



SHARANA PATHA

Vol. 27 No. 3

July-September 2025



JSS MAHAVIDYAPEETHA
MYSURU



Former Prime Minister Sri H.D. Devegowda was conferred 'Sri Ganga Samrata Sripurusha' award in the gracious presence of the Swamijis at Bengaluru. Sri D.V. Sadananda Gowda, Sri Basavamurthy Madara Channayya Swamiji, Sri H.D. Kumara Swamy, Jagadgurus of Adichunchanagiri and Suttur, Sri Shambhunatha Swamiji, Sri Nanjavadhuta Swamiji and Dr. C.N. Manjunath were present. (June 22, 2025)



Preparatory meeting for the Celebration of 1066th Jayanthi of the founder of Jagaduru Veerasimhasa Math, Suttur, Jagadguru Sri Shivarathreeshwara Shivayogi, was inaugurated in the gracious presence of H.H. Jagadguruji and the Swamiji of Kanakapura at Malavalli. Ex-MLA Dr. K. Annadani, Ex-Dy. Chairman of Vidhana Parishat Sri Maritibbegowda, MLA Sri P.M. Narendraswamy, Ex-Minister Sri C.S. Puttaraju, Sri G. Muniraju, Sri Puttaswamy and other dignitaries were present. (June 24, 2025)

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Vol 27 No. 3

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Frontispiece: The Cent Decennial Jayanthi Celebration of Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji was inaugurated in the gracious presence of HH Jagadguruji and the Swamiji of Sri Siddhaganga Math by Central Minister Sri Shivaraj Singh Chouhan by lighting the lamp at Sri Suttur Math, Mysuru. Sri H.M. Ganesh Prasad, Sri A.R. Krishnamurthy, Sri Yaduveer Krishnadatta Chamaraja Wadiyar, Sri G.T. Devegowda, Sri T.S. Srivatsa and others were present. (August 29, 2025)

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From the Editor's Desk.....

The spurt seen of erecting invisible barriers and constructing walls between religious groups, social clusters, tribal settlements, caste denominations and also many of the surveys and studies conducted in their names are only contributing to widen the chasm threatening the unity of our country. This trend glaringly enough is escalating so dangerously that the wise ones fear that one or two more partitions of the country is not far from now. Rise and fall of cultures and civilizations could be seen dotting the history of the world, religions not excluded. To-day it seems religious extremism and political ideologies are taking much more cataclysmic postures as never before. Ironically enough it is happening in the guise of utopian promises assuring people to transform their lives here and hereafter. Such things have never come true and are written about in the chronicles of mankind if done in isolation or exclusion of one group from the other.

But it has been proved time and again that societies of any denomination could never thrive and prosper in compartmentalized condition since it gets them irrevocably stagnant. History has many an instance of showing that like stagnant water they become foul and filthy. It applies more to religions of the world than to any tradition or doctrine. This is true now more than ever before that, when the present science and technology driven world as never before is on the threshold of seeking settlement in distant planets somewhere in the space. Man's migration to some other planets is no more a dream. It is according to scientists likely to happen by the turn of this century. In this context the idea of promoting religious ideology sounds absurd and ridiculous.

The strength of Indian diaspora lies in its impregnable socio-cultural-religious fabric that could subsume and absorb anything alien into its porous whole and make it its own. This factor alone resisted umpteen past attempts to change its demographic character. Invaders, zealots and fanatics could do little harm but only contribute to its secular character. This is true since time immemorial, may be the reason why the country has seen golden ages in its long history. Open societies thrive, whereas closed ones are prone to decline and doom.

Prof. Chandrasekharaiah

Guru-Vāṇi

Sri Sadhguru of Isha Foundation has in one of his recent articles on the kind of education India is imparting to the youth has written, 'As western-style of education began to influence societies, it slowly spread to large cities in India as well. The outcome? Now, even two people struggle to live together. They may have separate homes, meet on weekends, but any prolonged time together often leads to conflict.' In other words individuals in the sophisticated urban societal environment are islands of themselves perverse to fostering human relationship. Each individual, man or woman, is slowly getting transformed into a cog in a huge urban machine as Bertrand Russell said long back commenting on the social life of people in western countries. Apparently enough, this is the result of the kind of education that the country is getting. Individual affluence and economic independence instead of forging human bondage is rendering life become too fragile to resist break-up of families. About the fate of the aged and the vulnerable it is less said the better. The growing number of old-age homes is not a sign of progress. Fortunately though, rural India is yet to grapple with this trend though there could be symptoms surfacing in some semiurban pockets. It is hard to imagine if education is such a tool that transforms people into cogs despite the fact that they play or function in accordance with the machine.

The wisdom that Bharat has inherited from its great past has been, to the nation's detriment, set aside or sidelined as archaic. The tragedy of education currently being given is competitive and materialistic totally bereft of morals and humane values such as being good and unselfish, kind to all, compassionate and nurturing the values of inclusivity, adaptability, fellowship, coexistence, love and respect for all.

It is rather difficult to imagine if the stakeholders of education, however they wish, could ever succeed in delinking the present notion of education as one and the only means to make money and acquire physical comforts! If all the young ones, say for instance, become engineers, doctors, scientists, technocrats etc will there be any left to keep houses clean, sweep streets, carry bricks and mortar to build, till the land to grow food crops etc? Supposing all this could be taken over by machines, then will there be anything left for man to do? Predictably

enough that will surely dehumanize him! The purpose of human life will be put at naught. But the enlightened ones of all religions have all along been telling that there is much more to life than what is being seen in the mortal materialistic world. In the emerging role of Artificial Intelligence in the present day world, it can only be said that today's educationists need to be true visionaries.

In the above context it wouldn't be preposterous to say if they could turn their ears to a sane voice from the *Hitopadesha*, a didactic Sanskrit classic:

ವಿದ್ಯಾ ದದಾತಿ ವಿನಯಂ ವಿನಯಾದ್ಯಾತಿ ಪಾತ್ರತಾಂ ।
ಪಾತ್ರತ್ವಾದ್ಧನಮಾಪ್ನೋತಿ ಧನಾದ್ಧರ್ಮಂ ತತಃ ಸುಖಮ್ ॥

विद्या ददाति विनयं विनयाद्याति पात्रतां।
पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम्॥"

Vidyā dadāti vinayaṁ vinayadyati pātratām |
pātratvāddhanamāpnōti dhanā dharmām tataḥ sukham ||

(True education brings about humility and modesty which together transform a person to be qualified to earn money with which he or she could perform deeds righteous.)

What is now needed is a determined bid to formulate a system of education that combines ancient wisdom with modern science.

Jagadguru Sri Shivarathri Deshikendra Mahaswamiji

The Vachanas of Allama Prabhu*

In English Translation with Commentary

Sri Siddheshwar Swamiji

Continued....

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*Sharaṇa who has come
After touching Ādi has no bondage.
For the one engaged in cruel deeds down
millions of births,
There is no ecstasy of touching the divine.
For the Sharaṇa whose body comes in touch
with Linga,
All his organs glow with the radiance of Linga.
The joy of that enthralling touch
Cannot be told to anyone, Guhēshwara.*
(ಅದಿಯ ಮುಟ್ಟಿ ಬಂದ ಶರಣನಿಗೆ ಬಂಧವಿಲ್ಲಯ್ಯಾ.)

PURPORT

Shiva is the origin of this world made of thirty-six principles. Sharana is the Jīva, who is of Shiva nature, taken birth in this world. By nature, he is a spark of Shiva, he is eternally free. Nothing binds him. So what, the fog of māyā envelopes him. He forgets his original nature. He identifies himself with the body, a creation of māyā. He goes through millions of births. He gets engaged in innumerable actions that cause bondage and untold miseries. In the Jīva who is lost in the darkness of tamas, the enthralling touch of Shiva is not to be seen, not even a wee bit. In him, there is no trace of Shiva-awareness, no hint of great joy of eternal freedom. Not even an iota of it. If such an entangled Jīva seeks refuge in the Guru, and experiences the touch of the Guru, and receives from his blessed hand the Ishṭalinga, the emblem of Shiva, he becomes a Sharaṇa. The fog of māyā

surrounding him melts away. He experiences his original nature. All the senses such as sense of hearing etc., are filled with the glow of Linga. His mind is filled with Linga. The lustre of Shiva shines forth. How to describe that joy? How to convey in words the supreme joy of that enthralling touch of Shiva? This is the result of the holy touch of the Guru.

COMMENTARY

Sharaṇa who has come has no bondage.

Ādi= The prime source of all the principles, Parashiva.

Sharaṇa is the Jīva whose very essence is Shiva. This means, the original source is Shiva, and his own spark is Jīva. Therefore, like Shiva, Jīva is also ever free, in his natural state.

For the one engaged touching the divine.

That Jīva, under the control of māyā, forgetting his origin, gets entangled in the worldly life; goes through millions of births. He performs innumerable acts which entangle him, cause him suffering. As a result, he goes through endless misery. In this plight, he completely loses the enthralling beauty of original touch of Shiva, and the lustre of innate Shiva. No trace of it is left in him.

For the Sharaṇa the radiance of Linga.

Sharaṇa receives the emblem of Shiva from his Guru, and wears it on his body. His body, mind and thought are pervaded by Linga. They become the organs of Linga. They are filled with

* Translation and exposition of the Vachanas of Allama Prabhu was done by a group of scholars guided by pujya Sri Siddheshwar Swamiji of Jnanayogaashrama, Vijayapura

Linga. The term used in the Vachana is 'Kaḷābhēda' which means the effulgence of Linga that manifests in the body, mind and thought of Sharaṇa.

The joy of thatto anyone, Guhēshwara.

The joy of that enthralling touch = The enthralling joy resulting from the touch of Linga, from experiencing Linga.

The joy of that enthralling touch of Shiva can be experienced, it cannot be described by anyone.

In short, Jīva, a spark of Shiva, under the spell of māyā, forgets his own Self. He starts looking upon body as himself. He gets entangled in the cycle of birth and death. All his actions related to objects become the cause for his suffering in life. If, by good fortune, he comes in contact with the Guru, receives Linga from him, it fills his mind, and the fetters fall off. As in the beginning, he feels he is ever free. The light of Shiva exudes from the organs of his body. He is immersed in the joy of Shiva. No one can describe that joy in words.

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*The camphor in the fire, the salt in the water,
The disciple in the hands of Guru,
Do these three have separate existence,
Guhēshwara?*

(ಜ್ಯೋತಿಯೊಳಗಣ ಕರ್ಪೂರಕ್ಕೆ, ಅಪ್ಪುವಿನ ಕೈಯಲಿಪ್ಪ ಉಪ್ಪಿಗೆ)

PURPORT

The camphor put into flame becomes flame itself. The salt put into water, becomes water itself. Likewise, the disciple who wholeheartedly offers himself to Guru, becomes the Guru himself. To the disciple, Srīguru's eyes of knowledge are like flame and, his compassion is like water. Those two washes off all the previous stains of the disciple, rubs off all his worldly feeling, and Srīguru makes him enlightened. Just as the camphor and salt do not retain their separate existence, the disciple does not retain his separate existence from Linga.

COMMENTARY

The camphor in..... existence, Guhēshwara?

The disciple in the hands of Guru= The disciple

who surrenders himself completely at the feet of Srīguru and earns his grace.

Guru who is full of spiritual knowledge and compassion is called Srīguru. The disciple is the one who has thirst for spiritual knowledge and peace. He offers himself to the Guru. Camphor touched by fire will not remain as camphor; the salt on entering water, will not remain as salt. The disciple who receives the teachings of the Guru, will not remain as a disciple. He becomes one with Guru, Shiva.

63

*If one searches for the origin of the relationship
Between Srīguru and his disciple, one finds that—
Himself becomes the Guru; himself the disciple,
Himself Linga;
When Linga is given in the hand of your Sharaṇa,
He becomes free from all thoughts and
feelings, Guhēshwara!*

(ಗುರು ಶಿಷ್ಯ ಸಂಬಂಧವನು ಹೇಗೆಯೆಂದೆ)

PURPORT

Srīguru, his disciple, and the Linga that symbolizes their relationship — when you go in search of the origin of the three what comes to be seen is the Paravastu, Absolute Truth. The Upanishadic declaration, 'Only one without a second,' refers to this Paravastu only. This supreme original Truth itself becomes Guru, disciple and Linga that connects the two. This is the Truth. Srīguru bestows the Linga on the disciple. That Linga, on entering the mind becomes the Prāṇalinga, on entering bhāva (Sense of 'I') becomes the Bhāvalinga. Then the sense of body and mind disappears. What remains is not the Guru who handed the Linga, not the disciple who received it, not even the Linga which united the two — it is only the Paravastu, Nothingness (Bayalu).

COMMENTARY

If one searches for one finds.

The Guru who is aware of his original state, the disciple who makes efforts to know himself, and the Ishṭalinga which symbolizes the relationship between these two — if one sets out to find the origin of these three, what is

seen at the end of that search is the Parashiva-tattva.

That Himself becomes Guru himself, Linga.

This Parashiva principle, through Its innate Shakti, itself becomes the Guru, becomes the disciple, and becomes Linga.

When Linga is and feelings, Guhēshwara!

Srīguru bestows Ishṭalinga on the palm of the disciple. The disciple meditates on it and takes it

into the mind where it gets installed as Prāṇalinga. Thereafter, that Prāṇalinga penetrates the Jīva-bhāva (The thought that 'I am Jīva'), and gets installed as the Bhāvalinga. As the result of the installation of these three Lingas, the sense of outer gross body, the sense of inner mind and the sense of Jīva disappear. What remains is only Bayalu.

Gurukaruṇa-sthala completed

*Look, like a crystal lamp
it has neither inside nor outside.*

I marvel at its strangeness.

*If you look, you can see it;
If you reach, you can't touch it;
when you're approaching
it's close;
if you come near
it recedes far away.
Form has swallowed the formless.
See, the boundless is absorbed in itself.*

*The mere sight of You is ambrosia.
What would it be to merge with You,
Goheshwara?*

– Allamaprabhu

*While you're absorbed in your work –
if the Guru appears, forget him;
if it's time for worship, forget it;
if an ascetic stands before you,
ignore even him!*

*Since work is worship
Amareshwara Linga too
is involved in work, named Kayaka.*

– Ayadakki Marayya

The Saint of Divine Attributes **Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji**

Dr. D.S. Guru

Usually in the month of September, it is a kind of festival atmosphere in Mysuru and its surrounding areas every year. There are many reasons for this. While the celebration of many festivals like Swarna Gowri Vratha, Ganesh Chaturthi, Ganesh's procession, is on one side, the joy of getting involved in the preparations for world famous historical Dasara program is on the other side. Apart from this, Teacher's Day and Engineer's Day celebrations are also the other reasons. Amidst all these, it is not a surprising fact that the celebrations of Jayanthi Mahotsava of Poojya Jagadguru Dr. Shree Shivarathri Rajendra Mahaswamiji in many a town and village, schools, colleges, and maths is also an added reason for the festive atmosphere in Mysuru region. Dr. Rajendra Shree had a great vision that no one should be deprived of education, especially those who are poor and do not have accommodation facilities. Swamiji indeed had revolutionized the field of education by setting up free hostels, educational institutions in cities and villages. The Jayanthi Mahotsava of this godman, Badavara bandu, and Rajaguruthilaka awardee, is being celebrated by citizens as if it is a festival of their home god.

There is usually a saying, that if the Lord wants to do something good for mankind

the Lord himself will incarnate in human form. Incarnations of Rama and Krishna are best examples. In Chamarasa's *Prabulingaleela*, the Lord himself incarnated as Allama Prabhu and Nandi incarnated as Jagajyothi Basaveshwara during 12th century and both became the pioneers of equality similarly in 20th century, I think that when God had the ambition of eliminating illiteracy and ignorance in the Mysuru region no exaggeration he appeared as Jagadguru Dr. Shree Shivarathri Rajendra Mahaswamiji.

In fact the then predecessor pontiff of the Math Mantra Maharashi Pattada Sri Shivarathreeshwara Swamiji had the premonition of the birth of Rajendra Swamiji who he knew would be his successor. When the pregnant mother Smt. Shankaramma along with her husband Sri. Mallikarjuna Devaru sought his blessings he gave orders without hesitation that the baby boy to be born should be taken care by them for only for 5 years and then the child must be educated to get involved in social services of the Math.

Soon after 5 years, he should be handed over to the Math. Accordingly, the child stayed away from the worldly life and later engaged in social services soon after his education. As destined the child subsequently became a great human savior.

At the age of 12 years, the boy took over the responsibility of entire math as Junior Swamiji and henceforth he was called as Shree Rajendra Swamiji.

