would break the logs with an axe.

Sattige Marayya's ten vachanas are available and others are lost. They are recorded in *Sankeerna Vachana Samputa 4*, page 203-205, published by the Department of Kannada and Culture (1993). His *ankitha* is 'Aighanteshwara linga' and because of his devotion to Basavanna he uses another *ankitha* 'Sangana Basavanna Priya Aighanteshwara'.

Sattige Marayya is not a great scholar to make a show of its length and breadth in his *vachanas*. He is a true devotee of Shiva, talks of his true devotion and faith through images and thoughts drawn from his profession. He appears simple and straightforward, in his expressions rallying round his profession of holding the umbrella. In that he equates his philosophy, way of life, faith, knowledge, truth, *asthavadana* and *chatusthaya* keeping side by side with the parts of his bamboo umbrella. Here the umbrella is made of bamboo

* Dr. C.S. Nanjundaiah, No. 48, 'Acchoda', 5th Cross, Basavanagudi, Shivamogga-577201

pieces, with a circular design above, fully decorated with coloured pieces of cloth, the technical part to raise it, hold it, spread it, and again unfold it in the end.

The bamboo appears to him the embodiment of true faith, the thread the embodiment of faith, knowledge and renunciation, tied to the main bamboo cane removing pride, readied to hold as if to bow to truth, polishing and smoothening by scraping falsehood, writing figures on the circular cloth 'asthavadanangalumba kappadava kavisi' and he goes on. It is a richly textured vachana which presents his version of Shaiva faith. The umbrella that is hold to protect the head and body against sun and rain becomes a true symbol of religious faith and austerity. This one vachana is enough to speak volumes of his profession, his faith, philosophy, temperament and attitude.

Sattige Marayya becomes a critic of those devotees who make a pretence and show their religion, faith and devotion. He condemns such attitude in harsh terms as these. He won't spare such showy Shiva bhaktas.

*Of one should think of work as kayakaka
like a thief,
If he fills baskets and bags
It is not proper for guru, god and
jangama.
If one takes him for a bhakta of Shiva
and eats with him in his house
It is like the dog eating the mutton and
the fox eating the leftover,
Aighanteshvara witness to this.*

We can consider the above vachana as an attack on the attitude of people who look at their routine life in terms of give and take and devalue faith.

Vachanakaras main aim was to usher is

social change having faith in oneself, one's kayakaka and one's socially accepted value system of life. These lesser known vachanakaras also felt the need to make one's life pure, honest, trustworthy, and acceptable. They tried to focus on life's inner values, see meaning and significance in the cycle of birth and death the rituals, shiva pooja, keeping a thrust on doing one's duty. The following vachana focuses on some of these values.

*Born in the morning
stable in the afternoon
dissolving at sunset
show me the way of
carrying such a body
and remain undisturbed
and without distress.
hunger and thirst in the day
sensual commerce and lust at night
entering such a receptacle
you become shelter to the five senses
Aighanteshwara*

Sattige Marayya in his daily life might not have more time to worship his 'Shiva pooja' but he knew how one how one has to accomplish it with 'a heart within'. He wants one to follow it according to the principles laid down by elders like Basavanna. Reading the ten vachanas in Kannada gives a good impression of a true Shivabhakta.

*One shouldn't go in search of
name and fame, but they shall
follow the one who serves his
people best.*

Jagadguru Sri Shivarathri
Rajendra Swamiji

Saint Meera Bai and Akka Mahadevi

-Sri Murlidhar Rao

Saint Meera was born in a royal family of Rathore in Kudki of Rajasthan in 16th century. The exact place of her birth and date is not available, neither in history nor in the Bhakti literature. She was brought up in her royal palace in all comforts of life. From the childhood she was attracted to the Divine beauty and charm of Lord Krishna and was drowned in his Divine love.

Most legends mention her as a fearless woman, above the bondage and norms of society and family. Her devotion for Lord Krishna was beyond the limits of conventional Bhakti. It was pure love with a typical naughty husband and an ideal wife who is madly in love and possessive of her husband. Her love are expressed in her Bhakti songs which gushed out of her mouth and spread across the country as folksongs, sung by from simple villagers to famous singer of the era. She sang her songs in local Rajasthani, a language similar to Hindi.

Meera Bai, though born in royal family, lead the life of a saint. Her life was not a bed of roses, it had piercing thorns too. Her total disregard to social norms and relationships were not accepted by her elders and religious heads.

She was married in 1516 to King Bhojraj Singh Sisodia, the elder son of Rana Sanga, ruler of Mewar in Western India. But her husband died in 1521, fighting in battlefield. Thereafter, as per practices prevailing those days, widows were treated

as out castes and looked at very badly. They had to lead an isolated and condemned life. Meera Bai too was tortured and persecuted and was a victim of vengeance at the hands of her brother-in-law, after he ascended the throne. Saint Meera Bai had no regards for these customs and renounced her worldly life. She was even given poison in an attempt to murder her. But she drank it lost in the Divine love of her beloved lord Krishna.

In one of her bhajans she expresses her anguish as follows:

॥ इहो जो गिरिधर गोपाल दुसरो ना कोइ जा के सर गोर
सुकुट मेरे पाती रोई. मैया चोड़या. बन्धन चोड़या. चोड़या
बन्धन रागया. राधे राधे पैट पैट लोकनाज खोई.
राना विस दा प्याला ईज्या, पीये मगल होइ. मीरा के प्रभु
गिरिधर नागर तारो अब नोहो.

"My husband is the one who lifted the mountain and none other than Him, he is wearing the crown of peacock feathers. I left my brothers; I left my relatives, left all the bondages of world. Staying in the company of saints, I lost social modesty and became shameless. Rana the king gave me a cup full of poison which I drank in a state of ecstasy. Meera Bai prays Giridhar Nagar to liberate her from worldly bindings."

Akka Mahadevi too had similar desire for liberation. Akka Mahadevi was born in Udutadi, the present Udugani village near Shikaripura in Shimoga district in a poor family. Her father's name was Nirmal Shetty and mother was Sumati Shetty. At

the age of 16, Mahadevi was the epitome of beauty. While her friends dreamt of prospective bridegrooms, she decided to wed Sri *Chenna Mallikarjuna* an incarnation of Lord Shiva. The incarnation was the most handsome and adorable. He was as beautiful and full of natural fragrance and purity as Jasmine flower.

Just like Saint Meera Bai at the age of 16 Akka too attained sainthood and was madly in love with her beloved. Her beauty attracted King Koushika and he desired for her. It is not clear whether she was married to the King or not. The king refused to believe that she belongs to Lord Shiva and challenged her that everything she had, including her clothes belonged to him. She did not hesitate to discard everything including her clothes and left the palace. Her long dark black tresses covering her nakedness. She declared:

*"I overcome the destruction of body
through Linga.
I overcome the destruction of mind
through knowledge.
I overcome the destruction of life
through my mystic experiences.
Look, sir, at the ash mark I wear,
Having burnt Kama who dazzles
Your eyes through youthful charm
Lo, if Channamallikarjuna, having killed Kama
Let him live in mind
I erased him from my mind!"*

This daring act of Akka has no parallel in the history of humanity. How much confidence, faith and surrender bhava, she had on her husband *Channa Malikarjuna* that He would protect her under all circumstances? For a girl in her teens, this is the greatest example of complete faith and surrender. She renounced the world and walked towards Basava Kalyana, the hub of spiritual activities in 12 century, under the guidance of spiritual giant Alama Prabhu.

It is surprising to learn that how during 12th century, when no mode of communi-

cation existed, a young lady her Akka Mahadevi came to know about Alama Prabhu who was at Basava Kalyana presently located in Bidar district Karnataka and reached it. Basaveshwara had established Anubhava Mandapa, the first religious Parliament in the world at Kalyana. It was the fountain head of all religious, mystic and spiritual thoughts of the time. Great thinkers from all over India visited this place. It is equally surprising but how the information of such noble deeds spread far and wide without any communication media reached the saints and seekers who visited it from distant places?

