



SHARANA PATHA

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JSS MAHAVIDYAPEETHA
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Sri C.P. Radhakrishnan, Hon'ble Vice-President of India, distributed gold-medals to merit graduates in the 16th convocation of JSS Academy of Higher Education and Research in the gracious presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. Dr. C.G. Betsurmuth, Hon'ble Justice Sri Shivaraj Patil, Governor Sri Thaawar Chand Gehlet, Dr. B. Suresh and Dr. H. Basavanagowdappa were present. (Nov. 9, 2025)



Sri Siddaramaiah, Chief Minister of Karnataka, is delivering Valedictory address in the 1066th Jayanthi Celebrations of Adi Jagadguru Sri Shivarathreeshwara Shivayogi Mahaswamiji in the gracious presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji at Malavalli. Sri Siddhalinga Mahaswamiji of Sri Siddhaganga Math, Jagadguru Sri Prasannananda Puri Mahaswamiji of Valmikipeetha, Rajanahalli, Kum. Shobha Karandlaje, Dr. H.C. Mahadevappa, Sri Eshwar B. Khandre, Sri S.S. Mallikarjun, Smt. Lakshmi R. Hebbalkar, Dr. Yatindra Siddaramaiah, Sri A.B. Ramesh Bandisiddegowda, Sri Darshan Puttannaiah, Sri Dinesh Guligowda, Sri H.M. Ganesh Prasad and others were present. (Dec. 21, 2025).

SHARANA PATHA

Vol 27 No. 4

October-December 2025

A Quarterly Journal devoted to religion, Sharana Philosophy, history, culture, literature and their comparative studies and practice



Founder

Jagadguru

Dr. Sri Shivarathri Rajendra Mahaswamiji

President

Jagadguru

Sri Shivarathri Deshikendra Mahaswamiji

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Frontispiece: Hon'ble President of India Smt. Droupadi Murmu is inaugurating the 1066th Jayanthi Celebrations of Adi Jagadguru Sri Shivarathreeshwara Shivayogi Mahaswamiji at Malavalli in the gracious presence of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji on Dec. 16, 2025. Sri H.D. Kumaraswamy, Central Minister, Governor Sri Thaawar Chand Gehlot, Sri N. Cheluvavarayaswamy, Sri P.M. NarendraSwamy and Dr. Sri Channabasava Swamiji of Degula Math were present.

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

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From the Editor's Desk.....

The word 'riches' comes from mediaeval English originating from Old English *riċe* meaning dominion and power. The present meaning 'wealth' evolved from Germanic roots meaning rich and powerful. Its first root is traced back to proto-indo-European origin of the language's great past. Riches and wealth are used as equivalents. Owing to the alliterative sound of the words we have coined the phrase *health is wealth* often used contemptuously to deride the importance some have given to wealth or riches. It may be true to say that health can never be bartered away for wealth. But then there are many in modern societies who assert that health can be bought provided one has wealth or money. Isn't it true when we think of the hefty bills proffered by hi-tech hospitals even for a minor ailment? This is only an instance to show the priority some have given to money reviving the memory in contrast when the word long ago meant riches, power and dominion.

It is equally true that life in today's world is impossible to imagine without money. At the same time life of a person who always hankers after money cannot be imagined. Probably it would be as dry as the dust. Just drop your ears to overhear the talk between persons today. Almost 70% of people talk about money or matters related to money. They hardly talk about anything else, say, life centric issues, human problems, nature, sports, music, literature, fine arts, etc., which they do not know will make their everyday life meaningful and in the long run transform their lives into fruitful existence. Any amount of wealth one possesses can never be a substitute to the joy one derives from purely unselfish activities and avocations. Making money and leaving it to the posterity is for today's young generation an outdated craving or passion. They mostly love to work and seek pleasure in spending money and time usefully.

Also a trend is slowly picking up of the independent minded millionaires who in the present day context seem to have come to the conclusion that beyond a point money won't make them any happier. To put it differently, they seem to have realized that money as stated above is but power with which they can help the less fortunate, build human relations, get connected to society at large. By doing so they feel rewarded of both mental and spiritual satisfaction - the joy of having contributed to the pool of human happiness. Here and there we read about their growing number. Aren't they in this context the harbingers of change in the world. But then the case is different with hard core misers!

Prof. Chandrasekharaiah

Guru-Vāṇi

There is a massive transformation taking place not only in the country, but also globally. In the write-ups found in news papers devoted to industry, commerce, technology, science, agriculture, business, pharma and medicine, economic expansion, investment landscape, industrial ecosystem, competitiveness, high-growth sectors, infrastructure building, investment and innovation, policy reshaping by governments, profit and risk etc., are glaringly focused in talks and discussions, conferences, meetings and interactions.

Complementing such transformation taking place here and everywhere higher educational institutions of science, engineering, technology, medicine, agriculture, life-sciences and of course now AI are all gearing up to meet the challenge of providing trained manpower to take the advancement to the next level. The trend is that the next generation is not waiting for a job to begin a career, but a noticeable shift in the campuses of higher learning is pushing young graduates to treat entrepreneurship as a first career, not a later option. But the change, at best, could be physical and external. The question that crops up in the immediate context, is 'Will man concomitantly change internally, morally, spiritually?' The question may sound mute or absurd if understood pessimistically. What is expected of an individual man or woman is such a change, if it occurs, will it be for the better, will it usher in a world of peace and happiness.