One day when Rajendra Swamiji saw a boy suffering from fever and hunger sleeping under a tree in front Kyatanahalli Sanskrit school, Mysuru, the Swamiji quickly responded and took care of the boy and got him treated. This incident really pushed the Swamiji into thinking, spending sleepless nights and worrying about how it was not the problem of only one boy but many and hence must be done something. This indeed had made him spiritually ascendant. As rightly said by Dr. Sarvepalli Radhakrishnan that "Discontent with the actual is the necessary precondition of every moral change and spiritual rebirth", Rajendra Swamiji did not compromise with existential reality but decided to dedicate himself for the service of others rather than focussing on his own education. It appears that he was reborn into a complete spiritual way of life.

Having understood literally the importance of education being the tool it is possible to prepare a creative independent person who can fight against the unjust historical circumstances and the adversities of nature, the venerable Swamiji decided to establish educational institutions to offer good education to all regardless of religion, caste, gender, and without discrimination between rural and urban areas. Apart from schools and colleges, he also established free hostels.

For more than fifty years, the Swamiji's work which started with a Sanskrit school led him to the establishment of Gurukula, hostels, schools and colleges up to degree level not only in Mysuru city but also in taluk centers and rural areas. Establishment

of specific schools and colleges only for girls indicate that he had great interest in women empowerment through education. Later the efforts of His Holiness have resulted with institutions for Engineering as well Medical science education. Indeed, Arogyadhama which was started as a health checkup center, later emerged into a Medical college with its own huge hospital to provide service to society at affordable cost. Subsequent establishments like Publication division, Akila Bharatha Sharana Sahithya Parishath, and many more organizations reflect that the Swamiji had inclinations towards moral literature, especially of vachana literature of 12th century which significantly highlight human values. Further, while establishing such institutions His Holiness foresaw as to what they should be like in future shows the visionary nature of Poojyashree. His democratic leadership and self-monitoring nature have proven that he was gifted with service-oriented leadership qualities.

Having understood the difficulty in managing over a hundred institutions he took steps to establish the now famous JSS Mahavidyapeetha at Mysuru in 1954. The Vidyapeetha has been operational since then discharging its responsibilities in administering all institutions. This vision of having a separate administrative wing affirms that the Swamiji had a futuristic vision of extending service with utmost care.

Besides all this there have been several incidents which argue that the Swamiji used to look after students with motherly love and affection. It is no exaggeration that Sri Rajendra Swamiji not only infused the students with knowledge and strength, but in addition gave them love thereby making them holistically developed. In truth, it was on par with the saying of Dr. Sarvepalli

Radhakrishnan, which says “Knowledge gives power but love gives us fullness”. Once there was a student craving for Urad dal pappad, which the Swamiji remembered and got that not only for him but also for the students in the hostel. A Muslim boy who came all the way from Bellary exclaimed that in the Swamiji he could see a real lovable God. The writer T. S. Shamarao said that Rajendra Swamiji was not only a human being but one with Divine powers. In fact there are tens of hundreds of incidents extant as examples of his social concern and his unparalleled generosity of heart.

The other significant characteristic of the Swamiji was that he used to stick to engaging himself with his bold decisions no matter how difficult they were. When in a difficult situation he sold his gold Rudraksha necklace, pawned his golden Lingam box and also, some times he went without food. Further his tireless effort of visiting villages for collecting donations and food grains for Dasoha Kayaka have demonstrated his confidence in achieving the intended goal.

While some people cooperated with him throughout his life of great achievements some others did not. But he accepted both with equanimity. On the other hand, the Swamiji never responded to any criticism but remained silent smiling inwardly. Shakespeare once said, “There is no such thing as good or bad, only thought makes it so”. Hence, it seems the Swamiji always remained calm and cheerful.

In line with the message of Basaveshwara, the Swamiji was engaged in inclusive culture and supported every one regardless of religion, caste, gender, poor, or illiterate. It is recalled by many that he used to notice only the good in each one, no matter young or old. Moreover, he used

to speak the best words of praise when he saw good deeds and good people. Such admirable words of the Swamiji have taught a lesson to learn how one should behave with others. As Dalai Lama has said, “The roots of all goodness lie in the soil of appreciation of goodness.” Such admirable words cannot fail to help us change our moral thinking and move in the direction of building a harmonious life. Many are of the opinion that the words of the Swamiji used to inspire to imbibe all kinds of goodness like integrity, honesty, kindness, generosity and moral courage in life. I am of the opinion that the Swamiji must have believed in the principle that forgetting ones own goodness in the service of others is the best way for self-realisation and hence he sacrificed his entire life only for the societal development.

The Swamiji believed in and respected human relationships. Whenever the Swamiji found family feuds harming the society he used to voluntarily approach them through the elders of the village and calling them for a meeting to resolve the issues thereby strengthening their relationships. He used to advise them as,

*Everyone is born alone!
Remain together in birth and death
In the spirit of harmony, in the bonds of love
That's the spirit of life – Gurumalla*

- D S Guru

There is a moral in Mahabaratha that having mere knowledge or intelligence of any concept does not serve in any way but morality related to its realization matters a lot. I understand that Dr. Rajendra Swamiji stands as one among million who could practically realize the concept “Kayaka-Dasoha” of Basaveshwara. It is my belief that Dr. Rajendra Swamiji being a self

realized person had attained the level of an incarnation of God. Now the JSS Mahavidya-peetha founded by him has made its own distinguished mark especially in the field of education not only in India but outside India as well now due to the visionary leadership qualities of the present pontiff Jagadguru Sri Shivarathri Deshikendra Mahaswamiji.

*The fire that spreads, the forest that grows
Must end on the shores of an ocean.
The air that blows has neither a beginning nor
an end
Rajendra Sree, your name is like that – Gurumalla
- D.S. Guru*

Thus, H.H. Jagadguru Dr. Shree Shivaratri Rajendra Swamiji was a Kayaka Yogi, an Ascetic, a Trividha Dasohi, an enthusiast throughout his life. Even though he left the world on December 06, 1986, he is very much alive with us as a festival processional idol in our hearts. Considering all this, it evokes a devotional feeling that the Swamiji was a man of Divinity.

*Both the camphor and the candle burned
brightly enduring the pain, but spreading
fragrance, becoming light for all to merge in
nature
That's the spiritual life – Gurumalla.
- D.S. Guru*

When there was no
beginning or beginninglessness
void or Great Void
possibility or impossibility
image or imagelessness
gross or subtle
form or formlessness
before the birth of speech
when there was no
duality or non-duality
leader of groups called *Shankara* or
Shashidhara or *Ishwara*,
activity or inactivity,
before the marriage of *Uma*,
when there was no
name or limit of any of these
You, as soundlessness,
were there, Lord *Kalideva*.

– **Madivala Machayya**

Ironing Out the Logical Mind

Sri Sadhguru

When one makes an attempt to walk the spiritual path, there are many things which come up as obstructions. It is not only about the spiritual path. Whatever one tries to do in their life, spiritual or otherwise, there are many aspects within a human being which can become a stumbling block, and a mode of self-destruction and self-poisoning. Most people always think poison is something that they drink or that gets injected into them when they get bitten by a snake or something. Life can get more poisoned with just one wrong idea or one wrong emotion than with the poisons that people drink.

Once it happened, the devil decided to go out of business. Because he was going out of business, he thought he would put all the tools of his trade on sale. He displayed all his wares: anger, jealousy, hatred, ego, self-love, passion for possessing things – like this he put many things on sale. All these things were sold out; people bought them in plenty. But somebody noticed that he still had a couple of things in his bag which he was not putting for sale.

They asked the devil, “What is it that you have in the bag that you are not putting out for sale?” The devil said, “These are too expensive. These are really the most effective tools to stop a man from reaching his ultimate nature. They are not for sale. If I put them on sale they will be too expensive.” So people asked, “What are

these? You already put everything on display and we thought this is it. What more do you have?” So he said, “Frustration and Depression. These two things I will not put on sale because they are the best tools to destroy people’s longing to reach their fullest potential in their life.”

Though he did not put them on sale, many people have managed to acquire these tools and keep using them upon themselves and everybody around them. Unfortunately in this world, the more intellectual a person thinks he is, the more everything about him is frustrating and depressing. Once people get into the trap of the logical mind, the accumulated mind, frustration and depression become a natural process.

In societies where large populations are educated, you will see, depression is one of the biggest problems. There is a deep sense of depression, because intellect is all that you have. And if you dissect your life logically, it is only natural to be frustrated and depressed. Whichever way you look at it, except for handling a few physical realities, the accumulated mind is a stupid process. Once you get entangled in this stupid process, it will not allow you to perceive life the way it is right now. Once you do not perceive life the way it is right now, everything that you do is going to be distorted. Every action that you perform is

* Sri Sadhguru, a yogi, mystic and visionary, Isha Foundation, Coimbatore.

bound to be all twisted out and a distortion of life.

It happened once, there was a little village. In this village, they got news that the King is going to visit. They were all excited and at the same time very nervous because they are simple folk. They are afraid they may do something stupid and earn the King's wrath. So they wanted somebody to represent the village, but they found nobody in their village. They had heard about a wise man in the nearby village. They went there and there they approached Shankaran Pillai who was seventy years of age.

He was known to be wise and well-versed in all kinds of matters of the world. So they went and begged him, "Please you must represent our village. The King is visiting us. We don't want to do something stupid. You must come and stand up as a representative for our village during the King's visit." Shankaran Pillai said "Okay, that's no problem. I have seen many kings. I have been in many courts. I know these matters very well. I will come and handle it." So he came and the King was to arrive the next day. The King's men came ahead of him to prepare the situation. They knew this was a simple village with simple, stupid people. So they came and told them, "Don't say something that is not necessary and get into trouble with the King. The King will ask three simple questions, you just answer that. Who is the representative here?" All of them pointed towards Shankaran Pillai. Shankaran Pillai said "I am the representative."

So the King's men trained him. "The King will just ask these three questions. First thing is, when he sees you, he will ask you your age. So, what's your age?" Shankaran Pillai said "Seventy." "That's

all. Don't say one word more. Just say seventy, that's all. Then the next thing is the King will ask how many children you have. How many do you have?" "Six." "So just say six, that's all. That will be the second question. Third question is, the King will always ask how have the rains have been this year. How has it been?" "Good." "Just say good, that's all. Don't say one word more. First question seventy, second question six, third question good."

Then they went back to the King, and as they were bringing him, they appraised him, "This is a very little village with simple people. They may be too overwhelmed by your presence and do something stupid. Don't get angry, just ask simple questions. You just ask the representative's age, how many children, and how the rains have been." The King said "Okay." For him it was a routine. He just wanted to be done with the exercise. So the King came, and they all bowed down, welcomed him, and the King just forgot these questions and asked, "Who is your representative?" Shankaran Pillai came up. He asked him "How many children do you have?" "Seventy." The King thought "Oh! This old fellow... seventy children!?" Then he remembered the next question and asked "How old are you?" "Six." The King said, "Are you crazy? What are you talking? Are you mad? Is everything alright with you?" "Good."

The King said, "This is an insane man. Why is he representing the village?" Shankaran Pillai said, "It is not me who is insane, it is you. I am answering the questions properly. You are asking the wrong questions."

The mind is always about the past, about what you have accumulated, it is never about what is now. When I say mind, I am

talking about the logical mind, not about the essential intelligence within the being. Where you need accumulated knowledge about the materialistic aspect of life, the mind is fine. But if you employ it to handle your own life, then it is a total mess.

Right now, you are trying to perceive the nature of life with a logical mind. You try as hard as you want, it is not going to happen. You are trying to figure out life with an instrument which can never do that job. It is like your destination is the moon but you are riding a bullock cart. Somebody advises you to take a horse whip and really give it to the bulls to get there. You may kill the bulls but you will not get there. Unless you have an appropriate vehicle, you will not get there; it is as simple as that.

If you want to perceive the nature of your life, you must be able or willing to look beyond the limitations of the logical mind. Only then can you perceive the nature of life. Otherwise it is going to be one long, endless, fruitless struggle; it can never produce a fruit. It can never get you to a solution. It can only increase the complexity of the problem.

The logical mind, which is the fundamental instrument through which you are trying to do everything, is only equipped to handle the duality of the existence. But if you as a being become dual, you become a constant struggle. Two things which you divide as separate things, no matter what you do, you cannot put them together.

The logical mind is the one which has divided your perception of the existence into many million pieces, and now it is trying to put it together. It is never going to happen. The more you use the logical mind, the more it builds up a certain level of tension within. If it is constantly strung

like this, then one thing is, the very life energy in you will become weak over a period of time; it will lose its intensity and vibrance. All the sadhana is designed towards taking away this tension which is happening because of dividing the two and trying to hold them apart or trying to put them together.

There is a very beautiful incident in the life of Aesop the fable writer. He always just loved to play with children and one day, as he was playing with them with a bow and arrow, a serious looking wise man looked at this and said "What is the purpose of a grown man wasting his life playing with children?" Aesop wanted to convey the message, so he took a bow that was strung, unstrung it and just put it on the floor. This is the purpose. The wise man said "I don't get your message." So Aesop said, "If you keep your bow constantly strung, over a period of time it loses its strength and intensity and then it will be a no good bow. If you want to retain the strength and intensity of your bow, you must unstring it sometimes. Only then, it will be ready for use when you want to use it." So that is all it is; and that is meditation – to unstring yourself.

Every kind of logic builds a certain tension. Once there is logic, there is room for argument, isn't it? The more logical you become, the more horribly argumentative you become about everything in your life. Meditation is a way of unstringing this. Letting the mind just be there without employing the logical distortion – just being there. If your mind learns just to simply be there, it becomes like a piece of a mirror. The beauty of a mirror is that it has no face of its own. Logic has a face of its own. Have you seen that everybody has their own kind of logic? Why two people can argue endlessly about the same simple

issues is simply because everybody's logic has its own face. But a mirror has no face. You can reflect the whole mountain, or you can contain the sun in the little mirror.

So, once the mind goes beyond the duality of logic, it becomes like a mirror which can contain the whole existence, the creation and the creator. Fundamentally, all spiritual sadhana is aimed at ironing out the logical mind. Once you become a piece of a mirror, anything can be contained in you because you have no face of your own. Spiritual sadhana does not mean you making yourself into something other than what you are. Spiritual sadhana simply

means erasing the false faces that you have created for yourself so that the mind becomes like a simple plain mirror which reflects everything just the way it is, without any distortions.

Ranked amongst the fifty most influential people in India, Sadhguru is a Yogi, mystic, visionary and a New York Times bestselling author. Sadhguru has been conferred the Padma Vibhushan by the Government of India in 2017, the highest annual civilian award, accorded for exceptional and distinguished service. He is also the founder of the world's largest people's movement, Conscious Planet- Save Soil, which has touched over 4 billion people.

Bathing purifies the body, meditation purifies the mind
and charity purifies the wealth.

- Ahalyabai Holkar

Don't ask permission to fly. The wings are yours the
sky belongs to no one.

- Shashi Tharoor

After silence that which comes nearest to expressing
the inexpressible is music.

- Aldous Huxley

I'm unable to see any beauty
Without you in me.
I'm unable to hear any melody
Without you in me.
I'm unable to smell any fragrance
Without you in me.
I'm unable to bring a smile on my face
Without you in me.
I'm unable to fathom what love is
Without you in me.

- Shivananda

Karma Siddhanta

Dr. S. G. Nigal

(The law of the Deed or Karma)

‘As you sow, so shall you reap’ is the gist of the law of the deed. It is neither fatalism (Niyativad) nor determinism (Niyatvad), nor is it a doctrine of indeterminism (aniyatvad). It is truly the theory of self-determination. Every great idea or theory, religious or political can be misused by the selfish priests or the petty politicians or others; it can also be wrongly applied to social issues. The best example of misuse of noble concepts is the concept of democracy. What is the position of democracy in several democratic States including even USA and India? The concept of God is also misused by religious people and even religious leaders. Some pseudo-theists talk about Divine determinism. This is against the doctrine of choice or a freedom of will. Humans may not be absolutely free; but man definitely has limited freedom to choose between good and bad behaviour or action. Human beings have the ability to distinguish between good and bad, right or wrong actions. Hence it is rightly said that man is a moral entity. Moral consciousness is the special feature of human beings. It is not found in non-human animals like donkeys & monkeys. Their behaviour is instinctive & therefore amoral.