This mystery was solved by Dr. C.M. Kundagol, Chairman of Sri Basveshwara Peetha, Karnataka University Dharwad, an exponent is Sharana Sahitya. As per him the credit goes to Jangamas, who used to sing the Vachanas which they communicated to masses far and wide the glory of Saints like Alama Prabhu, Basavanna and others at O Kayaka. It is possible that Akka Mahadevi might have heard the glory of Anubhava Mandap and developed desire to meet its founder.

It is nothing short of miracle, how she traveled, obviously, walked, around 300 Kms to reach Basava Kalyana. Her vachanas depict the kind of thick forest, trees, fruits, flowers etc; which indicate that she must have traveled through dense forests, eating fruits, sleeping on ground and totally dependent on her husband *Channamallikarjuna*. She says in her vachana:

*"For the sake of body's anxiety,
I entered the forest.
For my bodies sake,
I beg of trees after trees,
Not missing any.
They gave alms for their Linga's sake.
I became a Bhavi by begging.
And they, devotees by giving!
I swear by you, I'll not beg again.
Chennamallikarjuna.*

India is Poised for Global Role

- Sri Dattatreya Hosabale

The importance of education in the life of human beings cannot be overemphasised. Education, as Swami Vivekanand aptly put it, is the manifestation of perfection which is already in man. Real education builds character, develops personality, imparts skill, hones talent, imbibes confidence and makes a person capable of contributing to the society apart from leading a meaningful life. Bharat has been a cradle of civilisation, mostly because of the significance it laid on education. The long and great tradition of education is a proud possession of our nation. The colonial period saw the destruction of this tradition. Referring to the immense damage the British rulers caused to the wonderful educational system that India had, Mahatma Gandhiji, in his address at Chatham House in London on 20 Oct 1931, lamented that the beautiful tree perished. We had great universities of Taxila, Nalanda, Vikram Shila and others that attracted students from many other countries. Bharat was the most sought after educational destination in ancient times. Learnings and knowledge systems in the realm of physical world including arts and linguistics, science and medicine, astronomy and mathematics, in philosophical studies and in spiritual pursuits placed our country Bharat on the

seat of Vishwa guru.

During the period of inspiring freedom struggle, many prominent persons of our nation deemed it important to establish indigenous educational institutions to create generations of evolved and capable men and women. In this regard, to name a few, I reverentially mention Gurudev Robindranath Tagore for establishing Vishwa Bharati at Shanti Niketan, Mahamana Malaviya for founding Benares Hindu University, Ganesh G Agarkar for his work in Maharashtra, Jamseth ji Tata for Indian Institute of Science, DAV Institutions in Northern India, Mysore Krishnarajendra Wodeyar and Bharat Ratna Vishwesvarayya for starting many institutions. The contributions and achievements made by these knowledge centres are well known.

Soon after attaining independence, Bharat turned its attention towards rebuilding education. Several commissions with prominent educationists such as Dr. Radhakrishnan, Sir Lakshmanaswamy Mudaliar and Dr. D.S. Kothari, as their heads, were appointed in a series of efforts to decide the policy, programme and pattern of education. Although these commissions made exemplary recommendations, meaningful change in education to redeem

Abridged convocation speech delivered by Sri Dattatreya Hosabale at the thirteenth convocation of JSS Academy of Higher Education & Research (Deemed to-be-University), Sri Shivarathreswara Nagara, Mysuru on Feb 6, 2023.

our society from the mindset of colonisation and develop an education system-indigenous both in content and structure-could not be effected. The challenges of education resulted in complex socio-economic problems. This necessitated a fresh education policy in 1986; this policy gave birth to Programme of Action for implementation.

The expansion of education till then, however faulty and inadequate it might have been, has resulted in many desirable changes in our country over the years. Bharat has progressed at an impressive pace in recent years: Life has become easy and full of consumer items. There is road and air connectivity to far off areas, more vehicles of all categories are visible, dazzling festivities on various occasions including wedding ceremonies are more common; benefits of science and technology are reaching every segment of community; electronic devices and gadgets are omnipresent. Media and communication have impacted life like never before. There is an increased health awareness and concern for cleanliness, heightened consciousness of legal and constitutional rights, democracy is better understood; people know and wield the power of vote better.

The potential and capabilities of our nation under the efficient and patriotic leadership at the helm have made remarkable achievements in many strategic areas also such as space technology, international diplomacy, transparent and faster governance, tackling of militancy and terrorism etc. World was surprised to see how Bharat has successfully addressed the challenge of the recent pandemic. The manner in which lacs of migrant labours during lockdown period, walked from western and southern parts to eastern

states was exemplary; they didn't shout slogans against anybody, didn't demand anything, nowhere indulged in looting or violence! They just walked. Local people on the way also showed solidarity: they provided food, water, milk and beverage, footwear for the needy. This was a great and most satisfying scene, which in many parts of the world was absent. The intrinsic strength of our society is experienced on such occasions. On the part of the Govt, addressing the challenge of the pandemic and the vaccine mission have been watershed achievements.

Education with a vast network in India today has expanded in various dimensions: access, participation, experimentation, research and attainments although there is a deficit of quality and impact. This quality factor, which has been identified repeatedly, has to be addressed effectively. Also some of the very fundamental issues of education required better deal. The dire need for another comprehensive policy was fulfilled only in the year 2020 in the form of National Education Policy (NEP2020).

The NEP-2020 is a transformative education policy, widely considered a game changer, which is expected to usher in a new era in our country. The following vision of this policy makes it clear:

"This National Education Policy envisions an education system rooted in Indian ethos that contributes directly to transforming India, that is Bharat, sustainably into an equitable and vibrant knowledge society, by providing high-quality education to all, and thereby making India a global knowledge superpower. The Policy envisages that the curriculum and pedagogy of our institutions must develop among the students a deep sense of respect towards the Fundamental Duties and

Constitutional values, bonding with one's country, and a conscious awareness of one's roles and responsibilities in a changing world. The vision of the Policy is to instill among the learners a deep-rooted pride in being Indian, not only in thought, but also in spirit, intellect, and deeds, as well as to develop knowledge, skills, values, and dispositions that support responsible commitment to human rights, sustainable development and living, and global well-being, thereby reflecting a truly global citizen".

Other parts of the policy have discussed various dimensions and approaches to make India's education an effective instrument of sociology-economic transformation. One could say with conviction that this is one policy that has generally been considered comprehensively appropriate, pragmatic and with potential to instil hope. This policy has integrated ingredient that could link it fully to Indian ethos. It also has the potential to project India as a major international hub in education. However, everyone is keen to see how best and soon the policy will be implemented. Because success of any policy is not in its glorious objectives but in its implementation.

As far the objectives of higher education are considered, I feel, the concluding note of the University Education Commission (1948), with Dr Sarvepalli Radhakrishnan as chairman, would be an all-time indicator.

"In the rapidly changing contemporary world, universities are undergoing profound changes in their scope, function and organisation and are in a process of rapid evolution.

Their tasks are no longer confined to the two traditional functions of teaching

and advancement of knowledge. After the transfer of power to Indian control on 15 August 1947, great changes had taken place in the political and economic conditions of Indian society. The academic problem has also assumed new shapes.

Similarly the conception of the duties and responsibilities of the universities have become wider and they have to provide leadership in politics, administration, profession, industry and commerce. They have to meet the increasing demand for every type of higher education, literary, scientific, technical and professional. By the application and development of technical and scientific knowledge, the country will be able to attain freedom from want, disease and ignorance.

India is rich in natural resources and her people have intelligence and energy and it is for the universities to create knowledge and train minds who would bring together the two – natural resources and human energies. Keeping these things in view the Commission suggested certain aims of University Education.