Any work or pursuit for that matter needs to be usefully productive for the good of mankind. It needs to be materially, temporally, ethically, morally and spiritually conducive seeking the welfare at individual and collective levels. The produce of any meaningful work or calling should meet the need of more than the individual alone. It is universally known that the Shivasharanas of 12th century gave utmost importance to productive Kayaka, work or labour, both physical and mental, treating it as a divine ordained commandment. Suffix to their Kayaka was Dasoha, meaning offering the produce in excess of ones earning to the good of the needy and the deserving in society as opposed to the idea of hoarding or doubling it for selfish gains.

Aydakki Marayya and his wife Lakkamma, a humble rice-gleaning couple in Kalyan stand out for their self-less exemplary service to society.

Neither gleaning more rice nor less, only that much that met the need of the day, with which they fed the jangamas or the needy ones. Their Kayaka was directed to this end, a means to divinity. Marayya tells in the following Vachana how Shiva himself got involved in the service of both the living and the non-living world:

*For the World's good Shiva appeared as Shiva-devotee.
 For the world's good Shiva appearing as guru
 Revealed about himself in the beatitude of Linga.
 Moving about as a force of body and mind spent himself
 In the service of the world,
 As knowhow, hymn and technique for the world's good.
 His devotees alone know this, not the worldlings
 Who are ignorant of Sangana Basavanna's
 Awareness of Amareshwaralinga.*

ಶಿವನೆ ಶಿವಭಕ್ತನಾಗಿಬಂದ ಲೋಕಹಿತಾರ್ಥ.
 ಶಿವನೆ ಶಿವರಹಸ್ಯವ ಬೋಧಿಸಲೆಂದು ಗುರುವಾಗಿ ಬಂದು
 ಲಿಂಗದ ಕಳೆಯನರುಹಿದ ಲೋಕಹಿತಾರ್ಥ.
 ಶಿವನೆ ಚರವೇಷದಲ್ಲಿ ಬಂದು
 ಅಂಗ ಮೊದಲು, ಮನವೆ ಕಡೆಯಾದ ಪದಾರ್ಥ
 ದಾಸೋಹದಲ್ಲಿ ಸವೆಯಲೆಂದು ಬಂದ ಲೋಕಹಿತಾರ್ಥ
 ಶಿವನೆ ಮಂತ್ರ ತಂತ್ರ ಯಂತ್ರೋಪಕರಣವಾಗಿ ಬಂದ ಲೋಕಹಿತಾರ್ಥ
 ಇದರಂಗ ಸಂಗವ ಲಿಂಗಸಂಗಿಗಳು ಬಲ್ಲರು
 ಅಂಗಸಂಗಿಗಳಿತ್ತ ಬಲ್ಲರಯ್ಯಾ
 ಅಮರೇಶ್ವರಲಿಂಗದನುವನರಿದ ಸಂಗನ ಬಸವಣ್ಣಾ.

*Śivane śivabhaktanāgi baṇda lōkahitārtha.
 Śivane śivarahasyava bōdhisaleṇdu guruvāgi baṇdu,
 liṅgada kaleyanaruhida lōkahitārtha.
 Śivane caravēṣadalli baṇdu,
 aṅga modalu, manave kaḍeyāda padārtha
 dāsōhadalli saveyaleṇdu baṇda lōkahitārtha.
 Śivane maṇtrataṇtrayaṇtrōpakaraṇavāgi baṇda lōkahitārtha.
 Idaraṅgasāṅgava liṅgasāṅgigaļu ballaru,
 anaṅgasāṅgigaļetta ballarayyā,
 amarēśvaraliṅgadanuvanarida saṅganabasavaṇṇā?*

When so much of multiplicity of work characterizes the present day world the message of service of the humble Sharana is loud and clear. It could be a panacea for all the troubling social, moral, political or ideological conflicts tormenting the mankind today.

Jagadguru Sri Shivarathri Deshikendra Mahaswamiji

A Beacon of Light and Inspiration

Smt. Droupadi Murmu

I extend my heartfelt greetings to all of you gathered here to celebrate the Jayanthi of Adi Jagadguru Sri Shivarathreeshwara Shivayogi Mahaswamiji. I feel deeply blessed to participate in this historic occasion that honours the great saint. His life, vision, and teachings continue to inspire and guide countless people after more than a thousand years.

Across the ages, saints have enlightened humanity through their wisdom and compassion. Their lives remind us that true greatness lies not in authority or wealth, but in sacrifice, service, and spiritual strength. Among such greatest saints, Adi Jagadguru Sri Shivarathreeshwara Shivayogi Mahaswamiji shines as a beacon of light and inspiration.

In the tenth century, Jagadguru established the Jagadguru Sri Veerasimhasana Mahasansthana Math at Suttur. What began as a sacred spiritual center soon became a powerful force for social transformation. The Math emerged as a center of wisdom, nurturing generations with values of discipline, devotion, and compassion.