All Indian philosophical systems except

Charvak’s materialistic & hedonistic philosophy accept the law of the deed. Religions of Indian origin viz. Hinduism, Jainism, Buddhism and Sikhism, in some sense, accept this Law. It is rightly believed that every event has a cause. This law of causality is also applicable to the ethical sphere, which is specifically human. Man has to reap the good or bad fruits of his or her good or bad actions. Nobody is free from this. This is the necessity about the Law of Karma. But it is not in the hands of Destiny existing as an independent entity or principle. Several Indian philosophers did not even believe in God as the creator and sustainer of this universe. For instance Jain and Buddhists thinkers, purvamimamsa thinkers like Jaimini and classical Sankhya philosophers. Yet they subscribed to spirituality and accepted the law of the deed.

There are Hindu priests and religious leaders who misuse this law of the deed. Hence it is necessary to critically study this law and clarify its nature and implications. Karma Siddhanta and the belief in the transmigration of individual souls or doctrine of rebirth go together. Man acts at three levels viz. Mental, vocal & physical. Naturally he or she has to reap the good or evil results of one’s acts. When one acts at these levels why this mental, vocal and physical. Naturally he or she has to reap good or evil results of his or her actions.

These results of actions are of two types. 1) Direct fruits of acts in the form of happiness or sufferings. They are unavoidable. When the act is done, it is done; it cannot be undone. For instance, if A hits B, this act causes pain to

B. B may hit back or may not hit back. A has to accept the responsibility of his act of hitting B.

2) Second consequence of such acts is the tendency produced in the mind of the doer. Good or bad acts tend to be repeated in future. This tendency is in the hands of the doer. He may reinforce and develop the tendency to do good acts or he may continue to do bad acts. So there is freedom of choice and will.

In this context, it is very instructive and enlightening to refer to the Karṇa's statement in Mahabharat. Karṇa firmly stated : देवायत्तम् कुले जन्म मदायत्तम् तु पौरुषम् छ
My birth was not in my hands but the choice to do heroic deeds is certainly in my hands. Professor M. Hiriyanna very rightly asserts that the law of Karma is not a mechanical law, but it is essentially ethical.

Karma means action or work. Secondly Karma means a fruits of action. The latter is divided into three kinds.

1) Sanchit Karma: accumulation of fruits of actions, done in the past including previous lives.

2) Prarabdha Karma: a part of Sanchit starts fructifying; it has started showing its results in the life of the doer.

3) Kriyaman karma or sanchiyaman karma: actions which man does in the present. Their fruits are being added to the store of sanchit Karma. Actions done in the present are in the hands of the doer of them. Thus there is freedom of will and consequently the freedom of action. The

past is not in our hands but the present, to a great extent is in our hands. Hence the principle of self determination works.

The sweet or bitter fruits we enjoy in this life are to a great extent results of our deeds in past life. They are not imposed upon us by Fate or some heavenly monarch. Here the law of justice is operating. This can be seen even in the lives of materially well-off or wealthy human beings too. Dr. S Radhakrishnan was a great philosopher and interpreter of Indian culture. He has nicely explained the law of the deed in the following metaphor. He writes: when we play cards, it is not in our hands which cards we receive. What is in our hands? How we use those

cards and play the game skillfully and cleverly? There is no point in grumbling and weeping over which cards we receive. Professor M. Hiriyanna in his Essentials of Indian Philosophy cites the instance. Professor Deussen, the German scholar of Indology once came to India, he met a blind person. Out of curiosity and compassion, he asked the blind man: who is responsible for your ill fate (that is blindness)? Without grumbling and with a smile on his face the blind gentleman responded: Sir nobody human or otherworldly, is responsible for my condition, my past deeds are responsible for this state of affairs. Professor Deussen was extremely amazed by this answer. He himself was a scholar of Sanskrit literature. He had also authored a book on Upanishadic philosophy.

It is very nicely stated in the following Sanskrit verse:

सुखस्य दुःखस्य न कोऽपि दाता
परो ददाति इदं कुबुद्धिधरेषा
अहम् करोमि इदं वृथाङ्गमानः
स्वकम् सूत्रेण ग्रथितो ही लोकः।

This is true of happy or unhappy life or sorrows & sufferings. Thus the roots of the law of the deed are found in the ethical view of the universe. Any man who wholeheartedly accepts this law will try to avoid the doing up evil deeds and will be on the right path and perform good works.

But one important problem remains to be solved. Even when one does good actions, one will have to reap the good consequences of them. So one will remain involved in the cycle of births & deaths (rebirth and redeath). One may say that the way to get out of this cycle is in not doing anything at all. But this is impossible. Activity is the law of life. In the words of *Srimad Bhagavad Gita*, nobody can remain inactive even for a moment. Of Course there is a way out. One has to do one's various kinds of duties by dedicating them to the Supreme Self who dwells within and without one's heart (Duty for Deity's sake). In doing this one is only carrying out Divine Imperatives. In a sense one has given up doership of one's actions. These acts are not motivated by egoistic desires. Consequently there will be no addition to one's accumulated actions. Thus when the accumulated fruits of past actions are exhausted. One will get freedom from the cycle of births and deaths. Such a soul is liberated and blessed one. This is the well known doctrine of this interested action (Nishkam karmayoga) propounded by Lord Shri Krishna in the *Bhagavad Gita*. It is the path of Karma yoga to God realisation and consequent spiritual liberation.

The scholar-statesman C. Rajagopalachari in his *Hinduism- doctrine and way of life*, on page 80 rights the law of Karma is the Magna Carta of free will. Further on page 85 he states: Law and not a capricious monarch is the best guarantee that honest effort can ask for. Grace of God also comes

through penitence. It is not mere caprice of the Lord.

20th century, Indian philosophers & thinkers very truly pointed out that the universe is not a blind force. It is an ethico-spiritual vale of soul- making. The law of the deed implies that the fault is not in our stars but in ourselves. Similarly *prarabdha karma* is not caprice. Our acts in previous lives, to a great extent determine our sorrows and sufferings. Hence it is rightly said that "character is destiny." Anyway man is not a puppet in the hands of independently existing Fate or Destiny. He or she is the architect of his or her life.

So the law of Karma is neither pessimistic nor fatalistic. Fatalism implies the doctrine of predetermination, On the contrary the law of Karma implies an opportunity to change one's course of behaviour and finally one can get out of the cycle of births and deaths.

The most unfortunate part of Hinduism or Hindu society is that the above discussed religious concepts were not taught to the people at large. In every village there is at least one public temple. In every Hindu home there is some photo and image or idol or *shaligram* holistone.

Therefore the public temple is meant for public education in religious tenets and spiritual values. It must teach the people the values such as equality, justice, piety, dutifullness, reverence for God and Nature, respect for the saints & elders.

All are equal as the children of the Single Divine who may be called by any name moreover worshipers or devotees of God must be taught that the Supreme Being resides in the hearts of the rich & the poor, the prince and the pauper, the priests and the sweepers. If this happens there will be tremendous positive change in the minds

of the people. Economic and temperamental differences will not come in the way of solidarity and Concord or harmonious living among the villagers or the temple visitors.

Sometimes, the question is raised as to whether disinterested action is possible psychologically? One who understands the condition of bondage and really aspires to come out of it, will try his or her best to pursue the integrated spiritual discipline of wisdom, worship and work. Where there is the will, there is a way. Such a selfless work become true worship of the Indwelling Divine who is all encompassing. So Gita asks the spiritual aspirant to fix his or her mind on such work, the results will take care of themselves. The answer is: it is aimed at

cleansing and purifying the mind (सत्त्व शुद्धी). Thus it promotes the building up of the psychoethical character of their spiritual

seeker or aspirant. The agent's ethicospiritual

improvement or development is the master motive of acts. Loving devotion to God is the main condition of the Grace of the Divine. It is very truly said that God cares more for the adverb than the verb. In this approach the will of the doer is wholeheartedly & wholly subordinated to the work of the Lord. (Ishwarartha karma) Thus loving devotion to God is the noblest emotion which moves from within the agent to do God's work. Consequently the two objectives namely moral order in society & spiritual betterment of the doer are promoted and achieved. This can be seen

in the motto of Ramkrishna mission established by Swami Vivekanand आत्मनो मोक्षाय जगद् दृष्टाय च। For one's spiritual liberation & welfare of the people at large.

He who preaches others to be good needs to be qualified in possessing higher goals and nobler virtues.

- Jagadguru Sri Shivarathri Rajendra Mahaswamiji

It is the duty of every individual to safeguard and protect the nation's time-tested cultural values and the sanctity of the holy places.

- Jagadguru Sri Shivarathri Rajendra Mahaswamiji

O Sir, whenever they see water,
They dip in it,
O Sir, wherever they see a tree
They circle it!
O Kudalasangama Lord,
How can they know thee, they who seek
Water that dries up, the tree that withers?

- Sri Basaveshwara
(Tr. Prof. Armando Menezes)

The Vachanas of Nuliya Chandayya

Dr. C.R. Yaravintelimath

Nuliya Chandayya is one of senior associates of Basavanna who took active part in the reformatory revolution led by Basavanna. He lived more than 70 years, and was the last to attain consubstantial union with Linga. His must have been a bold and adventurous spirit to survive by tiding over all adversities that beset him throughout his life. He was a Kayaka yogi, with as steadfast faith in Kayaka-Dasoha as that of the Kayak-bound couple of Aydakki Maraya and Lakkamma. Chandayya strictly followed the principle governing dedicated labour, that is Kayaka. According to him, Kayaka and Dasoha are indispensable to all Shivasharanas, including Guru, Linga and Jangama. When engaged in daily work, one should not mind even these (Guru, Linga and Jangama). He lived in the firm conviction that Jangama is the supreme principle whose worship and service include the worship and service of both Guru and Linga. According to his belief, this seems to be the highest reality, and that service to Jangama is an end in itself. Nuliya Chnadayya gets 'Nuliya' sur name from his Kayaka of making rope, Nuli in Kannada meaning rope. Like other Sharnas, who were drawn there by the great reformation movement led by Basavanna, he too was drawn by the revolution to Kalyana, and we meet him there.

Nuliya Chnadayya was born in a tiny village called Shivanagi about 18 miles (25Kms) away to the east of Vijayapur. His wife was Suggavve. Chandayya's daily routine was to go to forest to cut grass for ropes and to sell them in the Kalyana market. The ropes he was selling were worth a farthing, that is, one 'haga' in Kannada.

One day, as usual, Chnadayya went to the forest to cut the elephant grass required for making ropes. He would cut the grass grown on the bank of a stream, running through the forest. That day after cutting as much grass as would suffice for the day's requirement, when he was about to bind it into a bundle, his Ishtalinga slipped and fell into water. It seems Chandayya's Ishtalinga deliberately slipped and fell into the running stream with a view to testing his steadfast faith in Kayaka and Jangama Dasoha as well as to reveal it to the cohorts in Kalyana. Although Chandayya noticed the Linga's falling into the stream, he did not care to take it back, as he was already late for Jangama Dasoha. He was in a hurry to go back and attend to his duty. The Linga expected Chandayya to take him back, as no devotee would like to part with his Ishtalinga, since Linga is the very life-breath of a devotee. The Linga's expectation deceived. When the Linga's expectation deceived, it was scared. Then assuming human form, Lingadeva cried

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aloud and prayed to Chandayya to take Him back. But Chandayya, who attached more importance to Jangama Dasoha, believing that Jangama worship and service contained within itself worship and service of both Guru and Linga. So he told Lingadeva not to follow him at all. But Lingadeva would not let Chandayya go, leaving Him behind. So He, holding the hem of Chandaayya's Dhotara, earnestly requested him to take Him back. Then Chandayya told Lingadeva curtly, "You slipped into water on your own. So better lie there only where you fell down at your sweet will. I have nothing to do with you." But the Linga in human form was somewhat stubborn and pressed Chandayya to kindly take Him back. This tug of war between the two went on for some time.

At that time, Madivala Machayya, who was washing the Sharanas' clothes in a nearby pond, which was his daily Kayaka, was watching the mock drama that was going on between Lingadeva and Chandayya. Being unable to persuade Chandayya to accept Him, Lingadeva, running to Machayya, lodged a complaint against Chandayya. Machayya, on hearing patiently what Lingadeva had to say on His part, told Chandayya to take back Lingadeva, when He was willing to go with him:

*"Will anybody kick at coming joy?
Or ask the seen trove to go away?
Or spurn the good that piles on good?
And if Lord Kalideva says he comes, should you,
O Chandayya, shut the door on Him?"*

To that Chandayya, who had courage of conviction that his Jangama worship and service includes Guru and Linga worship, bluntly said:

"When he says on that day He went away

*And will return today, does it mean
He has the body's encumbrance ?
Great Linga, wherever He is,
Is all-pervasive.
If I should have doubt that Linga's gone,
You think the body can survive?
How can this our vessel live
on the departure of the soul?
Mark you Mdivalayya,
As long as Jangama is,
No gap divides
Me from Chandeshwaralinga.
" (S.S. IV, v. 2. Pp. 144-45)*

Then Machayya advises Chandayya not to be stubborn, and tries to convince the need to wear Linga on the body in order to do Jangama Dasloha. He tells him, "O Chandayya, as long as you talk of service to Jangama, it is obligatory on your part to wear and worship Linga.

This argument between the two goes on for long. Machayya tries to open Chandayya's eyes to the truth that to say that one knows all about Guru- Linga- Jangama and the practice of Kayaka- Dasoha,, one must wear the Linga on one's body and go about discharging one's routine duty. Not only that the Linga worship is mandatory for the trinity of Guru- Linga -Jangama:

*"Even the Guru must worship Linga;
And even Linga must have a deity;
Even the Jangama must worship Linga;
Apart from Linga, there is no
Meaning in Jangama.
Without that primal substance (Linga),
There is noworld at all.
If you would know, you must
Have Linga on your yourself..
O Chandayya, this is the only way
To know Lord Kalideva.
(S.S. IV, v. 6, p. 147)*

There cannot be service of Jangama

without Linga. The Linga is as it were the body of Jangama, that is to say that the Jangama is the embodied state of Linga. There cannot be any life without body, just as there cannot be any taste without fruit. After a heated debate on the relative importance of Guru, Linga, Jangama in the context of Kayaka-Dasoha, Chandayya somehow, though half-heartedly, agrees to take back the Lingadeva on one condition that He must assist him in his Kayaka of making ropes, and selling them in the Kalyana market, that too on the condition that Machayya should stand surety for the Lingadeva. The Lingadeva too agrees to Chandayya's condition that He must do whatever work His master Chandayyas would assign to Him to do. Thus the tug of war between Chandayya and Lingadeva ends amicably.

Chandayya accepted Madivala Machayya's surety for Lingadeva wily nily. Bowing to Madivala Machayya reverentially, Chandayya returned to his house along with Lingadeva. He told Lingadeva to make ropes with the grass he had brought that day and to convert them into tethers. Lingadeva obeyed his master, and made as many tethers as He could with the grass placed before Him for the purpose. After He had made the tethers according to the instructions given, Chandayya told Him to take them to Kalyana market to sell them for one *haga*, that is, a farthing. In the market, Lingadeva displayed the tethers for sale. While He was trying to draw customers, by describing the features of the tethers made by him, Sangana Basavanna happened to come there. Attracted by the gloss of the tethers, Basavanna, knowing intuitively, while performing Linga worship, that the seller of the tethers was none else than Chandayya's Linga in

human form, offered to buy all the tethers himself for one thousand gold coins. Lingadeva was pleased to part with the tethers for one thousand gold coins. Hoping that Chandayya would be glad to receive one thousand gold coins where as the actual worth of the tethers was just one coin, that is, one *haga* for each tether, Linga ran to the house. Bowing to his master, handed over the huge amount. But what Lingadeva expected was one thing; and what actually happened was another. Instead of being pleased with the huge amount, Chandayya saw red, and said angrily, "Lo, since the worth of the tethers is just one coin, one *haga*, to receive one thousand gold coins for the tethers is contrary to the principle and practice of Kayaka-Dasoha. Taking more, out of greed, than the price of the tethers would amount to violating the rule:

*"One's mind must not be ruffled
Whatever income comes
From disinterested work.
There must be harmony
Between the wages you have asked
And your habitual wage.
If you grasp money, coveting
gold in your greed,
waiving the wages of your vow, why sir,
the service you have done will come to nought.
Do you walk into the noose
Of the greed you have put on.
That I should get
The grace of Jangama, is very life
to Chandeshvaralinga."*

(S.S. IV, v.14, p.155)

Much annoyed and angry Chandayya told Lingadeva, besides chiding Him, to go and return the amount to its owner. He explained to Him the mistakes he had committed: "Go anywhere, with that alien money you have brought! In the first place,

you have disobeyed the Guru's command, that is one; then, you have given Madivala Machayya, a strong minded Sharana, surety that you would serve the master for your offence of going away, which is two. And for these two faults you must pay the penalty. Go! (Go, get lost!)" with these words Chandayya dismissed Lingadeva from service.