We are fortunate to have born in an independent, democratic nation. We should be proud that this is an ancient successful civilisation. Innumerable great sons and daughters of this holy land have, with their tapasya, hard work and sacrifices, built this nation and developed its culture, philosophy and traditions. After a long and exacting struggle against foreign invasion and alien rule, we have become a free nation. This year only we have celebrated the Amrit Mahotsav on the occasion of 75th year of independence. People of all parts of the country, belonging to all segments of society- rich and poor, urban and rural and tribal, educated and illiterate, men and women and younger

ones, kisan and mazdoor, merchant and writer and scientist- everyone has done his/her bit in this great national movement. That amply shows the unmistakable unity and oneness of our country. We are an ancient nation; one nation, one people and one culture with diverse expressions. Diversity in India can't create distance or highlight differences; it has to be celebrated as it has an underlying factor of unity.

For several decades, Bharat had to undergo many hardships. We faced wars; internecine clashes; policy problems; poverty, illiteracy and corruption, and many more. We had to beg before many countries for help. That difficult period is over now.

We have been able to achieve self reliance in food production and availability of milk; electrification is nearly 100 per cent; energy security is satisfactory; infrastructure building is at rapid pace. Massive efforts for healthcare of people are afoot.

Nation's economy is the fifth largest in the world. Speaking to media, Bob Sternfels, CEO, McKinsey & Co said that "it will not only be India's decade, but India's century". Microsoft president and vice-Chairman Brad Smith recently told an Indian newspaper, that India is now poised to join the ranks of the top 2-3 software economies in the world. India has become a "software superpower", he added.

The global role of India, under the leadership of our Prime Minister, is evolving into an unprecedented stage. Our country is hosting this year's G-20 events. Bharat's approach of 'World is one family' is being reflected in the G-20's theme "One Earth-One Family- One Future."

At the same time, cultural rejuvenation is happening across the country. Our

highly talented young people are capable of competing with the world in many fields, such as science and technology, sports and adventure, business and management etc.

Although the foreign rulers left our shores 7 decades ago, a vast section of the educated class of our country continued to be in a mental slavery. The Euro-centric ideas, systems and practices, the western world view were still ruling us for decades. Independent nation didn't shirk them totally. The wish of Thomas Macaulay 'to create a class of people who are Indians in blood and colour, but English in taste, in opinion, in morals and intellect' was almost fulfilled. These men who held key positions in education, judiciary, administration, institutions, in art and culture arena and in media, not merely remained mentally imprisoned, but caste aspersion against India's culture and distorted the history and had an aversion to anything desi. Therefore, there has been a national need of decolonisation of minds. The soul of Bharat, long suppressed, should find utterance.

A well thought out plot is being executed by some vested interests to show India in bad light; to distort its history, tarnish cultural traditions and denigrate the values it has stood for. The course has to change. A grand narrative of Bharat has to be built. Both strengthening the cultural identity and flourishing of Bharat as a strong and prosperous nation have to be our mission.

The nation is now making historic strides in these regards. Bharat is awakening. People are abandoning their long slumber.

This ancient civilisation has faced many ups and downs, but never is out. The body of this old society is suffering from some

longtime illness such as social inequality, casteism, social strifes, out dated customs and so on; also it is gripped with some modern time ailments like unbridled consumerism, love for commodity, licentiousness, moral degradation, alienation, psycho-somatic diseases etc. We have to redeem our society from these evils. Our country has passed through trying times and has the intrinsic strength to rise again.

Bharat is at the turning point of history. On one hand, it is emerging from a bleak situation to a leadership position. On the other, it has to address issues of national security-both external and internal; inimical forces who are at work to break the country.

Our towns and cities are reeling under unplanned growth and expansion, with ever increasing slums; the challenges of environmental degradation, pollution of air and water are looming large. The unending debate of a sustainable development model is still evading a final

answer. All these above challenges are waiting for us to take up.

The coming quarter of a century when we complete 100 years of independence, has been declared as Amrit Kal. These 25 years belong to you. This will be a golden period both for your personal life and for nation's life. Hence it is extremely important how you will chart your path; what role will you play to make this nation further great.

So now it is Bharat's time. Let's catch hold of it. We have to write bright pages of Bharat's future.

You have immense potential; unleash it. Make up your minds. Have a great life. I am sure you will earn name and fame and make your parents, your schools and the college, and your teachers proud of you!

My very best wishes to you for all your endeavours in life.

Bharat mata ki Jay.

The Lord (Hara), thinking,
I should make my form manifest'
Came to earth in the guru's dress
For the mind, he became word;
For the body, he became food;
As linga he came to the palm;
As jangama the breath became calm.
In these four ways,
Basava himself displays
Our lord of the Lovely Waters.

• Chennabasavanna
(Tr. A.K. Ramanujan)

Justice is rather the activity of truth, than a virtue in itself. Truth tells us what is due to others, and justice renders that due, injustice is acting a lie.

• Horace Walpole

Refined Human Spirit: the Fruit of Education*

- Sri Arif Mohammed Khan

Shivaratri Jagadguru Sri Shivaratri Deshikendra Mahaswamiji, Sri J C Madhuswamy honorable minister of law and minor irrigation, Dr. Suresh pro-chancellor, Dr. Betsurmath, executive secretary, Prof. Surinder Sigh, Vice-chancellor, JSSAHER, Dr. T M Pramod Kumar, Principal JSS College of Pharmacy, esteemed faculty members, dear parents and students, ladies and gentlemen Sadar Vandanam.

I am delighted to address the golden jubilee celebration of the JSS College of Pharmacy, which is one of the constituent colleges of the JSSAHER. This institution enjoys the blessings of the Jagadguru Sri Veerasimhasana Mahasamstana Math, Sri Suttur Kshetra, which has an educational history of more than 100 years. The luminous tradition of the spirituality of the math dates back to almost 1000 years and has been characterized by the values of equality and universal brotherhood. I am aware that the math and its institutions serve the nation religiously, spiritually, educationally and culturally. This noble tradition continues through the JSS Mahavidyapeetha founded in 1954 by His Holiness Jagadguru Dr. Sri Shivaratri Rajendra Mahaswamiji, the 23rd pontiff of Sri math. I am informed that at present more than 350 educational and social institutions ranging from crèche to post-

doctoral research centers are functioning under the aegis of JSS Mahavidyapeetha. Catering to over 100,000 students and served by nearly 20,000 staff members. I would like to begin by conveying my best wishes to the management teachers, students and staff of the JSS College of Pharmacy, as it enters its golden jubilee and commend all those people who have helped this institution to grow in last 5 decades. I am happy that this college started in the year 1973 has proclaimed its commitment to become leader in pharmacy education, training and research and to contribute to a sustainable future by adopting innovative technologies. I understand that this is one among the 5 JSS colleges of pharmacy, 4 of which are in India and one in Mauritius. The golden jubilee celebrations of this college are being held at a time when India's stature as a colossus in the pharmaceutical industry is fair and has been established and well recognized. You may recall our nation's success in tiding over unprecedented COVID 19 pandemic through sheer courage, determination and spirit of self-reliance "*atma nirbartha*" kindled by our Honorable Prime Minister Sri Narendra modiji. The vaccines against COVID 19 developed by Indian scientists and doctors in record time and trusted by the world have contributed to India emerging as world leader in pharmacy. We supplied

Speech delivered by Sri Arif Mohammed Khan, Hon'ble Governor of Kerala in the Golden Jubilee Celebrations of JSS College of Pharmacy Mysuru, on 17.2.2023.

vaccines and essential medicines to nearly 100 countries including US and European nations. What is more encouraging is that our drugs and pharmaceutical exports have recorded an increase of 103% since 2013. Today India's pharmaceutical industry is the 3rd largest in the world accounting for 20% of global export of generic drugs. These achievements owe a lot to the institutions and centers that conduct cutting edge research in drug discovery. The present day's students of pharmacy have the advantage of access to such institutions and exposure to the most advanced research and studies in this sector. I am happy that this college has also been keeping pace with the trend by imparting training in fields like drug designing, synthesis, formulation, quality control and quality assurance with a noble aim of promoting societal health care through development of safe and cost-effective therapeutics. This concern for societal welfare is the aim of all education, especially medical and pharmaceutical education, which is inspired by our ancient prayer. Invoking the divine for the happiness and good health for all "*Sarvey bhavanthu sukinaha sarvesanthu niramaya*".