The unbroken Guru lineage of Suttur is the living soul of this great tradition. It has preserved and strengthened the spiritual values passed down through

generations. Adi Jagadguru Mahaswamiji exemplified intense spiritual discipline and deep inner wisdom. Jagadguru Dr Sri Shivarathri Rajendra Mahaswamiji carried this legacy forward through visionary and compassionate public service. I have been told that his contributions to religion, education, healthcare, and culture are benefitting millions.

Ladies and Gentlemen,

Karnataka is the sacred land of the great saint Basaveshwara, whose teachings continue to inspire humanity across generations. His profound message, "Kayakave Kailasa" – work is worship – is not merely an expression, but a way of life. I am happy to know that this philosophy finds its true reflection in the ideals and activities of the Suttur Math, where spiritual pursuit and social service go hand in hand.

I am pleased to note that, under the guidance and patronage of the Math, the JSS Mahavidyapeetha has emerged as one of India's distinguished institutions, dedicated to the advancement of education and social development. With several institutions across the world, it is engaged in shaping young minds, delivering healthcare, empowering women, uplifting rural communities, preserving culture, and

Inaugural address by Smt. Droupadi Murmu, President of India, in the inaugural function of the 1066th Jayanthi Celebrations of Adi Jagadguru Sri Shivarathreeshwara Shivayogi Mahaswamiji, held at Malavalli, Mandya Dist., on Dec. 16, 2025.

strengthening the foundations of an inclusive society. Suttur Math stands tall as one of the pillars of social development.

Ladies and Gentlemen,

In an age of rapid change and uncertainty, spiritual guidance is essential for nurturing social harmony, ethical leadership, youth empowerment, and inner resilience. As we move towards the vision of Developed India by 2047, we need both—the power of technology and the strength of values. A developed India requires the integration of modern education with moral wisdom, innovation with environmental responsibility, economic growth with social inclusion, and progress with compassion. The Government of India is working with this holistic vision. Institutions like Suttur Math can play a substantial role in this national endeavour.

Our spiritual institutions remind us of the values that bind humanity together—the values of compassion, tolerance, mutual respect, and collective responsibility. These are not merely ideals of the past; they are essential foundations for a strong and harmonious modern world. The Government of India remains

committed to building a future guided by inclusion, service, and human dignity.

Our greatest strength lies in our youth—their energy, creativity, values, and character. The destiny of India will be shaped not only by their skills and knowledge, but by their integrity and sense of purpose. I urge institutions like Suttur Math to continue inspiring young minds, nurturing responsible citizens, and guiding the architects of tomorrow's India.

The celebration of the Jayanthi of Adi Jagadguru Sri Shivarathreeshwara Shivayogi Mahaswamiji is a reaffirmation of our collective commitment to a life guided by dharma, compassion, service, and unity.

I pray that the divine grace of Shivayogi Mahaswamiji continues to inspire this Math to uplift this region, and to contribute in our national efforts for peace, prosperity, and spiritual strength.

Thank you,
Jai Hind!
Jai Bharat!

Sixteenth Convocation Address

Sri C.P. Radhakrishnan

I touch and salute the holy feet of Bharat Mata, the most powerful and the most merciful.

It is my great pleasure to be a part of you on the 16th convocation of our JSS Academy of Higher Education and Research at Mysuru.

On this day, the dignitaries who are sharing the dais with me: Sriman His Excellency Thawar Chand Gehlot, Hon'ble Governor of Karnataka, His Holiness Jagadguru Sri Shivarathri Deshikendra Mahaswamiji, Chancellor, JSS Academy of Higher Education and Research, Justice Sri. Shivraj Patil ji, former Supreme Court Judge, Dr. B. Suresh, Pro-Chancellor, JSS Academy of Higher Education and Research, Dr. C. G. Betsurmath, Executive Secretary, JSS Mahavidyapeetha and Dr. H. Basavanagowdappa, Vice Chancellor, JSS Academy of Higher Education and Research, Mysuru and my dear young graduating students, parents, and the faculty members, professors, teaching and non-teaching staff of this great institution.

It is indeed a matter of immense honor and privilege for me to be present here today at the convocation ceremony of Jagadguru Sri Shivarathreeshwara Academy of Higher Education and Research, Mysuru, a prestigious institution rooted in knowledge, tradition, and

innovation.

There were days when none of our universities in the country were ranked internationally within 100. Today your institution is holding the international ranking of 54,

that means it is a great achievement due to the hard work of the management and the cooperation of the students.

When you complete a degree, it is not only for academic interest; it is the interest of your life.

You gain knowledge; at the same time, you learn discipline. You earn responsibility: how to act, what to act, and when to act, and how to respect the elders. You are going to be a part of society. Once your education is over, that does not mean everything is over. It is only going to be the beginning of your life. All your aims, targets, future, your dreams-have to come to reality. For that, what do you need? We want everybody to be successful. Why someone is successful and someone is not is very simple. If you are talented, that is the gift of God.

But if you are consistent, that is under your control. Fix your target and move towards it at your own convenient speed. Never compare your speed with others. God has not created everyone with the

The 16th Convocation Address delivered at JSS Academy of Higher Education and Research, Mysuru, by Sri C.P. Radhakrishnan, Hon'ble Vice-President of India, on Nov. 9, 2025.

same talent. Sometimes you may think, "Why is this happening only to me?"