Then the dismissed and disgraced Lingadeva went to Madivala Machayya and reported what had actually happened between His master Chandayya and Himself. Chandayya also went to Madivalayya and reported what mistake Lingadeva had committed in selling the tethers made by Him. After listening to both sides patiently, Madivala Machaya told Chandaya to take back Lingadeva by ignoring Lingadeva's mistakes:

*"If a Sharana, engaged
In dedicated work, picks holes
In those who serve him, how, sir,
Should such work go?
One must be hard on sin;
Must we be hard on robes themselves?
Must we cut off the legs
Of a stumbling horse?
Must we set fire to a house
Because of bugs that bite?
Listen O Chandayya,
In Lord Kalideva, you must not
Watch for what goes amiss."*

(S.S. IV, v.16, p.158)

At the Anubhav Mantapa:

At the Anubhav Mantapa, a discourse on the relative importance of Guru, Linga and Jangamatakes place.

When Chandayya, saying that because Lingadeva had failed in His duty, He could not take Him back in his service, stayed put, Madivala Machayya felt that the dispute

of Chandayya and Lingadeva could be settled only at the Anibhava Mantapa where the galaxy of great Sharanas , prominent among them being Basavanna, Chennabasavanna, Prabhudeva and Siddharamaya, would be present, and therefore invited Chandayya to go to the Anubhava Mantappa. Accordingly, he escorted both to the Anubhava Mantapa. Madivala Machayya told Chandayya point blank that the latter's neglecting of Linga was not right. Because he knew about worship of Guru, it did not mean that worship of Linga should be given up, because he knew about worship of Linga, he should not neglect worship of Jangama, and because he knows about worship of Jangama, he should not neglect the company of illustrious Sharanas, because except the Sharanas assembled at the Anubhava Mantapa, none could clear his doubts, he told him to go with to the Anubhava Mantapa , where he hoped the latter's doubts would cleared. At the Anubhava Mantapa, the first thing Lingadeva did was to return one thousand gold coins He had received from Basavanna for the tethers he had sold him earlier, and narrated the whole story. A kind of high drama took place there. The main characters involved in the high level discourse were Allamprabhu, Basavaanna, Chennabasavanna and Madivalayya, besides Chandayya and Lingadeva. Obviously , Allamprabhu, the president of the Anubhava Mantapa, was the director , and Chandayya was the prime mover.

First Chandayya, bowing to the assembly of great Sharanas, told his stand by explaining the manner of his Kayaka, and service to Jangama as he had understood in order to acquaint the Sharanas with his mode of doing Jangama Dasoha:

*"There is no worship of Guru
For other creatures good;
Nor I, leaving Linga, am doing any worship
In hope of gain.
Nor offering service to Jangama
In dread of king or thieves.
Whatever your action be, keep your heart pure,
If you would know Chnadesvaralinga."*

(S. S. IV, v.22, p.163)

*Further Chandayya cryptically and
metaphorically describes the true nature of his
Kayaka-Dasoha:*

*"I cut the elephant grass that grew amid
The ocean of the world,
And paring all the knots, I make a rope.
When I have put on it a double knot
We know as here and hereafter,
At the point in the mind's loop we call
union with through action, emerges .
Therefore to me there is no thought of
Chandeshvaralinga."*

(S. S. IV, v.24, p.165)

Chanadayya makes it clear again and over again that the outcome of his Kayaka is the rope which is a means of his doing Jangama- Dasoha. Out of the union of thought and mind issues action, that is, dedicated labour which leads to Jangama Dasoha. So the thought of Linga does not occur to him at all. Hence his prime concern is with Kayaka and Jangama Dasoha. Chandayya described in detail his dedicated work and his zeal in pious service (Dasoha). At this point, Parbhudeva points out the need of Linga and Linga worship for a devotee. So he says that the proper place for Ishtalinga is the devotee's body, to which it belongs and which is its

resort. There is a Shubhshita in Sanskrit, which says:

*"Anarghyamapi maanikyam
hemaashrayamapekshate/
Anaashraya na shobhante Pandita Vanita Lata.//*

(How so precious a ruby may be, it needs gold resort. Likewise, learned persons, women, and plants do not prosper without other's support and patronisation.)

One of Prabhdeva's Vachanas makes the same point more clearly:

*"Even a philosopher's stone
Needs putting in some place;
Even the rarest jewel must be set in gold;
and if you would worship
in loyalty to Linga,
You must possess a Sign:
Hence, mark you, Chandayya,
You cannot, after you have known
Chandeshvaralinga, forget!"*

(S. S. IV, v.25, p. 166)

Praabhudeva further adds to what he has already said emphasizing the need to wear the Linga on the body and worship it regularly. As long as a devotee lives, he must worship the Ishtalinga:

*"As long as the body is with you,
Worship of Linga needs must be;
As long as there exists
The image called Linga, you must
Without a break make offerings.
Even when the body ceases to be,
The sense of Linga must persist,
That is the essence of
Guheshvaralinga, O Chandayya!"*

(S. S. IV, v.27, p. 167)

(to Continue)

Our whole being-soul, mind, sense, heart, will, life, body-must concentrate all its energies so entirely and in such a way that it shall become a fit vehicle for the Divine.

- Sri Aurobindo

Kashmir Shaivism – Origin, Beliefs, Philosophy

Sri K.R.K. Moorthy

“ OM!Reverence to the Divine,who is the embodiment of auspiciousness and who constantly performs the five acts of creation, preservation, reabsorption, concealment and revelation- and which by so doing, reveals the Ultimate Reality of one's own self, which is nothing but Joy of Awareness” (From Pratyabhijna Hridaya by KSHEMARAJA)

Kashmir Saivism is a philosophical system of idealistic monism based on the *Sivasutra*. It gets the name from the tradition that the Sivasutra is believed to have been revealed in Kashmir, by Lord Siva, Himself. It is also called *Trikaasana/ Trika Sastra/Trika*, because this system deals with the three-fold principle of God, Soul and consciousness (1)Siva, 2) *Shakti*-his fundamental creative energy. 3) *Anu*-the individual). *Vasugupta* is the father of Kashmir Saivism. It is also believed that *Vasugupta* received the sutras by inspiration, or by intellectual analysis from a life time of study and meditation or he saw them in a dream.He finally awakened the inner depth of consciousness with the practice of Yoga and saw Reality in fullness. Afterwards he recorded his experience in writing. Composed in terse, potent sayings, they explain the stages of inner awakening. The *Sutras*'s (aphorisms) elegance lies in their ability to point directly to experience. *Vasugupta* lived during the end of 8th century and beginning of 9th

century and it is believed that this form of Saivism originated during his life time.

The purpose of *Sivasutra* was to preserve the principles of monism which had existed in the literature called *Tantras*. These principles had existed from time immemorial in the minds of *Rishis*, who were the source of all spiritual knowledge. With the onset of *Kali Yuga*, all the knowledge and the *Rishis* vanished resulting in the dualistic and pluralistic interpretation of nature, losing sight of the monistic nature of Ultimate Reality. In order to revive monism, which is the ultimate form of Truth, it is believed Lord Siva revealed the *Sivasutra* to *Vasugupta*. It constructs a pure monism which postulates a single Reality with two aspects, namely, Transcendental (beyond ordinary and common experience) and Immanent (inherent). In the analysis of the Immanent aspect of Nature, it recognises 36 *tattovas* (categories), Viz., *Siva* (the static aspect of consciousness), *Sakti* (the dynamic aspect of consciousness), *Sadasiva* (Universal will), *Sadvidya* (universal Action), *Maaya* (limiting principle), which in turn, gives rise to the five limited principles:- *Kaala* (time), *Niyati* (space), *Raaga* (desire), *Vidya* (limited Knowledge) and *Kalaa* (limited power), out of which evolve the *Purusa* (Spirit) and the remaining 24 are the same as those postulated in the *Samkya* System. *Samkya* means to count/ sum up/enumerate/

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calculate. It was founded by *Kapila* and gives the first systematic account of the process of cosmic evolution. It enumerates 25 *tattvas* (categories), viz., *Purusha* (Cosmic Spirit), *Prakriti* (Cosmic Substance), *Mahat* (Cosmic Intelligence), *Ahamkara* (Individualizing Principle), and *Manas* (Cosmic Mind). *Indriyas* (5 *Jnanendriyas* and 5 *Karmendriyas* making 10 Abstract Sense Powers), *Tanmatras* (5 Subtle Elements) and *Mahbhutas* (5 Sense particulars)

The teachings of Kashmir Saivism are derived from 92 Tantras, also known as *Agamas*, revealed Truth by Lord Siva in a dialogue between Himself and Divine Mother. The literature pertaining to Kashmir Saivism is classified under three broad divisions The *Agama Sastra*, or traditional literature, that lays down the practices of the system as revelations, which is believed to have been handed down (agama) for ages from teacher to disciple. This includes the *Sivasutra*, *Spanda sutra*, which discusses in detail the doctrines of Siva sutra and the *Pratyabhijñāna Sastra*, which emphasizes the philosophical reasons for doctrines of *Sivasutra*. *Pratyabhijñā* means 'recognition' and it refers to the spontaneous recognition of the divine nature (Siva) in each human being (Atman) The leading exponent of this latter branch of literature was *Somananda*, who wrote *Sivadrishhti* (a vision of Siva), which has been lost. However his disciple, *Utpalacharya*, has summarised the teachings of *Somananda* in his work, *Pratyabhijñāna sutra*. This work, with its commentaries and other writings it has inspired, constitute a greater part of the literature in Kashmir Saivism.

The four schools of Kashmir Saivism.

Krama: *Krama* means 'progression/gradation/succession. This means

'spiritual progression', or 'gradual refinement of mental processes (*Vikalpa*), or 'successive unfoldment taking place at the ultimate level', in the Supreme consciousness. *Krama* is significant as a synthesis of *Tantra* and *Shakta* traditions based on the monistic aspect of Saivism. The most distinctive feature of *Krama* is its monistic-dualistic (*bheda-abheda upaya*) discipline in the stages precursory to spiritual realisation. Even though Kashmir Saivism is considered as idealistic monism, there are dualistic aspects in the preliminary stages on the spiritual path. *Krama* aims at forming a merger of enjoyment (*bhoga*) and enlightenment (*moksha*).

Kula: *Kula* in Sanskrit means 'family' or 'totality', and here *Sakti* plays an important role. *Kula* is the basis of *Tantraloka* and *Tantrasara*. The practices relating to *Kula* is obscure and mystical. In essence, *Kula* is a form of body alchemy where the lower aspects of one's being are dissolved into the higher ones, as they all are considered as uniform group (*Kula*), which relies on Siva for ultimate support.

Spanda: Here *Spanda* means vibration or stable movement of consciousness, that is the vibration or throbbing sound inside the Divine. This vibration causes ecstatic self recurrent consciousness. The central principle of this system is that nothing exists without movement, but this movement does not take place in place or time, but within the Supreme Consciousness. So it is a cycle of internalisation and externalisation of consciousness itself.

Pratyabhijñā: *Pratyabhijñā* means "spontaneous recognition." This school is unique because it *Chidaananda* (ocean of light-consciousness). It has no '*upayaas*' (means)', that is, nothing to practice, but

only to recognize who you are. This method can be called '*anupaya*' meaning 'without means'. This means was lost due to lack of understanding until in 8th century Somnanda revived the system. Due to its highly esoteric nature, this part of the written tradition of Saivism is least accessible to the uninitiated. Yet, these writings refer to the simplest and direct means to spiritual realization.

Main Concepts/ Beliefs: Kashmir Saivism, with its potent stress on man's recognition of an already existing oneness with Siva, is the most single-mindedly monistic of all six schools. According to the beliefs of Kashmir Saivism, Lord Siva originally set forth sixty four systems or philosophies. Some of these were monistic, some dualistic and some monolistic theistic. It is said that the Lord Himself felt the need to resolve the conflicting interpretations of the *Agamaas*, and counter the encroachment of dualism in the ancient monolistic doctrines.

Kashmir Saivism provides an extremely rich and detailed understanding of the human psyche, and a clear and distinct path of *Kundalini Sidhha Yoga* towards the goal of self realisation. It embraces both knowledge (Jnana) and devotion (Bhakti). Sadhana leads to the assimilation of the object (the world) in the subject (I), until the Self (Siva) stands revealed as one with the Universe. The goal, liberation, is sustained recognition (*pratyabhijna*) of one's true Self as nothing but Siva. There is no merger of soul in God, as they are eternally nondifferent.

In Kashmir Saivism, all things are manifestation of the Universal Consciousness, but the phenomenal world (*Shakti*) is real, existing and having its being in consciousness (*Chit*) Siva is the only

reality of the universe. Siva is infinite consciousness. He is independent, eternal, formless, one without a second, and omnipresent. Siva is the subject and object, the experiencer and experienced. The world exists within consciousness. God creates, by the mere force of His will. *Karma*, material cause like *Prakriti*, *Maya* (illusion), forms and others are not admitted in this system. God makes the world appear as Himself, just as objects appear in a mirror. He is not affected by the objects of His creation, just as the mirror is not affected by the reflected image in it. He appears in the form of souls by His inherent power. His activity (*Spanda* or vibration) produces all distinction.

"Non-duality reveals that Siva, pure consciousness, is the source and substance of all existence. Every thing you see, touch and feel arises from this infinite awareness. Siva is not a distant creator, standing apart as some external force creating a separate world. Siva is creation itself and manifests in everything that you see in the world. The distance you perceive- between self and other, spirit and matter, form and formlessness- are all play of *Maya*, the divine illusion. Yet, this illusion is not a deception or falsehood. It is a secret veil, which allows the infinite to appear as finite, the formless as having form, and the external to express it self in the ever-changing flow of time." From "The Infinite Union" by Martin Kool.

Siva is the changeless Reality and there is nothing greater than Him (anuttara). His energy, in the form of *Sakti*, has infinite aspects. *Chit* (intelligence), *Ananda* (Bliss), *Ichha* (will), *Jnana* (Knowledge), and *Kriya* (Creative power) are Her chief aspects. The union of Siva and Sakti is conceived as *prakasha* (light) and *vimaesha* (awareness).

When Sakti functions as *Chit*, the Absolute becomes pure experience, known as *Siva Tattva*. When the *Ananda* of Sakti functions and life comes in, it is the second stage, called *Sakti Tattva*. The third stage is the will for self expression identified with *Sadasiva Tattva*. In the fourth stage comes *Iswar Tattva* with its power and will to create the world. It is the conscious experience of Knowledge (*Jnana*) of being. In the fifth stage both the knower and object of knowledge exist, and from this point action (*Kriya*) begins. This stage is known as *Savidyaa Tattva*. The sixth category in the process of cosmic evolution is called *Maya Tattva*. The term *Maya* is used here to refer to the veiling, obscuring force of Nature. As such it displays the universal consciousness as a duality. *Maya* limits the universal conditions of consciousness and produces the state of limited experience.

Bondage is due to ignorance (*Ajnana*) of the fact that the soul is identical with Siva and the whole world is unreal except for Siva. Insead the soul thinks 'I am finite' and 'I am the body' due to Ignorance. Prtyabhijna or recognition of Reality is all that is needed to attain *Moksha* (final emancipation). When the soul realises itself as God, It rests in eternal bliss of oneness with God. The liberated soul (*Jeevatma*) then merges in Siva (Supreme soul)

There are four stages (*Upayaas*) to attain God Consciousness. They are not sequential, yet they depend on the evolution of the devotee. The first stage is *Anavopaaya*,

which is the same as the usual worship, yogic practice and breath control. The second stage is *Shaktoupaaya*, which is maintaining constant awareness of Lord Siva through discrimination of one's thoughts. The third stage is *Shambavoupaaya*, in which one attains instantly God Consciousness, simply upon being told by the guru that the essential Self is Lord Siva. There is a fourth stage *Anupaya*, (no means/methods), which is the mature soul's recognition that there is nothing to be done, reached or achieved except to reside in one's own being which is already the nature of Lord Siva.

Some people may think all this stuff is 'heavy' to understand. We have to try to go beyond the limitations of the conditioned mind. Reflections can be difficult to understand because the mind's parameters are usually narrower than the scope of what we are reading here. Do not try to figure out the concepts, instead look intuitively in the direction they are pointing. Don't get bogged down by the philosophical arguments. Read a many books as you can and you will in the end benefit by reading these books and commentaries.

This article is not comprehensive inspite of its length. Readers Interested in further details may refer to books on this subject.

"God and the Individual are one. To realize this is the essence of Kashmir Shaivism" Swami Lakshmanjoo.

Orbiting earth in the spaceship, I saw how beautiful our planet is! People, let us preserve and increase this beauty, not destroy it.