At this historic juncture marked by the celebration of "*azadi ka Amrit Mahotsav*" and our entry into "*Amrit kaal*" those who work in medicine and pharmaceutical science have a great responsibility. It is their responsibility to work for the realization of our nation's ambitious course with regard to the health sector. These goals are reflected in the mantra of one world one health which is inspired by the principle of "*vasudaiiva kutumbakam*". This year India presides over G20 and our prime minister has announced firm resolve to move towards equitable access to health care for all. Our goal is to intensify these efforts for

implementation of value-based health care and achieve the target of universal health coverage since we regard health as the means of wealth, happiness and progress "*Arogyam paramabhagyam swastya paramatma saadanam*" our efforts in this direction will also help to fulfill through the ideal of health for all. The constitutional promise of dignity for all in this campus which enjoys the patronage of Mahaswamiji it is essential to remind that more than the dignity of man it is the divinity of man that India, Indian philosophy, Indian seers that they have the concept of divinity of mankind that India has given to the world and we have to be guided by that lofty belief "*deho devalaya proktho jeevo deva sadashiva*" for us. That the human body is the boat of god and spirit shiva the lord himself. Any satisfactory system, of education should aim at a balanced growth of the individual and insist on both knowledge and wisdom "*jnanam vijnanam sahitam*" It should not only train the intellect but bring grace into the heart of man. I would urge fellow students you may pursue any career of your choice, go into science, applied science, medicine, engineering or any other profession but please try to find some time to study our great books of wisdom, the scriptures and the classic literature. It has been said "*sansaar vish virakshasya dvipale amrithopame kavyamrith rasa swadya sallapa sajjana nesaha*" this world has been compared with a poisonous tree which consists two fruits of inimitable value and these two fruits are "*kavya*" the immortal essence of the great classics and communion with great source. Fortunately you in this respect are very fortunate because you are in an institution which has been founded by a spiritual order. Therefore you have access to both. Classics of contemporaries of all ages are a source

of wisdom and tell us something in every context and in every situation in which we are placed. The purpose of study of all branches of science when I say science it also includes the art, the liberal art, humanities, social science so the purpose of study of all branches of knowledge is to know the self "*Atma gnanam*" insight into the reality or "*tatvagnan sarva shastra prayojanam atma jnanam*" the end of all learning scholarship is wisdom which promotes and results in virtuous life "*Samadyam pragyam apekshathe.*" All disciplines of knowledge we have they are there for the purpose of development of human nature and refinement of human spirit.

"*Atma samskritir vaavaa shilpani*" that is the one supreme end which we need to put before ourselves the great Indian ideal of human life. The goal of human life according to the Indian tradition is "*ek atmatha*" the integration of personality which helps an individual to reconcile an individual to her own personality, her fellow beings and the supreme spirit when in an individual is trained or one trains her or his own mind to recognize his own divinity and acknowledge the same divinity in other beings. Then you will develop a chastity of mind and spirit and approach with inert time blink in another century. Gurudev Rabindranath Tagore referred to the same sentiment to an Upanishad line and at the time when he accepted the Nobel prize and he said that I come from a culture which believes which he explained through the lines of the Upanishad "*yasthu sarvani bootani atmanyeva vanu pashyathi sarva booteshu chaatmanam tatona vijugupse*" one who perceives all beings in his own self and own self in all beings as does not nurse any aversion or indifference towards anyone. Those who are learned but have not made conscious

effort to cultivate compassion and love they become demonier. They will be characterized by intellectual classiness, spiritual arrogance and coldness of heart. "*sacharo viparitatve rakshaso bhavathi turvan*" Education is the source of empowerment How this power is to be used can be guided only by moral values, spiritual values. The great crime against civilization has been committed not by the primitive and uneducated but by the highly educated and so called civilized. Therefore, cultivation of compassion and love, empathy for everyone or to use the word which I used earlier to see yourself in everybody and everybody in yourself that is absolutely essential and if I may refer to Swami Vivekananda, he said that generally it is believed that the purpose of life is pursuit of happiness. He said this is not right, the purpose of life is pursuit of knowledge and what is the purpose of knowledge is to develop the ability where you can see in the apparent diversity, you can see the underlined unity. Finally, I would say that whatever we read, whatever we study it must become "*tejas*". The knowledge must become so deeply internalized "*Athma sath*" that it manifests in enlightening others. It must become every part of our being. "*Tejasvina vathimastu*" it must make us from different what we before we received our education, our degrees. If it is not done our education is not really been a successful venture. "*Taddithiya janma*" literacy is not education, knowledge is not education, but the growth of wisdom, the developing the capacity to look upon others with compassion and love should be the fruit of education. My best wishes to the JSS family and hope you gain more strength and capability to serve the nation and my deep gratitude to Mahaswamiji for his kind invitation "*Lokasamastha sukhinobhavantu*" Jai hind.

Leadership of G-20: Opportunities for Bharath

- Sri R.N. Ravi

My respectful pranams to His Holiness Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. Respected top Management of JSS Mahavidyapeeth, distinguished faculty members, distinguished invitees present here, my dear students, *namaskaram*.

At the outset I offer my heartfelt tribute to Aadi Jagadguru Sri Shivarathri Shivayogi Mahaswamiji for establishing the Sri Veerasimhasana Mahasamsthana Math over a thousand years ago. This Math has, over a period of thousand years, passed through very difficult phases in our country. It has managed to preserve, with purity, the soul of Bharath. It has managed to preserve the Sanathan Adhyatma and its manifestation in terms of service to humanity. We know that this country suffered centuries of invasions intended as destroying the soul of Bharath and it must have been extremely difficult for these successive pontiffs to preserve that in the midst of all the odds. The country, Bharath shall ever remain grateful and indebted to all these pontiffs in this lineage, since the beginning till today who have done this yeoman service to this country.

I also pay my respect to the twenty third pontiff Jagadguru His Holiness Sri

Shivarathri Dr. Rajendra Mahaswamiji for establishing this Mahavidyapeeth, at a time when the country was in dire need of it. After the long period of colonization, when the British left this country, they left in a total ruin. They had ruined this country politically, economically, culturally and spiritually. They did everything possible to destroy it; destroy the idea and identity of Bharath. They had completely devastated our indigenous education system. And in that backdrop, the 23rd pontiff coming up with the idea of setting up a Mahavidyapeeth for reviving the education; education which carries the ethos of Bharathiyata, the Indianness and at the same time modern science and technology. And for the last three and half decades the present pontiff has been taking it to greater heights. This Mahavidyapeeth has now extended, not only to various parts of the country but has gone overseas. With over three hundred and fifty institutions, it is doing a great service in nation building. And to be at Mahavidyapeeth, to be at the Math is a blessing and a matter of pride. I feel blessed and I feel proud to be here in the midst of this august gathering.