Remember: you know only your problems; you don't know the problems of others.

From the outside it looks like everybody is happy, but I am not - it is not like that. Never get dejected with defeats and failures. Those who face more defeats and failures become stronger and stronger, and they achieve the unthinkable. Never stop your hard work. Never you're your movement towards your target. As Swami Vivekananda said: Arise, awake, and stop not till the goal is reached. The goal should be reached at your speed. Sometimes you have to take a break. everybody does. But never quit. Restart again with more vigour, that should be your thinking and motive. Then you will definitely reach and achieve your target.

I will tell you one thing. I have contested five elections. Out of five elections, I won twice with thumping majority, and I was defeated thrice. Why I got defeated, I don't know. Even our people don't know. Everybody thinks I will win every time. But victory in politics is not in the hands of one person. I never stopped working. That is the reason I have assumed the office of the Vice President of India today. Modiji understood my hard work; he understood the reasons for my failure also. That is why he has elevated me to the second highest post of India.

I am very happy that after assuming office, this is my first visit to the holy land of Karnataka. In the morning, I landed in Shravanabelagola, and now I am here in holy Mysuru. Karnataka and its way of living has got a very good cultural and heritage background. Karnataka is a holy state, whether it is Dharmasthala, Mysuru,

Chamundi Hills, or Mahadeshwara Hills – every place here is holy for the entire country. Kannada is one of the richest languages in the world, recognized as a classical language. The Kannada prayer song we heard – how melodious and divine it was, penetrating into the hearts of everyone.

Now a days, the students have better exposure and opportunities, especially after the introduction of the New National Education Policy by the Prime Minister Narendra Modi ji, you have got options. While studying science, you can study history; while studying technical subjects, you can study other subjects also. You are not limited to yourself. With the hard work you can even earn a double degree together. Nobody can restrict you other than you.

Your concentration is very important if you want to be successful in your endeavours. The world is open now. Competition is severe, but opportunities are also great. Decide what you want to be and move in that direction.

When we are in LKG, UKG, 1st standard, we follow a timetable. As we grow, we stop using it, thinking we know everything. But timetable is for entire life. You have to allocate your time properly. We concentrate too much on social media and mobile phones. That must be controlled. We must know when to see the cell phone and when to use the social media. Listen to elders. Experience has no substitute.

When you sow a seed, it becomes a plant, then a tree, then gives fruits that is one way. The other way is drinking the juice directly that is what you get when you listen to parents and teachers. They give you the "juice" directly from their

experience. Listen to your parents. Even the worst person has some good qualities; the best person may have some worst qualities.

You should be like Annaparavai (swan) that can separate milk from water, symbolizing a person's ability to discern and separate good from bad. Our Prime Minister is successful because he listens to everyone and takes only the right things. That is why he is among the tallest personality in the world today. There is no point in criticising others, just watch and take the good things – then your personality and knowledge improve, and your talent get sharpened in life.

The origin of Suttur Mutt was a defining moment in history when Adi Jagadguru Sri Shivarathreeshwara Shivayogi Mahaswamiji had mediated peace between King Rachamalla IV of Ganga dynasty and King Rajaraja Chola I of the Chola dynasty, thus preventing a major conflict. At the King Rajaraja Chola's request, the mahaswamiji established the math at the tranquil banks of river Kapila near Mysuru, marking the beginning of a legacy rooted in peace, wisdom, and service.

The 23rd Pontiff of Suttur math, His Holiness Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji, founded the first free hostel in Mysuru in 1941, sowing the seeds of a lifelong vision that resulted in the establishment of JSS Mahavidyapeetha in 1954. No big success comes suddenly It started in a small way but now more than one lakh students are studying under the institutions.

Originating as a small stream at Gangotri, the Ganga gradually expands into the mighty river Ganges, capable of carrying ships by the time it reaches Kolkata. Life is like that – add small successes every day, every month, every

year and one day big success will be yours.

Bhagavad Gita says: Do your duty; do not worry about reward.

If you worry about reward, your concentration diverts. Concentration should be like Arjuna's mind that is why he became the greatest archer. Do your duty without deviation. God will reward you maybe not today, but someday. Even if God wants to stop you, he cannot stop your success if you keep moving. Never worry about failures. Success also should not enter your mind deeply. What should be deep is: "How can I do better tomorrow?". Like that we should move in our life. I am sure that the education in this great holy institution sets you very well.

My final request to you: Never forget your parents. Never forget your teachers. They give you everything without expectation. Parents spend all their hard-earned money on you, they may have pain in their heart, but they never show it. Teachers give their knowledge, experience, and efforts to shape you better. A bird grows and finally leaves the nest. You too are going out of campus into the real world where competition is tough, but opportunities are many now a days. The knowledge is supreme, use it for your future.

I pray to God to bless all of you with success, wealth, health, and happiness. Never compromise your happiness. Happiness cannot be bought; it must come from the heart. Be happy always, that will make you more efficient. Everybody has their pains; but pains should strengthen you, not discourage you.

With these words, I pray to God to make all your future endeavours a big success.