- Yuri Gagarin

Upaniṣads and Their Greatness

Dr. V. Gouri Suresh

The oldest scriptures of ancient India are the Vedās. Nobody knows for sure the time of their origin. Ṛgveda is in fact the oldest known scripture in the entire world. The other 3 Vedās are Yajurveda, Sāmaveda, and Atharvaveda. Ṛgveda is the largest of the four. Yajurveda is a book of sacrificial prayers. It is of two types – Kṛṣṇa-yajurveda and Śukla-yajurveda. The former is mixed and unclear as it contains commentaries in prose within its verses. Śukla-yajurveda is more organized because the mantrās here are separated from the prose sections; it is more widely recognized and used in ritualistic practices. Sāmaveda represents the power of devotion and spiritual knowledge while Atharvaveda is a collection of spells, charms, prayers, and hymns.

Each Veda is primarily divided into two parts – Samhita and Brāhmaṇa. Vedic hymns collected together form the Samhita. That part of the Veda which explains the Samhita is known as the Brāhmaṇa.

Āraṇyaka gives us the essence of the Vedās. The term indicates that it is the message of the forests, as taught in hermitages, where Sages used to resort to, for learning about the Infinite. Upaniṣads form the concluding part of the Āraṇyakās. They form the Jñāna-kāṇḍa, as they impart wisdom. Karma-kāṇḍa deals with rituals. Thus, the Samhitās, Brāhmaṇās, Āraṇyakās and the Upaniṣads together constitute the Veda. The first part of the Vedās is the Karma-kāṇḍa while the second and concluding part constitutes the Jñāna-kāṇḍa.

Each Upaniṣad is from any one of the four

Vedās. There are twenty-one Upaniṣads based on Ṛgveda, one hundred and nine Upaniṣads on Yajurveda, one thousand on Sāmaveda and fifty on Atharvaveda. Thus the total number of Upaniṣads is one thousand one hundred and eighty.

However, of all these, only one hundred and eight are recognized well and considered significant. Again, ten out of these have been given more importance. These are Aitareya in Ṛgveda; Īśa (Īśāvāsyā), Kaṭha, Taittirīya, and Bṛhadāraṇyaka in Yajurveda; Kena and Chāndogya in Sāmaveda; and Praśna, Mundaka and Māndūkya in Atharvaveda.

The Aitareya Upaniṣad associated with Ṛgveda declares that consciousness is what defines man, and that the key to the riddle of the Universe is one's own inner self. To know the universe, one has to know one's true self.

Īśāvāsyā-Upaniṣad, or Īśopaniṣad in short, included in the Śukla-yajurveda, is a very small Upaniṣad, including only 18 Mantras. It is of prime importance in conveying all the secrets of Vedānta. One can clearly visualize Godliness pervading throughout the Universe on reading and understanding Īśopaniṣad.

Kaṭhopaniṣad is included in the Kṛṣṇa-yajurveda. This is a very important Upaniṣad. The famous story of Vājaśravas and his son Nachiketas is seen in Kaṭhopaniṣad.

Taittirīyam is a part of Kṛṣṇa-yajurveda, and it explains Brahma-jñāna in an effective manner.

Bṛhadāraṇyakam, also from Śukla-

yajurveda is a massive Upaniṣad comprising 6 sections or chapters. It is the longest Upaniṣad, including a few very good stories also.

In Kenopaniṣad included in Sāmaveda, the major topics are mind's attraction to sensual pleasures, how to know the Absolute Truth and so on and so forth.

Chāndogyaṃ from Sāmaveda is a very elaborate Upaniṣad, which deliberates the significance of Prāṇa in great detail. The method of gaining Ātma-jñāna is another topic of discussion in this Upaniṣad. It also includes many invaluable stories.

Praśnopaniṣad included in Atharveda also elaborates on Brahma-jñāna.

From Mundakopaniṣad, also part of Atharveda, one can learn all about Parā-vidya, Aparā-vidya, Ātma-jñāna etc.

Another Upaniṣad that is part of Atharveda is Māndūkyopaniṣad. It includes 12 Mantrās; it discusses the greatness of Omkāra, Brahma-chaitanya etc. etc.

These are the 10 most important and well-known Upaniṣads. Ādi Śankarāchārya has written commentaries on all these 10 prominent Upaniṣads, in addition to an eleventh one, which is Śvetāśvatara Upaniṣad.

While Upaniṣads are not categorized based on specific Gods and Goddesses, some prominent Upaniṣads are associated with certain deities through their discussions and themes. The most notable focus is always on 'Brahman', the ultimate reality which transcends individual gods. Yet, some Upaniṣads may feature stories related to different deities like Śiva, Viṣṇu, or Śakti. Thus the Upaniṣads have also been classified based on which God or Goddess is given prominence in it. In this system of classification, there are mainly 3 types of Upaniṣads-Vaiṣṇava, Śaiva and Śākta. In addition to these 3, there is also one more category – the Yogopaniṣads, which include descriptions of various types of Yogavidyās; they do not discuss any other topic.

The Sanskrit term Upaniṣad (from upa meaning 'by' and ni-ṣad meaning 'sit down')

translates to 'sitting down near', referring to the student sitting down near the teacher while receiving spiritual knowledge. These were secret sessions where Brahmavidya or Knowledge of the Ātman was imparted. They were doctrines intended for or likely to be understood by only those keenly interested in the topic.

All the 108 Upaniṣads have what are called 'Śāntipāṭhās' or 'Śāntimantrās'. These are recited by the Preceptor and his disciples at the beginning of as well as at the end of each session of teaching – learning. These mantrās themselves teach us many values. For example, the Śānti-Mantra of Upaniṣads based on Kṛṣṇa-yajurveda is:

ॐ सह नावतु |
सहनौ भुनक्तु |
सहवीर्यं करवावहै |
तेजस्विनावधीतमस्तु
मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

English transliteration:

Oṃ saha nāvatu
sahanaubhunaktu
sahavīryaṃ karavāvahai
tejasvināvadhītamastu
mā vidviṣāvahai |
Oṃ śāntiḥ śāntiḥ śāntiḥ ||

Meaning:

Om! May God protect us both together;
May God nourish us both together;
May we work conjointly with great energy;
May our study be vigorous and effective,
and may we not dispute mutually (or may
we not detest each other);
Om! Peace! Peace! Peace!

This mantra speaks volumes about the ideal relationship between a teacher and a student at all times, in all places, irrespective of religion, caste, class, creed, gender or nationality.

During a historical period when women were kept away from all important discussions and debates throughout the world, it is most commendable that women like Gārgi and Maitreyi stood out as scholars at par with male scholars in the Vedic Period. Their participation in intellectual debates seen in the Upaniṣads is most praiseworthy; this can be cited as the high esteem in which women were held in the ancient Vedic Era in our country.

Absence of peace within and without is the greatest problem that stares at the humankind at present. Only understanding the profound secrets of Life, the Universe and the Supreme Being will lead to eternal joy. For this, reading the Upaniṣads and grasping the philosophy ingrained in them, thereby comprehending the ancient Indian spiritual wisdom, is immensely beneficial.

It is important to note that Upaniṣads do not talk about Heaven, the do's and don'ts to be followed in life, the methods to protect oneself from misery, how to fulfil various materialistic desires etc. On the other hand, they teach us freedom from fear, how to get rid of all sorrows, gain knowledge about the individual self or the Jīvātma and the Universal Self or the Paramātma, both of which are in fact one and the same. On realization of this absolute Truth, one is finally unified with the Supreme Being.

Thus, Upaniṣads hold our hands and raise us from the darkness of ignorance to the light of knowledge. They are helpful in solving all our doubts and dilemmas and show us the way to overcome all the hindrances that present themselves during our earthly existence. It is not a new discovery that the Upaniṣads provide eternal peace, tranquillity and joy to those who read and understand them. Such noble souls are able to conquer the six greatest enemies of humans, namely kāma (lust), krodha (anger), lobha (greed), moha (desires), mada (arrogance) and mātsarya (unhealthy competition). Studying the Upaniṣads and propagating the messages that they contain can lead to the establishment of a world that is free from fear, inequality, restlessness and

wickedness.

Great Indian Spiritual Guru Swami Vivekananda had said that Upaniṣads are filled with spirituality and philosophy of a superlative order and are capable of liberating human minds from mundane materialistic desires. According to our former President Dr. S. Radhakrishnan, who was one of the greatest thinker philosophers the world has seen, Upaniṣads show to the entire mankind to what height humans can rise in spiritual thoughts and reflections. They show us who we are, where we have come from and what our final destination is.

Upaniṣads elaborate greatly on Ātma, Brahman, Satyam, Dharmam and so on and so forth. Chāndogya Upaniṣad explains what Ātma is, very simply and perceptively. If some salt is put in water, it disappears in some time. Yet, from wherever this water is taken and tasted, it will be salty. In the same way, Ātma is a Universal Truth that is pervading the entire Universe.

Similarly, Mundakopaniṣad declares that Brahman is self-luminescent and whatever manifests, is getting its light from Brahman. Taittirīya Upaniṣad instructs disciples to always say Satyam (the Truth) and always act based on Dharma (Righteousness).

When the modern man is trying hard to overcome difficulties and solve dilemmas, the Upaniṣads open their doors to thoughts of the highest order that give him the best guidance in this regard. The literature contained in them is an ocean from which we can collect innumerable pearls of wisdom. By reading the Upaniṣads, we get to know what exactly Ātma, Brahman and Īswar are; we understand what is meant by Universe and Creation, Life and Death.

As we travel through the Upaniṣads, we come across the Four Mahāvākyās (Four Great Sentences or Assertions). They declare that the individual (Ātman) and the Supreme (Brahman) are one and the same. This unity is the basis of Advaita Vedānta, expounded in great detail and professed by Ādi Shankarāchārya. The four Mahāvākyās are as follows:

1. प्रज्ञानं ब्रह्म (Prajñānam brahma) – 'Brahman is Prajñānam (meaning awareness or consciousness, which is present and active throughout the cosmos)' – from Aithareya Upaniṣad of Rgveda

2. अयम् आत्मा ब्रह्म (Ayamātmā brahma) – 'This Ātman (Self) is Brahman' – from Māndūkya Upaniṣad of Atharva Veda

3. तत्त्वमसि (Tat tvamasi) – 'Thou art That' – from Chāndogya Upaniṣad of Sāmaveda

4. अहं ब्रह्मास्मि (Ahambrahmāsmi) – 'I am Brahman' - from Bṛhadāraṇyaka Upaniṣad of Yajurveda

Thus all the four Vedās proclaim the same fact. These four Mahāvākyās are immortal quotable quotes seen in the Upaniṣads.

In addition to these, so many other quotes are characteristic of the Upaniṣads. Some of them are very famous. The quote 'Satyameva jayate' (Truth always wins) is displayed in all courts throughout India. 'Satyam vada; Dharmam chara', meaning 'say the truth, do the righteous' is a common advice given by elders to the young. 'Atithidevobhava' meaning guests are Gods (and they should be treated well) shows the highest level of hospitality, for which Indians are famous. The quote 'Uttiṣṭhata, Jāgrata, Prāptavarānni-

bodhata' meaning 'Arise, Awake, Find out the Great ones and learn from them' was used extensively by Swami Vivekananda. 'Asatoma Satgamaya; Tamasoma Jyotirgamaya; Mṛtyorma Amṛtamgamaya' is another well-known quote. It is a prayer which means 'lead me from untruth to truth, from darkness to light and from death to deathlessness'. These are just some of the many, many, quotable quotes from the Upaniṣads.

Basically, what the Upaniṣads teach us is to know the Self first; when this is clear to us, we get to know the Supreme Being, the Almighty. Knowledge of the Ultimate Truth helps us cross this ocean of materialistic desires and illusions and merge with the Omnipresent, Omnipotent, Omniscient one, Īśvar Himself.

As all Upaniṣads are seen in the Vedās towards the end, collectively, these make up what is commonly termed 'Vedānta'. It is the Upaniṣads that teach us how to know the Self and through that, the Universe. Incessantly, they are trying to lift human minds which are floating and sinking alternately in the ocean that is illusion. They are an invaluable part of our indigenous literature that has emanated from the ancient Indian philosophical thought.

*Understanding itself is the Guru,
conduct the disciple,
knowledge the godhead.*

*Contentment is penance,
and equanimity is yoga, look!*

*Not knowing even this much,
what use is it to shave your head?*

*Mahalinga Kalleshwara Deva
laughs.*

– Havinahala Kallayya

The Divine Feminine

Smt. Sreekumari Ramachandran

According to Indian Mythologies, Parashakthi the Divine Feminine is the supreme power, which is eternal, devoid of birth and death. She is Ayonija {born out of the womb}! She is infinite! She is Omniscient! She is Omnipotent! She is Omnipresent! The Puranas recount a story which explains the very first manifestation of Parashakthi the Goddess, in the Universe.

In the Time Before Time, there existed only a vast ocean. Lord Vishnu, in the form of an infant, rested upon a peepul leaf that floated across the cosmic waters. "Who am I? Who created me? What is my purpose?" he pondered. Abruptly, an incorporeal voice resonated, "All that exists is Me! There is no Divinity but Me!" Vishnu, taken aback, focused his mind on the voice and entered a state of meditation. Subsequently, the Goddess, manifested before him in her supreme splendor. She possessed four hands, each holding the Conch-shell, the Discus, the Mace, and the Lotus. She was adorned in divine garments, with her neck, hands, hips, and legs embellished with ornaments. She was attended by divine powers such as Rati, Bhooti, Budhi, Mati, Keerthi, Dhriti, Smriti, Shradha, Medha, Swadha, Swaaha, Kshudha, Nidra, Daya, Gati, Tushti, Pushti, Kshama, Lajja, Jrumbha, and Tandri. Casting her beautiful gaze upon Vishnu, she declared, "Oh great Vishnu, there is no cause for surprise. By

the power of the divine forces, you were present whenever the Universe was created. The Supreme Power transcends attributes; it is free from birth and death, old age, and decay. It is non-dual. We both share divine attributes. From your navel, Brahma will be born. From the center of Brahma's brow, Shiva will be born. You are the embodiment of *Satwaguna. Brahma will embody *Rajoguna, and Shiva will embody *Tamoguna. Through penance, Brahma shall acquire the power of creation. He shall create the Universe in a blood-red color, owing to his Rajoguna. You shall be the protector of the universe. At the end of the Age, Shiva shall destroy the universe. I am the embodiment of Satwaguna. I will remain with you. Together, we will embark on the creation of the Universe." Her graceful glance inspired him. Consequently, the Universe was created in all its brightness, beauty, magnificence, life, and brilliance.

During a royal audience, King Janamejaya welcomed Sage Vyasa to his palace. With hands folded in supplication, the king implored, "Oh great sage, I beseech you, please illuminate for me the emanation of the Goddess." Sage Vyasa regarded the king and responded, "Oh great king, even Brahma, Vishnu, and Shiva themselves would find their vocabulary inadequate to fully articulate the splendor and magnificence of the Goddess. I am merely

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a humble sage. How can I possibly describe her, she who is the Mother of the Cosmos? Nevertheless, I will convey to you whatever knowledge I possess concerning Her. Pay close attention. She is the Absolute and the Unmanifested. Similar to a dancer who graces the stage in diverse costumes and captivates the audience, the Goddess manifests herself in various Roopas (Forms) as and when the circumstances necessitate her presence to bestow grace upon the Universe. She is recognized and addressed by numerous names, each corresponding to her particular form and action."

The Puranas speak about the five Prominent Roopas of the Goddess namely, Durga, Lakshmi, Saraswathi, Savithri, and Radha. Together, they are regarded as Panchadevis, the five Goddesses. A detailed portrayal of Panchadevis is provided below.

1. **Durgadevi** - is the consort of Lord Shiva. She is the mother of Lord Ganesh. She is the embodiment of omniscience.. She is Narayani, the power incarnate of Lord Vishnu and Lord Brahma. The Sages, the Manus, and the Devas worship her, singing her praises. She is the Deity in Command of anything and everything, manifest and unmanifest, living and non-living, celestial, terrestrial, and extraterrestrial. She is light, she is darkness, she is wisdom, she is righteousness, and she is truth and the ultimate reality. She bestows health, wealth, fame, joy, peace, virtue, and prosperity. She answers the prayers of her devotees and rescues them from sorrow, greed, and malady. She is the all-knowing, the all-pervading, the all-wise, the all-seeing, and the all-powerful. She is the icon of attributes like intellect, sleep, hunger, thirst, shadow, laziness, memory, patience, peace, beauty, eloquence, energy, prosperity, courage, valor, and joy. Without her, nothing is

sound and nothing is complete. Even the Absolute God has no complete entity without Durgadevi.