In the last few years, the world outlook on Bharat has undergone a paradigm change. Bharat is no longer looked upon

Speech delivered by Sri R.N. Ravi, Governor of Tamil Nadu, in the function of Golden Jubilee Celebrations of JSS Mahavidyapeetha on 13.2.2023.

as a third world country, The United States of America and the former Soviet Russia did the same and the present Russia and China have also been during the same at the margin of world affairs as a mere spectator to what is happening around. Today when Bharath speaks, when the Prime Minister of India speaks, the world listens and listens with attention. Today the world looks at Bharat with a sense of relief and comfort and at the same time with expectations and hope. What is the sense of relief and comfort in the emergence of new Bharat that we are all witnessing and contributing to? History is there as witness to the facts that whenever countries have risen they have caused concern to the rest of the world. When Europe rose, they did colonization of the world and all the colonies suffered enormously. They did enormous exploitation and devastation to the colonies. Recently, when China began rising, despite their noble rhetoric, now the world has realized what that means. When China gives financial assistance to countries for development, countries invariably got trapped. Take for eg, of our neighbor Srilanka and Pakistan. They built infrastructure which was not needed. But the burden of money in the form of loan put the countries in a day trap. Look at the South China Sea, when the South China Sea is international water with absolute freedom of navigation, number of literal states, literal countries had their own exclusive economic zones with the right to exploit the marine resources. But when China started rising, one of the first thing they did, they reclaimed the rocks and reaps and the land through buildings. They developed them into military installations, put their bombers and they turned South China Sea into Chinese lake, literally at the cost of states, denying them their legitimate

exclusive economic zone rights over the sea. So, rise of China again became a cause of concern for the rest of the world. In this backdrop, the rise of India is a contrast. When India rises, the world welcomes it because Bharath has never been a hegemonistic body. It has never had any hegemonic interest or intentions. For thousands of years it has been inspired by what is there in its DNA, that it believes in Vasudaiva Kutumbam, the world is a family. But, India gave Srilanka over 5 bn US \$ assistance of which 0.6 bn US\$ went into building hospitals, schools, houses for the homeless and the roads. This money went to lift the standard of living of the people over there, to meet the health and educational needs and infrastructure needs. The contrast is obvious. Recently when we had a global pandemic, no country was spared. Nobody knew what the end of it is. No medicine, no vaccine, everyone was at a loss. And at that point of time when some advanced countries developed the vaccine, immediately vaccine nationalism began. They started holding the vaccine many time more than their requirement and whatever was left, was sold at much higher price. They looked at it as an opportunity to make money. Thanks to our scientists, Bharath made vaccines! It turned out to be far more efficient than many other vaccines in the market. But when we got the vaccines, we shared the vaccine for free with more than 120 countries in the world. We gave the much needed medicine. This is Bharath. So, when Bharath rises, there is a sense of comfort and a sense of relief in the world. After the 2nd world war, in 1945 the victor nations created a world order to suit their interest to serve their purpose. And in this, the Global South as it is called nowadays, which account for more than 2/3rd of world

population did not have any voice. Their voice is feeble. Among these countries, Bharath also comes. Now, Bharat is now speaking louder, and giving voice to the voiceless.

Recently our Prime Minister held a summit and he made it clear that Global South cannot be ignored anymore. The existing international order is iniquitous and unjust. It has to crumble, it has to give way and it will give way sooner or later, we have no doubt about that. So, a large part of humanity, entire Global South looks at Bharath with relief and comfort that now here is a country which gives voice in international affairs to the voiceless. So, while there is relief and comfort in the international community over the rise of Bharath, there are also hopes and expectations. What are these hopes and expectations? The world is facing major existential crisis. Devastating climate crisis is staring at the world. Because of the reckless unrestrained consumerism and excessive use of hydrocarbon, release of green house in the atmosphere, the planet is heating. Mother earth is in distress. Glaciers are melting and polar ice caps receding fast, rivers are drying, forests are shrinking. Many island countries are counting years before they will be erased from the map of the earth, because they will all go under the sea. Excessive use of chemicals, fertilizers and pesticides is rendering last part of our surface soil unproductive. Where is the way? How do we come out of it? But before that, why did it happen? The world knows, even those who are responsible for it, they also know. But they seem to be in a denial mood or finding some roundabout way. Why is it that? The planet is facing the existential crisis. The huge devastating ecological

disorder is again primarily because of the reckless consumerism. This has shaped the world view of those countries, especially the advanced countries, which believe that this earth is a resource for the pleasure of human beings. If you look at it, this is rooted in the theology of anthropocentric view of creation. And anthropocentric view of creation tells you that human beings were created first at the center of the creation and the entire universe, the entire creation is later done for the satisfaction of pleasure of human beings. Now such an anthropocentric view where it makes you believe at the deeper level that the rest of the creation is for your pleasure and satisfaction, naturally it encourages you to exploit all that is on the earth for our pleasure. One of the first and loud articulation of this was done in 1966 when Prof. Lin White Junior and I.V. League Professor, United States of America, delivered a talk titled *Historical Roots of Ecological Crisis* at the All American Society for Advance Sciences. At that time ecology was under stress, it started demonstrating, manifesting from time to time when it began becoming a cause of concern. So, in that backdrop he delivered the talk which was published as a paper in the journal, a year later in a reputed journal of USA called *Science*. He thinks it is the responsibility to ecological disorder for this anthropocentric view of life. The theology in this backdrop is, 'how do we save the planet? How do we save our mother Earth? How do we heal our mother Earth?' Then world looks at Bharath again. Because, we in this country, do not look at humans as at the center of creation. We do not look the rest of the creation as if for the pleasure of the humans. We are just one element in creation. This is our Sanathan Adhyathma which believes that

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

Let everyone be happy and be free of diseases

“मम्-आत्मा सर्वं भूतात्मा”

My soul is the soul of all living beings

This Adhyatma believes that all beings whether humans, animals, plants, they are all children of this mother Earth. We are a part of a family. It is in this country for centuries and centuries millennia, when we go and cut a tree, we use to pray saying ‘we need you.’ That is why even when we don’t wish to but what to do, we have to’. Consumerism was never in our culture. And that is how even today, with all the modernity coming in our day to day activity, wherever you go, we in this country are still remain restrained. We do not look at the earth as a resource. You go to any part of this country, even to the remote tribal areas; you can visualize an element of reverence to the earth. A few decades back, a friend of mine who is currently Professor of Theology in Texas had invited me for lunch. So, I was among tribes of Nagaland. His illiterate father, an old man, me and my friend all were sitting on the ground. Mother served us food. Before he started eating, father picked up a morsel of rice in his hand, uttered something and put that morsel on the floor on the side of the plate. To me, it looked similar as to what my grandmother and mother used to do. I asked him what this is. His English educated son said it is orthodoxy. But after the meal, I persisted in an answer and I asked him again what was that he did? That old gentleman told me, ‘This food is given to us by mother Earth. This is an offering to her.’ That

person is illiterate, but sanskar is there; it is there in the DNA. So, when the earth is facing crisis, our country is showing the way. We are not just talking, we are walking the talk. In 2015, in the Paris Agreement, when our Prime Minister took a decision that this country, Bharath will be itself away from hydrocarbon, the fossil fuels, there were many skeptics. They said, energy is needed for your growth, how can you develop energy if you don’t use fossil fuels? What is the alternative? Alternatives are expensive and not possible. But, look at where we are today. We are moving fast towards green energy and green hydrogen. In fact, one year later in 2016, when India affirmed International Solar Alliance believing that this Sun God has plenty of inexhaustible energy, why not we tap in to that? At that time also, there were many skeptics, there were hardly any takers. France was among the few countries that came along with India. Today there are more than 120 member countries to the International Solar Alliance. Look at this budget, how much we have invested in the green hydrogen project. And this country, as you all know, has set a target to reduce fossil fuels by 50% by 2050, and by 2070 we will have zero fossil fuel needs. It means we will be completely out of fossil fuels. Not only that, with increasing thrust on green or organic farming, which is now catching up, there are many parts, many estates, and many individuals are moving in a big way towards green farming without reducing the output. We are replenishing, restoring the health of the soil. World is looking at us with lot of expectations to show the way out and Bharath is showing the way out. Along with the climate crisis, we also have another existential threat facing the humanity and that is the human society is

bridled with innumerable conflicts and wars. Some are visible and many are invisible. Look at the destructions happening- Russia and Ukraine. The world is divided; some are in this camp; some are in that camp. It is this country Bharath, which took a firm stand, which firmly repudiated the war saying there is nothing called good war, and it is not an acceptable means to resolve a problem. With the firm position, despite the pressure from both the sides, on the one side the Western pressure led by United States of America and on the other side the Russians themselves. We have got good relation with both the countries. We took a firm decision, saying war is not acceptable. Did this decision involve cost? No. We took a decision. We cannot be neutral when the war is waging. And today, the result is, the international community is looking with hopes towards India. Perhaps India alone is confined a way out bringing the countries together and bring an end to the war. And in this situation when Bharath told this when thousands of students caught in the war zone in Ukraine. We told both the countries to stop the war, as we have to evacuate our people. Both the countries listened respectfully the call of Bharath and we evacuated all our citizens. This position, this idea, this philosophy that Bharath does not accept violence as a political resource and it believes entire humanity as a family is now getting acceptance. Perhaps, Bharath just does not talks about it, it also perceives it, it acts on it and at this situation, in this backdrop we are now carrying on with the presidency of G-20. We all know that G-20 is the group of 'who is who' of the world. Bharath is now the President of G-20. These 20 countries together account for 85% of the global GDP. We also have 9 guest countries. These countries plays mass

significant role in shaping the course of global affairs. At the end of the year when Bharath will come out with certain policy statements and prescriptions, it will be debated and discussed by the G-20 heads of state. And they will shape the future global course. Hence, Presidency of G-20 is very important only for us for the world. As you know, we have taken the motto, 'Vasudaiva Kutumbakam'. This was not something a slogan coined yesterday. It has been taken from our old books -