Jai Hind, Jai Karnataka, Jai Bharat. Thank you everyone.

Sixteenth Convocation Address

Sri Thaawar Chand Gehlot

My greetings to the Hon'ble Vice-President of India, Shri C.P. Radhakrishnan, who is present at the 16th Convocation Ceremony of JSS Academy of Higher Education & Research, Mysuru; the Chancellor of JSS Academy of Higher Education & Research, His Holiness Jagadguru Sri Shivarathri Deshikendra Mahaswamiji; Former Judge of the Supreme Court, Justice Shri Shivraj Patil; Executive Secretary of JSS Mahavidyapeetha, Dr. C.G. Betwurmah; Pro-Chancellor of JSS Academy of Higher Education & Research, Dr. B. Suresh; and Vice-Chancellor, Dr. H. Basavanagowdappa. Also, to all members of the university family, the students receiving degrees and their families, the attending students, esteemed guests, and the media personnel present. Namaskar to all of you. I heartily welcome to all of you.

It is a matter of joy that today, the 16th Convocation Ceremony of JSS Academy of Higher Education & Research, Mysuru, is taking place in the presence of the Hon'ble Vice-President of India, Shri C.P. Radhakrishnan. For this, I thank the Hon'ble Vice-President, express my gratitude, and extend a warm welcome to this Convocation Ceremony. The state of Karnataka is an unparalleled state in the country in the field of education,

information, and technology. It hosts numerous world-class research centres and educational institutions, which include the JSS institutions that are making a significant contribution to making Mysuru and Bengaluru the educational hub of the nation. His Holiness Jagadguru Sri Shivarathri Rajendra Mahaswamiji, alongside the preservation of Dharma (righteousness), culture, and spirituality, was contemplative and sensitive. He took many positive steps to eradicate inequality, poverty, and illiteracy in society and established the JSS Mahavidyapeetha. He initiated schools and colleges for free education, hostels for free food, boarding, and lodging, and hospitals for free health services.

The current 24th Jagadguru of the Math, Sri Shivarathri Deshikendra Mahaswamiji, is carrying forward the vision and goodwill of his Guru Parampara, and the great tradition and efforts of the Math, by elevating the spirit of service and the reputation of the Sri Math to a global dimension. Whether it is the task of spreading knowledge among ancient students or providing modern education enriched with modern technology, the Suttur Math is doing excellent work through its more than 350 educational and other institutions both in India and abroad.

The 16th Convocation Address delivered at JSS Academy of Higher Education and Research, Mysuru, by Sri Thaawar Chand Gehlot, Governor of Karnataka, on Nov. 9, 2025.

With the vision of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji, JSS Academy of Higher Education & Research has been developed as a world-class institution that connects education, healthcare, and research with human values.

Today, I extend my congratulations and best wishes to all the graduating students receiving their degrees at this 16th Convocation Ceremony, and I wish you a bright future. At the same time, I thank, congratulate, and wish your parents and teachers well, who have guided and encouraged you to reach this milestone. Today is one of the most precious moments of your lives. Today, you are entering society as architects of New India, bearers of humanity, and torchbearers of hope. Dr. Sarvepalli Radhakrishnan said, "the aim of education is the manifestation of the perfection already inherent in man." You must fulfil your role in society with this very spirit. You will face new challenges and opportunities. I am confident that with the knowledge and skills gained from this institution, you will be able to face those challenges and seize the opportunities.

Taking inspiration from Swami Vivekananda's saying, "Arise, awake, and stop not till the goal is reached," you must transform your knowledge into action and use your skills to make the nation a developed country. Dr. A.P.J. Abdul Kalam used to say, "Dreams are not what you see while sleeping; dreams are those that do not let you sleep." I urge you to dream—dream big, dream for the national interest, and resolve to make them a reality.

Dear students, today India is entering a new era of innovation and research. There are immense possibilities for you in the fields of healthcare, biotechnology,

pharmacy, artificial intelligence, and sustainable development. This is your time to learn, create, and give back to society. For 'Aatmanirbhar Bharat' and 'Viksit Bharat 2047', it is essential that young talents like you give a new direction to society through innovation and entrepreneurship. You should strive to be job providers instead of job seekers. Indian culture teaches us: "विद्या ददाति विनयं, विनयाद् याति पात्रताम्" which means Knowledge bestows humility, and from humility comes worthiness. Therefore, always maintain the spirit of continuous learning and continuous service in your life.

Our country has been lighting the lamp of knowledge for thousands of years. The Vedas, Upanishads, Ayurveda, Yoga, Vastu, Darshan Shastra, and Nyaya Shastra are our invaluable heritage. The New Education Policy has once again given them a place in the education system. Young people like you should understand these streams of knowledge in a modern context, conduct research, and present them on the global stage. I hope that you achieve excellence in your profession, remain sensitive to the weaker sections of society, be conscious of environmental protection, and internalize the values of Indian culture, ethics, and humanity in your life. I wish you all a bright future and conclude my address by expressing my gratitude to the Hon'ble Vice-President. Thank you. Jai Hind. Jai Karnataka.