2. **Lakshmidēvi** - is the incarnation of the Absolute One. Adorned in silks and ornaments, she seats herself on the pericarp of a fully-blossomed lotus flower. She is the Commanding Deity of all wealth. Qualities like beauty, compassion, peace, warmth, and optimism are resplendent in her. She is immaculate and blameless, she is untainted by temptation, lure, fury, arrogance, and envy. She is compassionate towards her devotees. She is devoted to her husband. She is dear to Lord Vishnu. She is soft-spoken and gentle. She protects all living beings, including plants. She is Mahaalakshmi, the effulgence of Vaikunda. She constantly serves her Lord. She is Swargasree, the weal of Heaven. She is Rajalakshmi, the asset of kingdoms. She is Grihalakshmi, the light of homes. She grants fame to noble souls, prosperity to merchants, and doom to sinners. She is worshipped by all. Devotees prostrate at her feet with folded hands and prayers on their lips.

3. **Saraswathidevi** - is the deity who presides over knowledge. She bestows wisdom, poetic ability, intelligence, logic, and understanding upon her devotees. She is the presiding deity of music, dance, sculpture, painting, architecture, and other arts, including fine arts and performing arts. She is fair and beautiful, dressed in white silk and adorned with ornaments. In her hands, she carries a Veena, *Akshamala a rosary of diamonds, and *Grantha a Tome. The blessings of Goddess Saraswathi grant the power of speech. She illuminates the world with intelligence and knowledge.

4. **Savitrhidevi**- is considered the mother of the four castes: Brahmin, Kshathriya, Vaishya, and Shoodra. She is

the origin of the subsidiary Vedas, the Shaastras, all the sacred Mantras chanted by Brahmins during their morning and evening prayers, and all the rituals followed by Brahmins. She blesses her devotees who worship her, who sing her praises, and who make offerings to her. She has a complexion like crystal and is great, magnanimous, eloquent, and gracious. She embodies energy and is the presiding deity of supreme vigor. She purifies water with her sacred touch, and the entire universe remains pure due to her divine presence.

5. **Radhadevi** -is ranked as the fifth among the five divine components of nature. She is the commanding deity of the five vital airs. She is the essence of beauty and is considered the most fortunate. She is the beloved of Lord Shree Krishna, and is noble and dignified. She was born as the daughter of Vrishabanu in the Age of Varahakalpa. She is dressed in silks and adorned with gems, and even fire cannot harm her garments. She danced with Krishna in the gardens of Vrindavan on the banks of the river Yamuna. She glows like the moon. Once, Lord Brahma undertook penance to appease her. She blesses her devotees who worship her and is the Supreme Power incarnate.

Secondary incarnations

The Goddess possesses six secondary incarnations: Gangaadevi, Tulasi (Holy Basil), Manasadevi, Devasenaadevi, Mangalachandika, and Bhoomidevi.

1. **Gangaadevi** originated from the sole of Lord Vishnu. Manifesting as water, she flows over diverse terrains – rocks, soft sand, or marshy land – sometimes as a small, shallow stream and at other times as a wide, deep river. Her flow can be swift and turbulent or silent and calm, all for the purpose of washing away the sins of

humankind. She bestows all virtues upon them. The Puranas also narrate another account of Ganga's origin, attributing it to Lord Brahma.

2. **Tulasi** is the beloved of Lord Vishnu. She serves the Lord by residing at his feet. She liberates human beings from their sins and grants them all virtues .

3. **Manasaadevi** was born as the daughter of Sage Kashyapa and is considered another secondary incarnation of the Goddess. She is the consort of Sage Jaralkkaru, and Sage Aastika is their son. Manasaadevi is a disciple of Lord Shiva and is renowned as a great scholar. Anantha, the divine serpent, is her brother. She bestows rewards upon sages and is the presiding deity of sacred chants.

4. **Devasenaadevi** originated from one-sixth of the total essence of the Goddess, hence she is also known as Shashteedevi. She grants offspring to her devotees and offers them protection. Upon the birth of a child, parents offer regular worship to Devasenaadevi for a period of one year.

5. **Mangalachandika** manifested from the countenance of the Supreme Goddess. She blesses her devotees with progeny, wealth, prosperity, and fame.

6. **Bhoomidevi** is the source of all existence in the world. All vegetation originates from her. She is the repository of precious gems and is the embodiment of love and compassion.

Amshakalaadevis- Goddesses born from the *Amshas* {Essences} of the secondary incarnations of the Goddess are deemed as Amshakalaadevis. They are Swaahaadevi, Dakshinaadevi, Deekshaadevi, Swadhaadevi, Swasthidevi, Pushtidevi, Tushtidevi, Sampatthi, Dhruti, Satheedevi,

Dayaadevi, Pratishtaaadevi, Sidhaadevi, Keerthidevi, Kriyaadevi, Mithyaadevi, Shaanthidevi, Lajjaadevi, Buddhidevi, Medhaadevi, Dhritidevi, Moortthi, Shreedevi, Nidraadevi, Nishaadevi, Sandhyaadevi, Vaasaraadevi, Prabhaadevi, Daahikaadevi, Mrityudevi, Jaraadevi, Tandreedevi, Preethidevi, Shradhaadevi and Bhaktidevi. Hunger and Thirst are also deemed as Amshakalaadevis.

Across various regions of India, the Goddess is worshipped under different names, including Aarya, Durga, Vedagarbha, Ambika, Bhadrakaali, Bhadra, Kshema, Kshemakaari, Naikabaahu, and Devi. Predominantly, she is worshipped in her formidable aspect in South India, where she is consecrated in sixty-four distinct forms within temples. In her serene disposition, the Goddess has three principal forms: Soumya, Kaamaakshi, and Mookaambi. In Kerala, the Goddess is revered as Bhagavati. The Valiangaadi Bhagavati of Kozhikode City is identified as Goddess Lakshmi. In the state of Karnataka, Durga temples are known as Kollaapuram Lakshmi temples. The temples of the Goddess in Andhra Pradesh are called Jokulaambika temples. In Tamil Nadu, the Goddess is worshipped as Kannaki, and her idol is consecrated in various forms, namely Maariyamman, Kaaliyamman, and Droupadiyamman. These diverse personifications of the Goddess are worshipped as *Saptamaatas* {Seven Divine Mothers- namely, Brahmani, Maheshwari, Koumari, Vaishnavi, Vaarahi, Indrani and Chamunda}.

The great epic of Mahabharata makes specific mention of the Goddess. The Viradaparva of this text details how the Goddess appeared before the Pandavas and bestowed her blessings upon them in response to their prayers before they proceeded to the city of Viraada to live

incognito for one year. As advised by Lord Krishna, Arjuna propitiated the Goddess and, sought her blessings before advancing to the Battlefield of Kurukshetra, singing her praises. In answer to his prayers, she appeared in the skies and granted him boons .

The Goddess has been worshipped as the Supreme Power in India for over four thousand years. Since the Vedic Age, she has held a significant position within Hindu Mythology. The post-Vedic era unfolds with captivating narratives that illuminate the profound and tender connection between the Divine Feminine and her devoted followers. Sri Adi Shankaracharya, India's luminous philosopher, held Goddess Tripurasundari in deep reverence. His exquisite hymns, composed in her honor, resonate even now in the devotional hearts of Hindus across the land.

Centuries ago, in the verdant land of Kerala, Thevalasheri Nambi, a renowned Tantrik, offered his ardent worship to the Goddess enshrined in the sacred temple of Chengannur. Through her divine grace, he found success in all his undertakings. Further back in time, Cheraman Perumal, the erstwhile sovereign of Kerala, stood as a steadfast devotee of Goddess Kurumba, whose abode was in the ancient and revered town of Kodungallur.

In modern India, Shree Ramakrishna Paramahansa and Subrahmania Bhaaratī are regarded as profound devotees of the Goddess. Deekshitar, the preeminent figure of Carnatic Music, was also a great devotee of Jagadamba the Goddess, and his compositions extol her glory.

Even Anantha, the celestial serpent whose thousand tongues ceaselessly chant praises, would find the very notion of encompassing the Divine Feminine's glory utterly beyond his vast capacity.

Distinctive Vision of Gulura Siddhaveerannodeyaru : Prof. Bhoosunur Math'

Dr. D.A. Shankar

What does 'Prabhudevara *Shoonya-sampadane*' mean? Did Prabhudevaru himself write this work? And, who is Prabhudeva? Isn't this the Prabhudeva of twelfth century? Yes. A contemporary of the Sharanas of Kalyana who showed the path of Shoonya. It is he alone who experienced shoonya and taught that this was the basic truth of all Adhyatma realisation. True, everyone knows the meaning of sampadane or earning: it is to obtain, to make it available or to make it one's own but what does shoonya mean? We shall discuss this question later.

Your reasoning is right but the one who wrote *Shoonyasampadane* is none other than Shivagana Prasadi Mahadevaiah who through his enviable imaginative power gave it the form it has now. Vachanas of prominent vachanakaras which were uncollected and scattered over time and space he brought them together and through his literary skill gave these a dramatic, conversational or dialogic form. It is the same Mahadevaiah who had himself tasted and eaten to his content the feast of soul refreshing banquet who showed the great path of supreme satisfaction to Muktayakka, Siddaramaiah, Basavanna, Channabasavanna and to many other sharanas. The path he showed

to others was distinct and different from one another and this pattern he followed in his *Shoonyasampadane*. Following his model 1) Kenchaveerannodeyaru 2) Siddalingadevaru of Gummalapura 3) Guluru Siddhaveerannodeyaru revised their texts. Among these, the revised version prepared by Kempa Veerannodeyaru is yet to be found. But as late M.R. Srinivasamurthy mentions the manuscript of *Shoonya-sampadane* of Kencha Veerannodeya, Kalleswara Deva, Halageya Deva, Nanjayadeva are extant, and available.

All these revised versions have Mahadevaiah's text as their source base but to see their evolution we can look at the following prose version which appears in Siddalingadevaru and Siddaveerannodeyaru. The gist of which this. In the source text there is no mention of deeksha of Siddarameshwara and to correct this view an elaborate Deeksha Krama, relying on the vachanas of ancient, received vachanakaras was narrated. This made the *Shoonyasampadane* complete, so argue the editors of the third and fourth *Shoonya-sampadane*.

Not to have given Istalinga Deekasha to Siddaramaiah, the Shivayogi of Sonnalapura, in a sense, was a lapse, and

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this inadvertent mistake was behind the appearance of the later versions of *Shoonyasampadane*. It is also noteworthy that Gummalapurada Siddalingadevaru following Kencha Veerannodeyaru taught the Deekshakrama, relying on the vancaha of Basavadi pramatharu. But the absence of the saying of Halageyadevaru in the *Shoonyasampadane* of Siddhalinga Devaru has remained a problem. The basic, motivating reason behind the emergence of the later *Shoonyasampadane* is the absence of Linga Deeksha in Mahadevaiah's text. Again, these appeared largely to negate the story of Allama's birth on this earth, the way this was accounted in the earlier versions.

The early editions presented their texts without dividing into chapter, episodes and advisories. Putting an end to this, the fourth edition, of Siddaveerannodeyaru, divides the text into 21 *Upadeshas* and make these early accessible to the reader. Again, it is he who freshly included the episodes relating to the lived experience of Goggayya, Moligayya and Ghattivalaiah. Again, omitting some from Mahadevaiah, and adding these, Siddavverannodeyaru gave a finished and perfect form to *Shoonyasampadane*.

Reknowned scholars like Ja.Cha.Ni., L. Basavaraju, R.C. Hirematha, H. Thipperudraswamy, M. Chidananda Murthy, Joladarasi Doddanegowdaru and many others have discussed, and written about, the various versions of *Shoonyasampadane*. Add to this, the version of Siddaveerannodeyaru which has been translated into English, in five volumes, by scholars of the University of Dharwad. With this, their version has gained new dimensions. This is a big help to the world of Kananda literature. It is in this direction that Sam.Shi. Bhoosanuru Math in his

critical discourse on the critical estimates of this text and C.H. Prahlad Rao concise work titled *Man the Divine* and these are brought to the notice of readers.

Since there is available helpful and critical writing in ample measure on *Shoonyasampadane*, we do not intend to sing in the same tune. And if you ask 'What is it you want to do?, We say: "We shall present you with the remarkable changes and additions made to the text by Siddhaveerannodeyaru" for these are decisively important.

In the first two *Shoonyasampadanes*, Allama Prabhudevaru, is a Sharana ganeshwara, and he is with Shiva and Parvati in Kailasa, and for some reason he gets cursed and is born on this earth, and once he is free of the curse he is elevated to Ganapadavi – this puranic view and the assumption that kailasa is the ultimate reward are completely mythical and are totally rejected.

The Sharanas are not cursed and freed of the curse but they appeared on the earth for the welfare of human beings, this is a view firmly believed by them.

1) Prabhudevaru wishing all the world good walked his way and taught the first lessons of Shatsthala. On his way he meets a great Sharana Goggayya. Goggayya, engaged in taking care of his garden, makes fun of the agricultural activities in the world and says that cultivations has to take place within as well as outside of the body.

If cultivation within and outside take is place in an even fashion, that is without differentiating between the two, then that would be truly great human cultivation, cultivation of the earth and of the body. This hidden truth Allama brings to the notice of Goggayya. "See, Goggayya, within my body and within my feelings

and ideas cultivation is eternal, and is within my beings.

*Make the body a garden and the mind a spade,
Dig and remove the root – this illusion give up
I broke the body of Samsara and sowed within
The seed of Brahma.*

*The entire earth is a well, the wind the water wheel
And from Sushumna Nala, the water clarified
The five spoils it all and therefore
Created a fence of tolerance and
Within here, in this garden, I keep myself awake
And of the saplings I took care.*

In this vachana experience and experience-realised truth go together and understating the secret of Kayaka they take care of the sapling of Brahma Sasi and see that their realised truth is accessible to all human beings and Goggayya too saw the truth, and moved forward.

2) The episode of Allama Prabhudevaru and Siddharamaiah reaching Kalyana and their wait before the portals of the palace of Basavanna:

Basavanna wallowing in the pleasure of worshipping the Linga and his unwillingness to interrupt the pooja and go out to receive the great sharanas, and sending his attendants to receive them. But refusing to respond to their request, Allama tells them "Is the devotion of Basavanna lost in the rigmorale of worshipping the Linga" and he refuses to enter the palace. Basavanna, lost in the pooja rituals, ask his people to go and bring in Allama and if he refuses behead him and bring in his head' But the metallic weapons are no use with Allama; nor was the emotional pleading able to work with Allama for Allama is beyond words and emotions. Knowing it all, Basavanna persists and sends Hadapada Appanna which only makes Allam 'hard as stone'. Surprised and

shocked Basavanna seeks advice from Channabasavanna and realises that his behaviour was inexcusable, and so steps out to receive Allama in person, pleads with him, begs him and falls at his feet and then leads Allama into his house.

The earlier edition obviously hyperbolically presented this episode, cloyingly they depicted it. It was Siddhaveerannodeyar who gave a natural turn to this dramatic incident. By doing so, heightened the value of *Shoonyasampadane*.

3) As the puranas tell us Sudra Haralayya's son gets married to the upper caste Madhuvara's daughter. From the point of view of Shiva Bhaktas, there wasn't anything wrong in this for both had taken Shiva Deekshe. But to the traditional, orthodox views, this was unacceptable as it had broken the tradition of thousands of years. Those who swore by Varnashrama would not accept it and Bijjala caught between the two became helpless and had Haralayya and Madhuvarasa blinded and the whole atmosphere was tense and the ensuring and turmoil was terrible. Jagadeva Molle Bommanna murdered Bijjala and there was deep disturbance and Basavanna who did not think it was right left Kalyana and with a few Sharanas went away to Kappadi Sangama.

Basavanna's wife, Neelalochane, however choose to remain in Kalyana. To bring her back, Basavanna sent Hadapada Appanna and he asked her to be present at Sangama, so that she could "along with Basavanna" be one, united with the Linga. But she said: 'No, there is no room for me in Basavanna. I am devoid of all emotions. Once Basavanna in my palm radiated light, why should I think of going to Basavanna at Sangama. "Then, she lets here experience flow through her devotional song.

*Look, look, look, look, Linga,
Look at Basavaiah's play!
He sends word, asking me to go over there,
Isn't there room enough here,
Speaking of here and there, and in doubt
Would this be right for a great soul?*

*The devotees of this earth
Naturally keep us in the palm of the guru
If losing one's steadfast mind and he desiring
union,
Wouldn't he be my lord Sangamanatha.
To Sangana Basava's decree
Without giving in, I raise my folded hand
And thinking he alone is Sangamanatha
I Shall dissolve myself in this Linga.*

None of the earlier editions of *Shoonyasampadane* had mentioned this great event and Siddhaveerannodeyar, has found room for this in this edition. Even now, in towns and villages, this song is sung which naturally elevates the text to great height.