अयंनिजपरोवेतीगणनालपुचेतसां ।
उदारचरितानांनुवसुदेवनुदुंबकम् ॥

This is written long back in our books. This is inscribed at the entrance of Central Hall in the parliament. It is there in our DNA. Perhaps it was this, that made it easy for the invaders when we took them as ours and they did not look at us that way and we suffered. And of course, we became wiser. 'Vasudaiva Kutumbakam' is the motto of G-20 Presidency; one earth, one family and one future. This is what is written in G-20 logo. In the coming one year, more than 250 events will be held at more than 500 locations in the country and more than hundred thousand visitors and delegates would come from all these countries to all the locations. They will be coming and participating in the events, but they also will be moving around to see the places which would have some tourist attractions. This is an opportunity for them to see Bharath and we have offered them this opportunity by dispersing the events all over the country. Our Prime Minister has a very unique style. Everything he puts it as mass movement; *Janandolan*, *Jan Bhagidari*. When G-20 came he turned it into a *Janandolan*. Had we gone by the way we

have handled these international events, it would have been an event run by the Ministry of External Affairs and events could have been held in Goa, Mumbai or some places. No, it is something which is held all over the country in more than 500 locations. Involve the people, because again the paradigm shift which this Government, which this Prime Minister has brought in the governance, not only governance but in shaping the future of this country believing in the strength of the people.

The government, for long goes like a patron, like a guardian. People looked at government for each and everything saying that government should do everything. People were infantile. By making our people infantile, we cannot build a great country. The people, the latent strength has to be harnessed. Look at when we started some years back how our young men and women are doing. Today we have almost 90,000 startups, in 2014; we had hardly less than 500. Our young men and women are doing incredible things in the space, under the water, in cyber domain and all over. This is because we have trust in our youth. The Government job is to create a congenial atmosphere to make it possible for them to experiment to dare, to fail and to dare again. This confidence is now percolating down to our people. When it comes to G-20, what are the opportunities that we have? The fact that it has been made a countrywide event, it would be held all over the country. It is our responsibility to help, awaken the collective consciousness of our people. Let our people, especially our youth be conscious about G-20. What it means? What are the expectations of the world from Bharath. Let our youth know about G-20. Let them also be awakened to the international expectations from

Bharath. This Maha Vidyapeeth has hundreds of institutions. So, I would urge you to devote a day, have seminars and discussions on G-20. Reach out to the areas beyond your academic peasants, reach out to high schools and tell the students about G-20. The fact is that today Bharath is the president of a group of countries which account for 85% of global GDP is a matter of pride. Let them also feel that sense of pride and also make them aware of the sense of responsibility that, look, this Presidency is also carry certain expectations, the world has certain expectations from you. Let our youth do not remain a passive peasant. Let them be active ingredients of the change. We need to awaken the collective consciousness of our people. Only by waking them up, we can wake up the country and take them to a level. And when our youth wakes up, we should also know that we are at a very critical period in our historic journey. It is the first year of our Atal Amrith Card and we have a target. Our country has trust with destiny that in 2047, we will be the most advanced countries in the world; a Bharath fully self-confident, self-reliant, fully capable and compassionate. A Bharath of Swami Vivekananda's dream. A Bharath whose muscles will be made of iron, sinews will be made of steel but heart and mind are vedantic, compassionate. We have to build that Bharath. And that Bharath can only be built by our youth. So, G-20 Presidency is an opportunity to awaken them. Not only that, when G-20 delegates come from across the world and visit, they cover almost all parts of the country. When they go, they see the places; they will not be confined to the auditorium or the conference halls. They will be moving out, seeing our heritage and natural beautiful spots of our country.

When they move to those places, the people around, let them have a feel that they are one country. Our tradition is 'athithidevobhava; we treat our visitors, our guests as 'deva'. The closest country China, when it hosted the first Olympic in 2008 and I was happened to be there during that time. They had taken a saying of Confucius. Confucius had said long back that 'how nice to receive friends from far off'. And the whole China was buzzing with that. We call them as 'deva', 'Athithi devobhava' and not friend coming from far. We treat our visitors, guests as 'eva'. Let the people feel the sense of pure and sublime hospitality. When they go back, they must go back with the sense of Bharath. So people around the places keeping it clean and remain hospitable to the visitors. So, for that we need to create that awareness; it comes with a sense of

pride and latent sense of responsibility. When the delegates go back, they will go back with the perception of the emerging new Bharath which is compassionate, which does not look upon others with suspicion. Therefore, it is a great opportunity for all of us. Let us create that awareness.

Friends, I would like to conclude with an urge that we are fortunate to be at a moment in history when we are witnessed to historic rise of new Bharath. But, we are also fortunate to have the opportunity to contribute to this rise. Let us do it to the best of our ability.

Thank you very much.

Jai Bharath.

*The going from a world we know
To one a wonder still
Is like a child's adversity
Whose vista is a hill*

*Behind the hill is sorcery
And everything unknown
But will the secret compensate
For climbing it alone?*

Emily Dickinson
(American Poetess)

Facts and fiction may be so interwoven together as to be inseparable – which may not tell us exactly what happened but tell us something equally important – what believed to have taken place, what ideals inspired them.

Jawaharlal Nehru

News Round-up

Suttur Jathra Mahotsav 2023

Suttur Jathra Mahotsav 2023 has once again demonstrated that it is not just about religious fairs and processions, but it is about nation building programmes charted and activities unveiled touching lakhs of people from all walks of life. The Mahotsav was held this year from January 18 to 23 in the gracious presence of HH Jagadguru Sri Shivarathri Deshikendra Mahaswamiji.

Jathra Mahotsav: Maharudrabhisheka

The Jathra Mahotsav began with Maharudrabhisheka performed to the holy shrine of Adi Jagadguruji at 4 am on 18.1.2023, signalling the commencement of the six-day festivities on the banks of river Kapila at Suttur, near Mysuru. The same day, apart from the rituals at the shrine, Exhibitions related to Agriculture, Science, Arts, Millets, Health etc got going. Cultural programmes like Rangoli and Sobane Pada competitions were held. Added attraction of the day was the boating facility in the river. A book titled 'Bhajananjali', a collection of Bhajan compositions in Kannada, was also released.

State Level Bhajan Mela

On 19.1.2023, the State Level Bhajan Mela was held in which hundreds of groups of Bhajan singers from all the districts of Karnataka and also from Tamilnadu and Kerala participated in the competitions. The same day Sri Bhandari Basappa Wadeyar Complex and Sri Chidghana Shivacharya Complex, two buildings named after the earlier pontiffs of the Math were inaugurated. The highlight of the day was the colourful Mass Marriage, an annual event economical for the needy and an instrument of change, in which 114 couples entered into wedlock.