The 16th Convocation Address delivered at JSS Academy of Higher Education and Research, Mysuru, by Sri Thaawar Chand Gehlot, Hon'ble Governor of Karnataka, on Nov. 9, 2025.

The Vachanas of Allamaprabhu*

In English Translation with Commentary

Sri Siddheshwar Swamiji

Continued....

BHAKTASTHALA

The disciple worships the Ishṭalinga bestowed on him by the Guru, with deep faith and devotion. He makes offerings with a pleasant feeling. He fixes his sight and mind on the Ishṭalinga and experiences harmony with Linga. This is Bhaktasthala.

64

Once a worldly man is accepted as a Bhakta and is transformed to give up the worldly way of the past

Any talk on his past by a betrayer of the Guru Should be given no credence.

*Nameless is the Linga,
One who gives it a name is
The betrayer of the Linga,
And his words are not to be heeded.*

*In the past, nameless was the Guru,
Nameless the Linga, and nameless the disciple.
Damned are those who know not
The nature of these three, O Guhēshwara.*

(ಭವಿಯ ತಂದು ಭಕ್ತನ ಮಾಡಿ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆದ ಬಳಿಕ)

PURPORT

The person who always goes after objects of pleasure is a worldly person (bhavi). The compassionate Guru brings about a change in such a bhavi and makes him take to Bhakti Path and brings about change in his worldly likes and leanings of the past. The Guru makes him drop his worldly ways to become a Bhakta. All such

Bhaktas are pure hearted; all of them are equal with no difference between them. If anyone differentiates them by pointing out their past, it amounts to betrayal of the Guru. One should not pay attention to their words. Linga is now firmly established in the body and mind of those Bhaktas. Linga in fact is formless and nameless. Therefore, if one differentiates among Lingas worshipped by devotees, it amounts to betrayal. Guru, Linga and Bhakta are aspects of Paramātman. He is Truth without a name and without limits. He is the support for all these three. Those who differentiate between the Guru, the Linga and the disciple are not aware that the Paramātman is the source of all these three. They are ignorant of the truth; they are stuck in worldly life.

COMMENTARY

Once a worldly man given no credence.

The one who takes the path of the world is a worldly person, a bhavi. The one who takes the path of bhakti is a Bhakta. A bhavi thinks in terms of caste etc. and has a weakness for pleasures. A Bhakta looks upon everyone as Shiva. He is very much in love with Linga. Srīguru, transforms a bhavi into a Bhakta. He removes the love of body and instils in him the love for Linga. The Guru puts a stop to his infatuation for sensory pleasures and inculcates in him the love for the Ātman. By talking about their past, one should not differentiate between such Bhaktas who are

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

now transformed and have become pure. If one does so, it is betrayal of the Guru and is insult to the Guru. One should not pay heed to the words of such betrayers. They deserve to be ignored.

Nameless is the Linga, not to be heeded.

The object the devotee adores is Linga. Mahālinga is formless and nameless. The same Linga comes to be seen on the devotee's palm. Therefore, there is no difference among Lingas. If one sees the difference, it is the betrayal of Linga as it is offensive to the doctrine of Linga. No value whatsoever should be attached to such words.

In the past nameless the disciple.

Guru, Linga and disciple – these are basically the three forms of one and the same. It is the Truth –formless and nameless.

Damned are those O Guhēshwara.

Guru, Linga and disciple –these are the three forms of Paramātman, Supreme Consciousness. Those who are ignorant of this truth, and differentiate between Gurus, between Lingas and between disciples, go astray and get into the cycle of birth and death.

65

*Even after cultivating the land,
If enough paddy is not there for the household
Why then the hardship of cultivation?
Even after buying and selling,
If household expenses are not met,
Why then the hardship of buying and selling?
Even after serving the Master,
If one does not have enough to live in
comforts,
Why then the hardship of serving the Master?
Even after becoming a Bhakta,
If the cycle of birth and death does not end
What's the use of the relationship between
The Guru who initiated and the disciple who
was initiated*

Let Māri enter their homes
And let Guhēshwaralinga go His way.*

(ಜೆವಾಯವ ಮಾಡಿ ಮನೆಯ ಬೀಯಕ್ಕೆ ಬತ್ತು ವಿಲ್ಲದಿಷ್ಟಿದ್ದಂತೆ)

*A kind of a curse ---- No one wants Māri, the village deity, to enter his house, lest she should cause death and destruction.

PURPORT

After cultivating the land throughout the year, if one is not left with enough paddy for the household need, why take the trouble of cultivating the land at all? After carrying out the transactions of buying and selling, if there is no money left to meet the household expenses, why take the trouble over such transactions? After serving the Master, if one is unable to live in comfort, why take the trouble of serving the Master? Similarly, after receiving the initiation from the Guru, when one has become a Bhakta, if there is no liberation from the cycle of birth and death, if there is no escape from the stress of worldly life and if the divine peace and contentment still elusive, what's the use of such spiritual practice? What gain is there for the initiating Guru or for the initiated disciple? The effort of these two is futile. Guhēshwaralinga is not within their grasp.

Srīguru should initiate a disciple after carefully examining the latter's inclinations and attitude. The disciple should have faith in such an initiation; must carry on sādhana until he achieves freedom from the cycle of birth and death –this is the quintessence of this Vachana.