4) As for as the principle of Kayaka is concerned, it is only Gummalapurada Siddhalingadevaru who gave it the space and the honour it deserves. By including the episodes of Aaydakki Maraiah and Nulia Chandayya, the editor has done great service to all the devotees and he highlights Sharana's Kayaka and Dasoha, which are of immense importance to the world. He did not however stop here, he went further and added to his texts the episode of Molige Maraiah, who is a perfect example of clean and clear Kayaka, in fact, a great representative of the Kayaka principle.

Molige Maraiah is in reality the King of Kashmir. He with his royal consort, Gangadevi, received Kayaka Deeksha from the Sharanas and became Molige Maraiah, a seller of firewood, and the couple lived in a hut in the outer area of Kalyana. He in

fact proved the truth of the saying true Kalyaya is Kailasa.

5) To add to this, there is in this edition, a new episode through which Siddhaveerannodeyar brings to life the concept of Istaliga. It is Ghattivalaiah who enacts this idea of a personal god.

6) This episode, in Shivagana Prasadi Mahadevaiah, is related to Gorakshaka, and it runs this way: "Prabhudevaru left Kalyana and walked towards Sri Parvata and as he went forward, he ran into a Siddha called Goraksha. Prabhu pierces his diamond hard body with a thin leaf and then tests him and then offers him advice and then enters to Kadali vana'

The same incident Siddhalingadevaru expands and in five vachanas records the conversation between the two and then teaches him the subtle relationships between Linga and Anga. The same incident is more elaborately described which at the end makes Goraksha see readity and, disillusioned about diamond hard body, Allama Saves Goraksha by making him understand the Anga and Linga relationship.

7) There is another remarkable thing in the *Shoonyasampadane* of Siddhaveerannodeyar. Neither Shivagana Prasadi Mahadevaiah nor Siddhalingadevaru of Gummadaपुरa had rightly arranged the vachanas but Siddhaveerannodeyar putting to use his artistic bent of mind rearranged them in consance with the content of the vachanas. This is truly yeoman service.

At the beginning of this note, we raised a question: What is shoonya? The answer to this question is Shoonya means zero, with nothing in it or void. Nothing ness, empty or vacant open land. No this is not

the meaning. It is all inclusive oneness. Shoonya or Bayalu is the absolute being or ultimate reality. If you ask Prabhudeva.

*Knowing and knowing much the mind became barren,
Forgetting forgetfulness it become sterile,
The word Guheshwara itself became Wholly barren.*

This is the Mahashoonya of the Sharanas

and beyond it there is not any experience.

This is the fruit of the creative work done is the field of *Shoonyasampadane* by Siddhaveerannodeyaru.

Note:

The article is a rather free rendering of Professor Bhusanuru Matha's introduction to *Shoonya sampadane* of Siddhaveerannodeyaru.

Melt my mind and purge its stains
Test it and in fire refine!
Hammer, so the hammer pains,
To pure gold this heart of mine!
Beat from me, great Craftsman, beat
Anklets for thy devotees' feet:
Save me, Lord Kudala Sangama.

- Sri Basaveshwara
(Tr. Prof. Armando Menezes)

So long as speech lasts, the body lasts,
So long as memory lasts, the vital breath lasts
The subtle thread that binds the body and the breath
I am unable to unravel.
Will not your devotees laugh
If you speak of beings without body?
Unless I rid my inner being of its vices
I do not have hopes of survival.
Kapilasiddha Mallinatha,
What I was not I have to become it now.

- Sri Siddharameshwara
(Tr. Prof. D.A. Shankar)

We can know only that we know nothing. And that is highest degree of human wisdom.

- Leo Tolstoy

Nothing is absolute. Everything changes, everything moves, everything revolves, everything flies and goes away.

- Frida Kahlo

Book Review

Sunyasampadane, Volume – II

- Dr. C. Naganna

Dr. S.C. Nandimath M.A., Ph.D (London)
Prof. L.M. A. Menezes M.A.
Dr. R.C. Hiremath M.A., Ph.D.

The January-March issue of "Sharana Patha" carried the Review of "Sunyasampadane, Volume-1" in which I had mentioned that "holding these volumes (1, 2) to review is almost an ethereal experience as the volumes reflect a pious project of a profound nature". I had recalled Dr. D.C. Pavate's Foreword and how he had won due place to the work bringing to fore its literary and philosophical content.

In his Foreword to the second volume Dr. A.S. Adke, Vice Chancellor of Karnatak University, has drawn our attention to very important things about Virasaivism. He says, "If the truth and living value of a faith is not to be measured by numerical strength alone, Virasaivism is one of the world's great religions; and the philosophy on which it is based should have a valuable contribution to make the world thought and world culture. It was, therefore, a happy idea to present one of its major texts in English, along with the usual *apparatus criticus* of biographies, critical introductions, explanatory notes, index etc.

This volume contains four lessons, namely, lessons four, five, six and seven.

The fourth lesson or the "Sampadane" concerns itself with the "Grace bestowed by Basavanna upon Cennabasavanna"; the fifth is titled 'Prabhudeva's Arrival at Kalyana'; the sixth lesson deals with 'Lord Marulasankara' and the seventh and the last in the volume deals with 'Basavesvara'.

The fourth lesson concerns itself with Cennabasavanna approaching Basavanna with a humble request to bestow on him the grace of initiation. But Basavanna, being humbleness incarnate, refuses to do so. Cennabasavanna is tenacious and he places his Ishta-Linga in Basavanna's hand to mark its features. Basavanna instantly returns it, remarking that features should never be sought in Linga. The editors of the volume say "Although the rite seems to be very simple, the electric effect it has on the disciple is marvellous".

Cennabasavanna sings that out of Basavanna's loins that Linga, Jangama and Prasada were born. It is he who has for the first time revealed the glory and splendour of Linga, Jangama and Prasada. Cennabasavanna feels as if his life's task is accomplished. He offers his humble salutations to the Master. Through his

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intuitive vision Cennabasavanna sees that Allama Prabhu and Siddharamayya moving towards Kalyana leaving Sonnalige. We are told that Prabhudeva is none else than the causal principle of Nishkala Parashiva descended to earth; also, that Siddharamayya is “the Pure Sattvic Essence of the Glorious Paramesvara”.

Prabhudeva and Siddharamayya are now standing in the courtyard of Basavanna’s Holy House. Siddharamayya gives expression to his feeling that the courtyard of the Bhakta is the centre of the sixty-eight holy places. Prabhudeva understands the significance of Kalyana, of Basavanna and of the innumerable Saranas thronging the Holy House.

The fifth lesson deals with Prabhudeva’s arrival at Kalyana. Since Basavanna is steeped in the worship of the Linga he sends Hadapada Appanna as a messenger to fetch Prabhudeva and Siddharama. Prabhudeva gets really angry that Basavanna had the gumption to send a messenger instead of he receiving them himself. Appanna returns empty-handed and reports that the Jangama is reluctant to oblige the messenger, that is, himself. Basavanna, somehow, is not perturbed by the Jangama’s reaction as he has his own idea of Bhakta and Jangama. They are inseparable parts of a single whole.

Cennabasavanna, who enters at this stage, also misunderstands Basavanna because he ought to have received the Jangama instead of delegating it to Appanna. Soddala Bacarasa who appears at that point assures Basavanna that Prabhudeva’s feelings are not really hurt. Basavanna, after concluding his worship, sets forth with his innumerable cohorts of saints to welcome his guests. Basavanna,

on seeing the Jangama, falls at his feet. But the feet are intangible! Basavanna admits his fault and submits in all humility. Prabhu is, perhaps, inwardly moved by this sincerity and humility of Basavanna but does not show it outwardly. Therefore, Basavanna feels that his devotion has not been single-pointed and steadfast. At last Prabhudeva’s anger seems to be pacified. Basavanna admits his colossal folly. He sincerely feels that he is a child in the path of Bhakti.

Siddharamayya steps forward and extols Basavanna’s glory. Could there be any gap between Basavanna and Prabhudeva – an eternal Bhakta and an eternal Jangama? At this Cennabasavanna comes forward, offers his obeisance to Prabhu and hails him as “God of the Highest Gods, Formless Principle”. Madivalayya also requests Prabhudeva to relent and now Prabhu’s anger is completely appeased and he bursts into songs of praise glorifying the greatness of Basavanna. Prabhudeva also reveals why he has been drawn to Kalyana and Sangana Basavanna. Basavanna is awed into unspeakable wonder at the sublime stature of Prabhudeva.

The sixth lesson pertains to Lord Marulasankara. Marulashankara moves towards Prabhudeva and the whole throng does not care to see who he is. But Prabhudeva recognises his eminence. Prabhudeva reveals the identity of Marulasankara to Basavanna. Lord Marulashankara has been staying for twelve long years in the Pit of Gifts of the saranas eating what he could pick of the gifts. He has dedicated his body to the Supreme and he has lodged himself in the Formless. Now that Prabhudeva has come to Kalyana, Marulasankara feels that his

worldly bonds are broken. Prabhudeva, in turn, relates to Marulasankara's spiritual eminence to Basavanna. But Marulasankara shrinks back hearing the praise by the Supreme Master.

Basavanna is overcome with regret and is trembling with grief to think that when a great sarana was at his doorsteps he could not recognise his stature. But Marulasankara knows Basavanna's spiritual eminence. In turn, Basavanna praises Marulasankara and Cennabasavanna firmly believes that Marulasankara has attained the Ultimate Reality. Siddharamayya, Hadapada Appanna, Madivalayya and Kinnara Bommayya are aware of the great achievements of Marulasankara. Marulasankara, in turn, expresses his profound gratitude to all these saranas.

On seeing Prabhudeva, Marulasankara withdraws into the Absolute Void. He also sings the glory of Basavanna. Prabhudeva also expresses his profound admiration of the great Marulasankara. At this moment Basavanna is in utter bewilderment. He wonders how could the gross body attain Niravaya although the formless Prana could attain the Void. For Cennabasavanna this is not a surprise because he knows Marulasankara's spiritual dimensions as it is evident in his words: "Kudala Cennasangama's saranas have gone into the Void with body-garment still unshed".

The seventh lesson is dedicated to Basavesvara. Lord Marulasankara has attained the Void and the same is glorified by the saranas. The saranas are back at Basavanna's place with Prabhudeva and Siddharamayya. Basavanna feels extremely happy to see the great concourse of saranas and the communion and converse with them seems to be the be all and end all for

Basavanna. Basavanna yearns to live in the company of the saranas, because in their association his body, mind and his entire being is cleansed and purified. They have become a fit receptacle for the Divine.

Prabhudeva differs from Basavanna when the latter says that there is nothing which cannot be attained by meditation. Prabhudeva's stand is that Maya can never be dispelled by meditation. It is only Divine Grace that can work this wonder. Prabhudeva asks, "In what manner have you harboured in your heart the thing beyond speech and thought?" Basavanna rises to the occasion and replies, "Even as an elephant is held in a mirror, so Thou in me". He further explains that the heart which comprehends the inner and the outer is "His". It is "He" who is lodged therein. His submission is that the consciousness which embraces both knowledge and ignorance and transcends them is never different from the self which has sought and found it. Prabhudeva seems to be satisfied by Basavanna's explication as it reflects the "Linganga Samarasya". Prabhudeva sees in Basavanna his teacher Animisha, from whom he received the primordial Linga. He also sees in him Vrishabha, Nilalohita and Skanda. Prabhudeva is not only a great teacher but a great learner too. He frankly acknowledges his gains from Basavanna's teaching.

But Basavanna is categorical in declaring that it is Prabhudeva who has led him to higher and higher planes of Gurusthala, Lingasthala, Jangamasthala and Prasadhisthala. But Prabhudeva does not accept this tribute of Basavanna. On the contrary, he maintains that it is through Basavanna's grace that he has come to know that Prana is Linga. "I am only an

infant born out of your Grace”, exclaims Prabhudeva with joyful pride.

Basavanna and Prabhudeva inclulge for a while in an argument to establish who is supreme: a Bhakta or a Jangama? Basavanna is of the opinion that the body is Bhakta and the Life is Jangama. But Prabhudeva questions again that a Jangama cannot be imagined in the absence of a Bhakta. Prabhudeva thinks that the principle of Bhakti is nothing but ‘timeless eternity’. According to Prabhudeva, Basavanna is the bodily representative of Bhakti and by extension he is nothing but the eternal Conscious Energy or Para Brahma Himself. Hence, according to Prabhudera Bhakta is timeless and Jangama is of time.

Basavanna’s submission is highly enlightening. He says addressing Prabhudeva, “How can there be devotion if I do not see and adore you? How can there be practice without your touch? How can there be knowledge unless I called up your glory and held it in my mind? It is your direct and immediate presence that has made me righteous. Lord, you have come to make me in all manner of ways”. At this point Prabhudeva realises Basavanna’s greatness and how he has mastered the discipline.

The editorial observation is worth recording: “What lesson can we draw from the high discourse between these two great men such as the world can produce once

in a few hundreds or thousands of years? Love without knowledge is no love, and knowledge without love is no knowledge. Divine Love is kindled by Divine Knowledge, Divine Knowledge is actualised in Love Divine”.

True to its promise Volume-2 has offered rich and ample description of the greatness of personalities like Cennabasavanna, Marulasankaradeva, Siddhayamayya, Prabhudeva and, of course, Basavanna himself.

In the beginning, Prabhudeva and Siddharamayya appear together to meet Basavanna who is steeped in the worship of the Linga. Prabhudeva is quite unhappy that Basavanna makes the distinction between the Lord and the Jangama. He makes Basavanna understand that they are one and the same. Then the episode of Marulasankara establishes his greatness as he attains the Void without shedding his body. The grand encounter between Prabhudeva and Basavanna reveals the tug-of-war of the two spiritual titans to establish the position of a Bhakta vis-a-vis a Jangama. In the rarefied realm of spirituality both of them are visualised as the One Principle of Conscious Energy or Para Brahma. Thus, the Second Volume makes us hunger for more and therefore the reader gets converted into a pilgrim whose progress depends upon the grace and blessings of the dramatic personae of this great text called *Sunyasampadane*.

Devotion of a non-mystic will lopsided become
Mysticism is devotion’s foundation
Mysticism is devotion’s house of houses
Finding a mystic if one doesn’t engage
Put him into an inferno, Ramanatha.

- Sri Jedara Dasimayya
(Tr. Prof. Chandrasekharaiah)

Excerpt from Siddheshwar Swamiji's Bhagavachchintana

-Tr. Prof. Chandrasekharaiah

(Continued)

To see God we need not visit a holy mandir or a hill shrine or a pilgrim center. It does not mean it should not be done. But it has little or no connection to apprehending God. Having our hearts filled with the sweet juice of devotion go anywhere or see anything, there we will see God in the form of beauty or blessedness.

Beauty does not lie in the comely look alone. It can be experienced in sound, touch, taste or smell. Whatever electrifies our five senses is sweet! And whatever is sweet and tasty is God or godly. Such a state of being has nothing to do with desire, anger, greed, delusion, arrogance and jealousy. The absence of these evils is but a state of being sweet. Expressing such sweetness through one's body, mind and words is but God centric thinking.

Real Wealth

The infinite universe exists spread around us. Countless different forms of life too are found in it. The vast oceans, the

sky-high mountain peaks! Blue deep sky above, trillions of stars in it, out there the sun and moon! Something staggering to imagine when all this put together! What does all this mean? Man's curiosity lies in knowing and understanding about it! In other words it nothing but knowing the truth about it!

The path leading to have it apprehended! The first man could not have tried it. Unknown to him was yoga, science, technics, meditation, devotion, and such others means. The first ever searcher was rather intelligent. He never sought to climb its height, but prepared himself to have the truth descend on him. He put aside his eyes, mind, and intellect since they could not help him see it. Then he closed his eyes and gave rest to his intellect. Rendering his mind still, retire, but constant he attained the state of being lost in total silence and peace.