THE RATHOTSAVA

The Rathotsava, the famed Car Festival procession, the Cynosure of Lakhs of devout people, on 20th of the month carried the idol of Adi Jagadguruji in a colourful procession through the main thoroughfare of the temple-town led by a variety of diverse folk art forms. Rathotsava symbolises God, the king of kings, on His annual errand amid the mortals who seek his blessings for a happy and peaceful life. The day also witnessed the inauguration of Sri Parvathendra Shivacharya complex, named after an earlier pontiff of the Math.

Indigenous sports and games, drawing & kite flying competitions marked the Rathotsava day of the Jathra, an initiative giving a new lease of life to rural sports and pastime in which sportive rural folk took part in large number.

Significance of Millets

On Jan 21, 2023, a very contemporarily relevant seminar on the topic 'Significance of Millets' was the highlight of the day for both the farmers and the general public since it has been reunderstood in recent times the nutritional value of Millets which once formed the staple diet of our forbears. In the afternoon the seminar's valedictory was held in which experts spoke on the topic 'Value Addition and Millets Marketing', that was quite informative to both the producers and the consumers.

Valedictory of Bhajana Mela

The grand Valedictory of Bhajana Mela held on January 22, 2023 witnessed hundreds of participants being honoured with awards and prizes. The same day Wrestling Competition was held and prizes to the winners distributed along with the valedictory of Indigenous Games and

Cultural Fair and prizes distributed to the participants.

Valedictory of Agricultural Fair and Exhibitions

On 23rd, the last day of the Jathra, Valedictory of Agricultural Fair and Exhibitions which together during these six days had witnessed the footfall of over 15 lakh visitors was held. As a finale to the Jathra festivities people moved to the banks of Kapila to witness the floating festival of Adi Jagadguruji on the river in the twilight of the day and the light of colourful fireworks that lit the evening sky of the temple town.

To complement all these people-centric programmes '*Kapila Arati*', waving of sacred light to Ma Kapila was held for the first time in line with Ganga Arati at Kashi.

All this apart a host of rites, rituals, poojas, processions, ablutions and offerings at the shrine of Adi Jagadguruji marked each day of the festivities.

Starting from 17th until the last day the evenings witnessed performing artists, musicians, dancers, folk-singers, dramatic artists presenting their artistic skills at various makeshift arrangements around to enthrall the visitors.

PRASADA

Food, yes! Prasada - breakfast in the morning, lunch and meals in the evening was served to lakhs of devotees and visitors to the jathra on all the days of the festivities in specially erected pandals.

Apart from a quarter million devotees who visited Suttur during this year's Jathra saints who addressed the public in the functions include Sri Sachidananda Bharathi Sripadangalu from Edaneer Math, Kasaragodu, Sri Sachidananda Saraswathi Swamiji from Sri Vasavi Peetha, Bengaluru, Dr. Sri Chandrashekhara Shivacharya Swamiji from Hiremath, Hukkeri, Dr. Sri Allamaprabhu Swamiji from, Naganur Rudrakshi Math, Belagavi, Sri Mahantha Swamiji from Sri Gurumalleshwara Math, Devanur, Sri Purushothamananda Puri

Swamiji from Sri Bhagiratha Uppara Peetha, Hosadurga, Sri Chanabasava Swamiji from Kambaleeshwara Math, Nanjangud, Sri Eshapriya Theertha Sripadangalu from Sri Adamaru Math, Udupi, Sri Siddhalinga Shivacharya Swamiji from Sri Suryasimhasana Math, Vatalu, Sri Niranjananda Puri Swamiji from Sri Kanakaguru Peetha, Kaginele, Sri Shadakshari Muni Deshikendra Swamiji from Sri Adijambava Math, Kodihalli, Dr. Sri Nirmalananda Swamiji from Adichunchanagiri Math, Sri Basavamurthy Madara Channaiah Swamiji, Chitradurga, Sri Manjunatha Swamiji, Sri Bhavani Peetha, Belagavi, Swasthisri Siddhanta-kirthi Bhattaraka Swamiji from Jain Math, Arethippuru, Avadhoota Sri Vinay Guruji from Sri Datta Ashram, Gowrigadde, Dr. Mathe Gangadevi, Basava Dharma Peetha, Kudalasangama, Sri Siddhalinga Swamiji from Sri Siddhaganga Math and Sri Abhinava Gavisiddheshwara Swamiji from Gavisiddheshwara Math, Koppal and the VIPs who participated in various programmes and spoke included Sri Basavaraj S. Bommai, Chief Minister, Ministers Sri Murugesha Rudrappa Nirani, Sri B.C. Patil, Dr. K. Sudhakar, Sri Kota Srinivas Poojari, Smt. Shashikala Annasaheb Jolle, Sri R. Ashok, Sri C.C. Patil, Sri S.T. Somashekar, Sri Jagadeesh Shettar, Former CM, Sri Vishweshwara Hegde Kageri, Sri V. Sunil Kumar, Sri J.C. Madhuswamy, Dr. C.N. Ashwath Narayan, Sri B.S. Yediyurappa, Former CM, Sri Pralhad Joshi, Sri Byrathi A. Basavaraj, Kum. Shobha Karandlaje, Union Minister, Sri P. Prasad, Sri Basavaraj S. Horatti, Sri V. Somanna, Sri B.C. Nagesh, Sri N. Nagaraju (MTB), Sri Shankar B. Patil Munenakoppa, Sri H.D. Kumarswamy, Former CM, Sri Bhagavanth Khuba, Sri N. Munirathna, Sri Govinda M. Karajola, Sri Prabhu B. Chauhan, Sri Sadananda Gowda, Former CM, Sri Nalin Kumar Katil, State BJP President, Sri Achar Halappa Basappa, and Sri Yaduveer Krishnadatta Chamaraja Wadeyar, scion of Mysore Royal Family, and a host of other leaders, MLAs and scholars participated in various events of the Jathra festivities.

PHOTO GALLERY



HH Jagadguruji was present along with Sri Swami Muktidanandaji, Swamijis of Sirigere and Adichunchanagiri, in the inaugural function arranged in the Banquet Hall, Vidhanasoudha, Bengaluru, by School Education and Adult Literacy Departments to discuss about the implementation of value-based education system in schools and colleges. Minister Sri B.C. Nagesh and Speaker Sri Vishweshwara Hegade Kageri were present. (January 9, 2023)



Inauguration of National Vedantha Conference , at Srishaila, was held in the gracious presence of HH Jagadguruji and Jagadgurujis of Srishaila and Kashi, arranged in connection with the 20th anniversary Peetharohana Vardhanti and also 75th birth anniversary (Golden Jubilee) of Jagadguru Dr. Sri Channasiddharama Panditaradhya Shivacharya Mahaswamiji. Swamijis of Hukkeri, Harapanahalli, Muchalamba, P.G. Hunsyala, Sugur Math and also Smt. Lalitha Sankeshwara, Dr. Vijay Sankeshwara and Sri Jagadeesh Gudagunti were present (January 11, 2023)



Ground Breaking Ceremony was held for installing the statues of Sri Basaveshwara and Sri Kempegowda in front of Vidhanasoudha, Bengaluru. Sri D.V. Sadananda Gowda, Pejawar Math Swamiji, Sri Basavamurthy Madara Channayya Swamiji, Adichunchanagiri Swamiji, HH Jagadguruji, Sri Kumara Chandrashekarathana Swamiji, Sri Nanjavadhuta Swamiji, Sri B.S. Yediyurappa, Chief Minister Sri Basavaraj Bommai, Sri R. Ashok and others were present. (January 13, 2023)



Floral tributes paid to Nirabhari Charamurthi Sri Siddheshwara Mahaswamiji in a function arranged by Veerashaiva Lingayat Associations and Sri Patanjali Yoga Sikshana Samithi, Mysuru, in the gracious presence of HH Jagadguruji. Sri Girish, Prof. G. Hemantha Kumar, Sri Basavalinga Swamiji, Sri Mallayya Swamiji, Sri K.C. Shivappa and Sri C.P. Ramashesh were present. (January 15, 2023)