COMMENTARY

Even after becoming a Bhakta homes.

Bhakta is the one who is initiated by the Guru into the path of bhakti. Bhakti is the path which leads the Bhakta out of bhava – the cycle of birth and death. 'Bhava' is the fetter that binds one to the worldly life which includes birth and death, comforts and misery, love and hatred. The one who is entangled has to

become bhava-mukta—free from bhava. If a Bhakta does sādhana adopting the method taught by the Guru, bhava is destroyed, the stress of worldly life is reduced. One experiences the divine bliss. This is the purpose of the Bhakti Path. Only when this is achieved, Guru's initiation is considered fruitful; disciple's sādhana is also considered fruitful. Due to shortcomings in the initiation or due to the lack of faith on the part of the disciple, if the cycle of birth and death does not come to an end, this initiation is a waste, and the devotee's efforts also go waste. The phrase, 'let Māri enter their homes' indicates this futility. It means, the initiation that does not culminate in the termination of bhava does not bring satisfaction either to the Guru, or to the disciple. Even after the initiation and the efforts put in, if the Guru and the disciple do not feel satisfied and contented, their whole effort ends in disaster. This is like the home into which the dreaded Māri walks in.

Let Guhēshwaralinga go His way.

In such a case, Guhēshwaralinga stands aloof. He remains beyond their grasp.

66

*Even after flying to the golden mountain of Mēru,
If the crow does not turn into golden hue,
Wasn't the lowly mound better?
Lord, even after worshipping you, if one gets only tired
Wasn't the earlier lot better?
Guhēshwara, even after adoring you, if one still has to die,
Wasn't the earthly life bereft of you better?
(ಮೇರುವ ಸಾರಿದ ಕಾಗೆ ಹೊಂಬಣ್ಣ ವಾಗದಿದ್ದಣ)*

PURPORT

On flying to the far-off golden mountain Mēru, the black crow should acquire golden colour. Otherwise, what's the use of flying so far? It could as well have remained in its lowly mound, isn't it? Similarly, after worshipping Lingadēva wholeheartedly, the disciple must conquer death and attain immortality.

Otherwise, why take the trouble of worshipping Linga? It is only botheration. Even after making effort through sādhana, if one cannot conquer death, wouldn't it have been better to have stuck to the earlier worldly life without any sādhana? That is why Allama says, 'Guhēshwara, even after worshipping you, if death is inevitable, is not life of mortal world bereft of you preferable?'

This Vachana conveys that if Shiva is worshipped with an unflinching faith, undoubtedly one should achieve immortality.

COMMENTARY

Even after flying to lowly mound better?

Mēru = Golden Mountain described by poets.

If a crow, which is black in colour, flies to the golden mountain Mēru, it is said, the crow acquires the golden hue. Crows live in ordinary places. To get the golden hue, a crow may be willing to take the trouble of flying to the far-off Meru. If the golden Mēru fails to turn its colour to golden hue, wouldn't it not have been wiser for that crow to have stayed in the lowly mound?

Lord, even after the earlier lot better?

The disciple serves Lingadēva with body, mind and wealth for his liberation. In case he fails to become liberated, all his worship turns out to be a futile effort. Even after worshipping, if one were to remain in bondage, why worship at all?

Guhēshwara, even after of you better?

Guhēshwara is the divine nectar. Even after consuming this nectar, if one does not become immortal like Him, the earlier life with no thought of Guhēshwara, is preferable, isn't it?

67

*A son is born to a ferocious ogress.
He keeps taking on bodies and discarding them.
Cutting off the ogress' nose and breasts,
Taking refuge in a divine damsel,
Not desiring to eat a morsel of food which is in the mouth,*

*If he throws that morsel out,
I call him Bhakta, Guhēshwara.
(କାଳ ରକ୍ତ ଶିଗୋଲପ ମୁଗ ମୁଣ୍ଡ)*

PURPORT

Jīvātman who comes to be seen on account of ignorance, puts on many bodies and discards them. That means, he goes round the cycle of birth and death. Luckily, he gets Guru's grace. Then that Jīva wakes up and cuts off the main limbs of ignorance — the ego and passion. He gains wisdom resulting from the Guru's teachings. He then knows what truth is and what is falsehood; what binds him and what liberates him. As a result of this, he gives up everything knowing at heart that all that he has earned and what he is enjoying are not his. That means, he offers all of them to Lingadēva. Such a person is called Bhakta.

COMMENTARY

A son is born to discarding them.

Ogress = Darkness of tamas; fundamental ignorance, avidyā.

What makes one forget eternal truth is ignorance. Jīvātman is born out of that ignorance, 'a ferocious ogress'. He wears innumerable bodies and discards them. When Ātman comes under the cloud of forgetfulness, the sense of Jīva arises. That Jīva wears different bodies and discards them. This act of wearing and discarding of bodies is called bhava. Thus, Jīva is trapped in the bhava.

Cutting off the ogress' nose and breasts.

Ignorance has two main limbs —Ego (nose) and love for objects of pleasure (breasts). If Jīvātman gets the Guru's grace, he will have a desire to get rid of the bondage of bhava. Then he cuts off the 'nose' and 'breasts' of his 'ogress- mother', which means he conquers ego and attachment.