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News Round-up

Jayanthi Celebrations of Jagadguru

Dr. Sri Shivarathri Rajendra Mahaswamiji

Inaugurating the Cent Decennial Jayanthi Celebration of Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji by lighting the lamp in the gracious presence of HH Jagadguruji, on August 29, 2025 at Sri Suttur Math, Mysuru, Central Minster for Agriculture, Farmers' Welfare and Rural Development, Sri Shivaraj Singh Chouhan observed that providing education to society is the greatest gift. To complement his mission Sri Rajendra Swamiji established over hundred Schools and Colleges besides free boarding homes especially in rural areas of Karnataka. Utilising his facilities lakhs of students got education. Engineers, doctors and technicians rolled out in their hundreds. Today these institutions are pathbreaking ones lighting up the lives of countless people serving in India and abroad. The JSS Mahavidyapeetha is fulfilling the objectives of the saying 'sarvajana hitaya sarvajana sukhaya' in letter and spirit. Saints like Sri Rajendra Swamiji in their thousands have enriched the socio-educational-cultural heritage of India since time immemorial, Sri Shivaraj Singh Chouhan observed.

Speaking on the occasion Sri Siddhalinga Mahaswamiji of Sri Siddhaganga Math said that Sri Suttur Math having had saints like Ghanalinga Shivayogi and Mantramaharshi has been in the forefront of service to society so that there could be lasting peace and happiness to thrive. Sri Rajendra Swamiji's service to society at a very difficult time when it was most needed in the country will be remembered for ever. His was a life of sacrifice and dedication. With similar objectives of service

to society both Suttur Math and Siddhaganga Math have continued to maintain cordial relations. Rajendra Swamiji and Shivakumara Swamiji were like two eyes of the society as reportedly said by Gowrishankara Swamiji, observed Sri Siddhalinga Swamiji.

The function was attended by thousands of devotees, well-wishers and dignitaries.

Anniversary Celebrations at Vyasaraja Math

Gracing the function arranged to celebrate the 9th anniversary of the Peetharohana of Sri Vidyasreeshatheertha Sripadangalu of Sosale Sri Vyasaramath, Mysuru, and the 10th anniversary of Sri Vyasateertha Vidyapeetha, Jagadguru Sri Shivarathri Deshikendra Mahaswamiji observed that Sri Vyasaramateertha was a treasure trove of divine knowledge and scholarship. The present pontiff Sri Vidyasreeshateertharu belongs to the lineage of Vyasarama. Sri Vyasarama is known for his distinguished devotional compositions in Kannada, besides having had a very sound knowledge of Karnatic classical music. His contemporary greats had a very high respect for him. The present pontiff Sri Vidyasreeshateertharu has earlier served as Vice-Chancellor of Bangalore and Tirupati Universities, the positions he had held with distinction. Having been the head of the Math for about a decade he has been successful in reviving the past glory of the monastery. We are sure he will continue to do so in the future, Jagadguruji observed. Speaking on the occasion Sri K. Jayaram, retired IAS officer, said that Math has successfully overcome the dismal past and now moving in the right direction led by Sri Vidyasreeshateertharu. Sri L. Prahlada Ramarao, retired scientist,

DRDO, recalled how in the education system of our past had had the touch of science now forgotten about it people comment adversely.

Foundation for Siddhalingeswara Temple

‘Such a work as laying the foundation for Sri Siddhalingeswara Swamy temple in the month of Ashada is really a meritorious one,’ said Jagadguru Sri Shivarathri Deshikendra Mahaswamiji while gracing the foundation laying ceremony for a temple dedicated to Sri Siddhalinga Yati in J.P. Nagar, Mysuru on July 6, 2025. Any day for that matter is auspicious for doing good deeds. All the days are alike for anything holy. Siddhalinga Yati travelled across the land and sowed the seeds of spiritual knowledge and righteous work. Displaying his super-human powers at Kaggere, Siddhalingeswara settled at Yideyur, now a pilgrim center.

Laying the foundation to the proposed temple Sri B.V. Vijayendra, president, State BJP Unit and MLA recalled his father and former CMB.S. Yediyurappa who sanctioned land for the temple which will be built in the model of the one at Yedeyur. I am fortunate to lay the foundation stone. Veerashaiva-Lingayat religion has a rich history replete with instances of its contribution to the welfare of all in society, he observed. The function was attended by Sri G.T. Devegowda, Sri H.M. Ganesh Prasad, Sri K. Harishgowda, Sri T.S. Srivatsa, Sri C.N. Manjegowda, Sri Tontadarya, Sri S. Balaraju, Sri M.K. Somashekar and other leaders.

Services of Erstwhile Rulers Recalled

Gracing the function arranged by the Nagarika Vedike of K.R. Nagar and Saligrama taluks to felicitate and honour the service of the citizens on July 7, 2025, the Jagadguruji spoke in praise of the services rendered by Sri Krishnarajendra Wadiyar IV in the areas such as irrigation, education, health, industry etc., The rulers of Yadu dynasty were enlightened ones who knew nothing about doing politics. Now the scion of the royal family Sri Yaduveer is continuing that tradition. Speaking on the occasion Sri Yaduveer Krishnadatta Chamaraja Wadiyar

recalled the services of his predecessor who as rulers of the State did not discriminate in their administration, but served the people nobly. Treading the same path he said as MP his services are not confined to his constituency, but to the entire state, so that he could see the welfare of all people. Both Sri Yaduveer and Dr. Sa.Ra. Dhanush, a rank holder in P.G. Medical studies were honoured in the function. MLC Sri A.H. Vishwanath, Sri Manjegowda, Sri Mirle Srinivasagowda, Sri A.S. Channabasappa and others were present in the function.

Basaveshwara and equality of Women

H.H. Jagadguruji gracing the function arranged by Basavaparishat, Bengaluru, on August 9, 2025 to confer Basava Puraskara Award said, ‘Equality of women was successfully brought about in 12th century itself by Sri Basaveshwara, the kind of which could not be realized in 21st century. This shows in which way the present century is moving. In spite of the unprecedented progress and development in science and technology women by and large are not treated as equals in the religions of the world. Contrary to this Basaveshwara could in 12th century itself succeed in this respect and also help the lowest of the low in society to realise his or her spiritual aspiration as equals to the high and fortunate ones. Despite this it is something to feel happy that the values of Basaveshwara and his contemporary Sharanas have spread, all across the world to be understood and put into practice.’

Speaking on the occasion Hon’ble Justice Sri N. Santosh Hegde lamented how man has sacrificed honesty and truthfulness by becoming the devotees of power and riches and how honesty is of little or no value in the present. Prof. Ravivarmakumar, noted advocate, observed had B.R. Ambedkar wished he could have opted for a rich and happy life in a foreign country, but chose the area of service to the nation of his birth, a value to be emulated by all.

The function was attended by a large number of distinguished audience.

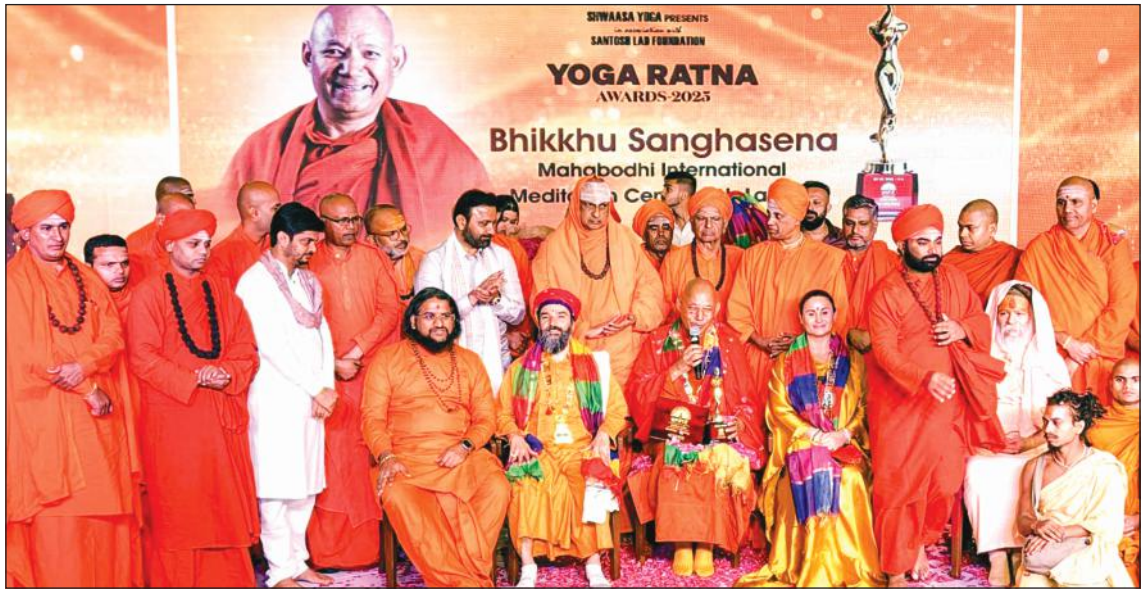
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Sri Siddaramaiah, Chief Minister of Karnataka, inaugurated 516th Jayanthi celebrations of Nadaprabhu Sri Kempegowda at Dr. Babu Jagajeevanram Bhavan, Bengaluru, in the gracious presence of the Swamijis of Suttur, Adichunchanagiri, Spatikapuri and Vishwa Okkaligara Maths. Sri Nagaraja Yadav, Sri N.A. Harris, Dy. Chief Minister Sri D.K. Shivakumar, Sri Muniratna, Dr. H.C. Mahadevappa, Sri Krishna Bhairegowda and others were present. (June 27, 2025)



Basava Jayanthi programme organized by Mysuru Advocates' Association was inaugurated in the gracious presence of H.H. Jagadguruji. Sri S. Lokesh, Sri S.S. Mittalakode, Justice Smt Usharani, Hon'ble Justice Dr. Shivaraj V. Patil, Sri K.S. Mahadeva Prasad, Sri B.R. Chandramouli and Sri A.G. Sudheer were present. (June 13, 2025)



Sri Brahmeshwarananda Swamiji of Goa, Dr. Yogarishi Vishwaketu of Uttar Pradesh, Bhikkhu Sangama of Ladakh and Sati Mata Olaina Tarasomava of Ukraine were conferred Yogaratna Award in a function organized by Swasayoga and Santoshlad Foundation at Bengaluru in the gracious presence of the Swamijis of Suttur, Nidasosi, Siddhaganga, Madara Channayya Gurupeetha, Bhovi Peetha, Kunchatigapeetha, Valmkipeetha and Upparapeetha, Sri Vinay Guruji, Sri Santosh Lad and others were present. (June 29, 2025)



Mungaru Cultural Festival organized by Munnuru Kapu Samaj, Raichur was inaugurated in the gracious presence of the Jagadguruji of Suttur and Jagadguruji (Jr.) of Kashi. The Swamiji of Ingaleswar, Sri A. Papareddy, the Swamijis of Somavarpet, Sultanpur, Yelebichchali and others were present. (June 11, 2025)



Padmasri Dr. B. Ramana Rao is seen treating the patients during the visit of His Holiness Jagadguruji to the Village Clinic at T. Begur, Nelamangala Taluk which he has been running for 26 years. Sri Basavamurthy Maadara Channayya Swamiji and others were present. (June 8, 2025)



Kadalisri' Award was conferred on Dr. Vijayalakshmi Deshamane during the Silver Jubilee Celebrations organized by Kadali Mahila Vedike in the gracious presence of Jagadgurujis of Suttur and Anandapuram Maths at Kalamandir, Mysuru. Kum. M.A. Neelambika, Smt. Sudha Mrutyunjayappa, Smt. Shyla Sidramappa, Smt. Jayagowda, Smt. Sharada Shivalingaswamy, Dr. Leeladevi R. Prasad, Sri Helavarahundi Siddappa, Dr. C. Somashekar, Sri Go.Ru. Channabasappa, Smt. Vagdevi and others were present. (July 27, 2025)



Tibet Utsav organized in connection with the 90th birthday celebrations of Sri Dalai Lama was inaugurated in the gracious presence of H.H. Jagadgururji at Kalamandir, Mysuru. Sri Gelek Jangni, Sri Gese Lankdor, Home Minister Dr. G. Parameshwara, Sri Venugopal, Dr. M.B. Boralingaiah and Sri Chaim Dorji were present. (July 19, 2025)



Three books written by journalist Aitichanda Ramesh Uttappa were released in the gracious presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji in a function at Karnataka State Dr. Gangubai Hangal University of Music and Performing Arts, Mysuru. Sri M.G. Manjunath, Sri Prakash Chikkapalya, Lt. Col. Sri P.S. Ganapati, Sri T.S. Srivatsa, Sri Sandeshkumar, Prof. Nagesh Bettakote, Sri A.P. Nagesh and Sri Aitichanda Ramesh Uttappa were present. (July 25, 2025)



Special Pooja and distribution of Prasada (Annadana) at Sri Suttur Math, Mysuru branch on the last Friday of Ashada month was held in the gracious presence of H.H. Jagadguruji at Sri Suttur Math, Mysuru. Sri S. Shivakumara Swamy, Dr. C.G. Betsurmatah and Sri S.P. Manjunath were present. (July 18, 2025)



Sri Yaduveer Krishnadatta Chamaraja Wadiyar, Dr. Sa. Ra. Dhanush and Sri Sa. Ra. Mahesh were felicitated and blessed by H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji in a function arranged by Nagarika Vedike of K.R. Nagar and Saligrama Taluks. Sri C.N. Manchegowda, Sri A.H. Vishwanath, Sri A.S. Channabasappa and others were present. (July 7, 2025)



H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji felicitated Sri Vidyasreeshateertha Sreepadangalu of Sosale Sri Vyasaraaja Math, Mysuru, on his 9th Peetharohana anniversary on the 10th anniversary of Sri Vyasateertha Vidyapeetha. Sri K. Jayaraj, Dr. H.S. Raghavendra Rao, Sri Prahlada Ramrao and others were present. (July 5, 2025)



The birth anniversary of Vachana Pitamaha Dr. P.G. Halakatti was inaugurated organized by All India Sharana Sahitya Parishat, Bengaluru, Karnataka Gandhi Memorial Nidhi and Shankara Bidari foundation in the gracious presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji in Bengaluru. Sri K.V. Nagaraj Murthy, Dr. Wooday P. Krishna, Sri Chandrakanta C. Bellada, Sri H.K. Patil, Sri Shankara M. Bidari, Dr. C. Somashekar and Mahantesh Biradar were present. (July 2, 2025)



Sri B.Y. Vijayendra inaugurated Seed Ball Distribution function in the gracious presence of H.H. Jagadguruji organized in collaboration with JSS Residential School, Dept. of School Education and Literacy and ICAR Krishi Vijnana Kendra at Suttur Srikrishetra. Sri Kumbralli Subbanna, Smt. Malavika Avinash, Dr. Shailendra Beldale, Sri Yaduveer Krishnadatta Chamaraja Wadiyar and Sri T.S. Srivatsa were present. (July 18, 2025)



Basava Puraskara Award 2025 presentation programme arranged by Basava Parishat, Bengaluru, was inaugurated in the gracious presence of H.H. Jagadguruji. Smt. M.P. Umadevi, Smt. Rekha Mahantesha Hiremath, Sri Prakash Tavamsi, Hon'ble Justice Sri N. Santosh Hegde, Sri S.R. Patil, Prof. Ravivarma Kumar, Dr. A.S. Kirankumar, Dr. M.N. Rajendrakumar and Sri Mahantesh Hiremath were present. (August 9, 2025)



The 78th birth anniversary of Sri V. Srinivasa Prasad, senior political leader arranged at JSS Mangala Mantap, Nanjanagud, was inaugurated in the gracious presence of H.H. Jagadguruji. Prof. Kalegowda Nagavara, Smt. Bhagyalakshmi Srinivasa Prasad, Sri P.G.R. Sindhya, Sri B. Harshavardhan and others were present. (August 6, 2025)



The Golden Jubilee Celebration of Basava Mantap arranged by Rashtriya Basava Dal and Basava Dharma Peetha at Bengaluru was inaugurated in the gracious presence of H.H. Jagadguruji. Dr. Go.Ru. Channabasappa, the Swamiji of Mundaragi, Dr. Mate Gangadevi, Sri Shivananda Jamadara, minister Sri M.B. Patil and others were present. (August 3, 2025)



The renovated building of Sri Krishnarajendra Co-operative Bank, Mysuru, was inaugurated by Sri Siddaramaiah, Chief Minister, in the gracious presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. Members of the governing body of the Bank and others were present. (August 9, 2025)



H.H. Jagadguruji felicitated Smt. Banu Mushtak, the winner of International Booker Award, 2025, when she visited Sri Suttur Math, Mysuru. Dr. P. Shivaraju, Dr. C.G. Betsurmash, Sri S.P. Manjunath and others were present. (July 5, 2025)



H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji felicitated Sadhguru Sri Jaggi Vasudev of Isha Foundation, when he paid a visit to Sri Suttur Math, Mysuru. (July 20, 2025)

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