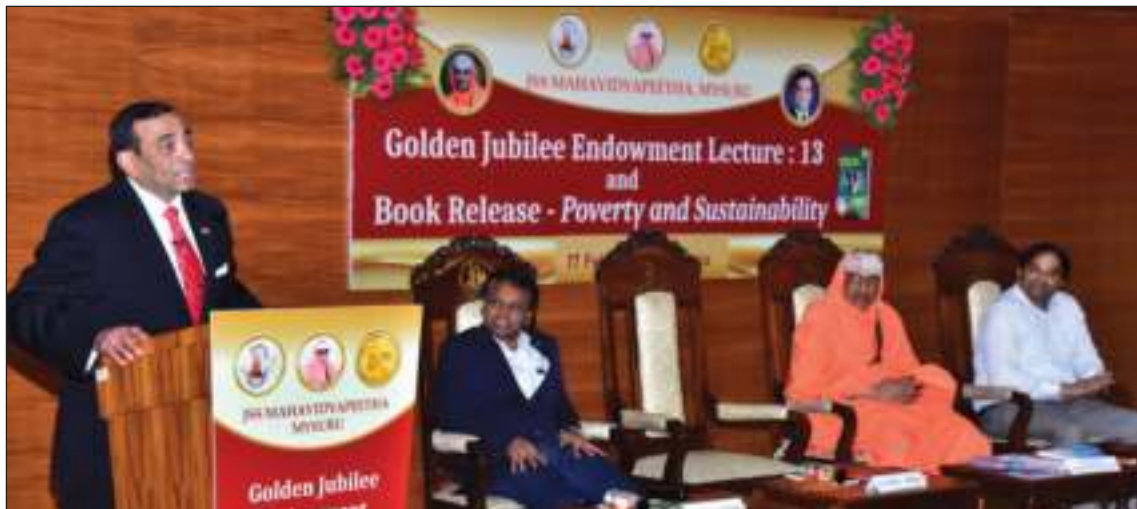
As part of Jathra Mahotsav 114 Pairs entered into Wed-lock in the Mass Marriage programme in the gracious presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji at Sri Suttur Kshetra. (Jan. 19, 2023)



Sri Arif Mohammed Khan, Hon'ble Governor of Kerala is inaugurating the Golden Jubilee of JSS College of Pharmacy, Mysuru, in the gracious presence of H.H. Jagadguruj. Dr. B. Suresh, Dr. Surinder Singh, Sri J.C. Madhuswamy, Dr. C.G. Betsurmamath and Dr. T.S. Pramod Kumar were present. (Feb. 17, 2023)



Prime Minister Sri Narendra Modi inaugurated the Golden Jubilee Celebrations of Karnataka Sangha, New Delhi. Dr. D. Veerendra Heggade, Swamiji of Sri Pejavara Math, Jagadguruji of Sirigere Math, Jagadguruji of Sri Suttur Math, Jagadguruji of Adi Chunchangiri Math, Sri Basavaraj Bommai, Sri Prahlad Joshi, Sri C.T. Ravi, Sri V. Sunil Kumar, Sri C.H. Nagaraja were present. (Feb. 25, 2023)



Sri Anoop N. Mehta, Chairperson, Association of International Certified Professional Accountants and Chief Strategist, is speaking on the subject **Tomorrow's India begins today : Leveraging Accountability for ESG** in connection with the 13th edition of the Golden Jubilee of JSS Mahavidyapeetha at Rajendra Centenary Hall, JSS Hospital, Mysuru, in the gracious presence of H.H. Jagadguruji. Commissioner of Income Tax (Exemptions) Sri Manian Mathivanan and Dy. Commissioner Dr. K.V.Rajendra were present. (Feb. 17, 2023)



In the *Saptarushi Avahanam* programme arranged by Isha Foundation, Chikkaballapura, Sri Madara Channayya Swamiji, Jagadguruji of Gavisiddheshwar Math, Koppala, H.H. Jagadguruji, Sri Sadguru Jaggi Vasudev are seen. (March 18, 2023)



JSS Nursing College was inaugurated at Chamarajanagar in the gracious presence of H.H. Jagadguruji. Smt. Katyayinidevi, Sri R. Mahesh, Dr. M.R. Gangadhar, Dr. T. Dilip Kumar, Dr. H.K. Ramesh, Dr. C.G. Betsurmath, Dr. R. Sanjeev were present. (April 17, 2023)



H.H. Jagadguruji blessed and honoured Sri Rajnath Singh, Defence Minister, Govt. of India, when he visited Sri Suttur Math, Mysuru. (April 29, 2023)



Minister Sri M.B. Patil and his wife Smt. Asha Patil were honoured and blessed by H.H. Jagadguruji, when they visited Sri Suttur Kshetra. (May 22, 2023)



H.H. Jagadguruji blessed and honoured Sri Barlen Vyapuri, former Vice-president and temporary president of Mauritius when he visited Mauritius' JSS Academy. Dr. Praveen Mohadeb, Dr. B. Suresh, Sri K.P. Naveen, Sri S.P. Manjunath, Dr. C.G. Betsurmath, Sri Puttsubbappa, Dr. Ashish, Sri Vadhawani were present. (May 2, 2023)



H.H. Jagadguruji blessed and honoured Smt. Leeladevi Mohan, Dy. Prime Minister of Mauritius when she visited JSS Academy, Mauritius. Dr. Gautam Yarrakula, Dr. Jayashree Vyjanath, Dr. Praveen Mohadeb, Dr. B. Suresh, Sri K.P. Naveen, Sri S.P. Manjunath, Dr. C.G. Betsurmath, Sri Puttsubbappa, Dr. Ashish, D. Vadhawani were present. (May 2, 2023)



H.H. Jagadguruji and Maj. Gen. Nazir Al Razooki (Retd) released a book on Digitalisation in a programme at JSS Private School, Dubai. Smt. Chitra Sharma, Sri S.P. Manjunth, Dr. B. Suresh, Student Representatives, Dr. C.G. Betsurmth, Sri S. Puttasubbappa and Sri Govindarao Naik were present. (May 5, 2023)



Smt. Sudha Murthy, president, Infosys Foundation, is addressing the Teachers of JSS Institutions at Sri Suttur Kshetra in the presence of H.H. Jagadguruji. The founder of Infosys Foundation Dr. Narayana Murthy and Sri Srinivasa Kulakarni, Astronomer, were present. (May 24, 2023)



A Workshop for the office bearers of the All India Sharana Sahitya Parishat was inaugurated in the presence of H.H. Jagadurujji at Sri Suttur Kshetra. Smt. Sushila Somashekar, Sri Ma.Gu. Sadanandayya, Sri Apparao Akkone, Dr. C. Somasekhar and Smt. Sarvamangala Somashekar were present. (May 27, 2023)



In the gracious presence of HH Jagadguru Sri Shivarathri Deshikendra Mahaswamiji and Sri Mahanth Swami Maharaj of Bochanavasi Akshar Purushottam Swami Narayan Sanstha, Ahmadabad, the 15th day programme of the Centenary Celebrations of Sri Pramukh Swami Maharaj was held. (December 29, 2022)



HH Jagadguruji offered his condolences being present in the last rites performed to centenarian Srimathi Hira Ben. Prime Minister Sri Narendra Modi, his brothers and others were present. (December 30, 2020).

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The founder of Infosys Sri N.R. Narayanamurthy is addressing the students of JSS Residential School, in the gracious presence of HH Jagadgururji, at Sri Suttur Kshetra on the occasion of the Last Monday in the month of Karthik. Smt. Sudha Murthy, President, Infosys Foundation, was present. (November 22, 2022)

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For details, please contact

Publication Division, JSS Mahavidyapeetha, Jagadguru Dr. Sri Shivarathri Rajendra Circle, Mysuru - 570 004, Karnataka, India
Ph: 0821-2548212 * email: jsspublications@gmail.com * website: www.jssonline.org