Taking refuge in a divine damsel.

Divine damsel = Wisdom resulting from Guru's teaching.

Not desiring to eat that morsel out.

The morsel of food in the mouth = Things to

be enjoyed, fortunes earned by him. Not desiring to eat = Refusing to make use of them, refusing to consider them as his own. If he throws that morsel out = If he offers everything to Linga, Shiva; if he considers everything as belonging to Shiva.

I call him Bhakta, Guhēshwara.

Not desiring to enjoy them as his own, if he offers everything to Linga, considers everything as belonging to Linga, he will be known as a Bhakta.

68

*In the court of king and the assembly of gods,
They are all votaries of the Lord of heaven.
These dignitaries attribute their good fortune
to Guru's grace.
Do they really know what it is?
I'm amazed to see such things!
Guhēshwara, they are all drowned in the
worldly life!*

(ରାଜସଭ୍ୟ ଦେଵପଦ୍ମୀଳାଙ୍କ ଦେଵରାଜ ପୂଜକରେଲାୟ)

PURPORT

The votaries of the kings in the royal courts come to possess royal grandeur. The votaries of gods in the court of heaven attain celestial splendour. Those rolling in opulence attribute their fortune to Guru's grace. What do they know of Guru's grace which brings release from worldly pulls, and abiding peace? Allamaprabhu is bewildered at their obsession for sensual pleasure here and here after, and their misconceptions. He derides them as lovers of pleasure drowned in samsāra.

COMMENTARY

In the courts of king to Guru's grace.

Those who hold office in the royal courts are the votaries of kings. Those in the court of Devēndra, the Lord of the dēvas, are the votaries of gods. In the eyes of the world, both are important, prestigious and respectable. They obtain and enjoy the pleasures of royal life and celestial life. What's amazing is that all the pleasures and grandeur they enjoy, they attribute to Guru's grace.

Do they really know, what it is?

It = The true fruit of Guru's grace — Freedom from bhava, cycle of birth and death and disinterest in pleasure.

The votaries engrossed in power and pleasure do not know the truth that the Guru's grace does not nurture infatuation, does not cause fetters of worldly life; it is meant to help one to become free from the cycle of birth and death.

I'm amazed to see such things!

Allamaprabhu is amazed at the life these people lead under the delusion that the pleasure of worldly life is the result of Guru's grace.

Guhēshwara in the worldly life!

Taking the sensual pleasure here and hereafter as the ultimate purpose of life, elders of this world are immersed in the ocean of worldly life. They are under the firm grip of attachment for worldly life.

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**

Guru – A path to the Divine

Sri Sadhguru

The moment the word spirituality is uttered there are any number of misconceptions and misunderstandings about it. A spiritual process is not some kind of an invention, it is not something that you create; it is just the life process which has unfortunately generally remained beyond common perception. The work of a Guru is to take a person from one dimension of life to another dimension of life.

Right now, the only things that are in your experience is your body, your mind, and your emotions. You know them to some extent, and you can infer that if these three things have to happen the way they are happening, there must be an energy that makes them happen. Without energy all this cannot be happening. Today modern science is proving that everything you know as life, everything that you know as existence, as cosmos, as galaxies, it is all just one energy manifesting itself in millions and millions of ways. Or in other words, if everything is one energy the difference between the rock and what you call as human, is just a question of subtleness of energy. Though it is the same, it is in different levels of subtleness. When it is very gross we call it a rock, when it is in it is utmost subtleness, we call it the Divine.

The whole process of yoga is about

bringing this experiential reality into every human being. When I say yoga, I am not referring to any one particular practice or system. All longing to know the unbounded, all longing to know the oneness in the existence is yoga. Either you can simply go at it with the strength of your emotion, or you can approach it systematically so that you find fruit as quickly as possible.

To know and experience the Divine means evolving our energies to higher possibilities, evolving our energies to subtler dimensions within ourselves. If your energies are in Muladhara, the most dominant factors in your life will be food and sleep. If your energies moves into Swadhistana, then you are a pleasure seeker; you want to enjoy the world in so many ways. If your energies move into Manipuraka you are a doer in the world, you are always doing something. If your energies move into Anahatha, you become a very creative person. If your energies move into Vishuddhi, you become a very powerful being. If your energies move into Agna, then you are intellectually fully enlightened. You have attained to peace. When your energies move to Sahasrar, you will burst into ecstasy; unexplained ecstasies for which there is no external reasons.

From Muladhara to Agna, there are

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

many ways. There are many systems through which you can move your energies to Agna, but from Agna to Sahasrar, there is no way. There is no path. There is no particular way to do anything; it is just a jump. It is because of this, that so much stress has been laid on the Guru-shishya relationship. The master-disciple relationship has been held as the most sacred relationship in this culture because of this jump. If you have to take this jump you need deep trust in the Guru.

Let us say all that you are seeking is to go to some distant place right now. If you are alone and there were no proper directions, definitely you would have wished, 'I wish there was a map to tell me how to get there.' On one level, a Guru is just a map. He is a live map. If you can read the map, you know the way, you can go. A Guru can also be like your bus driver. You sit here and doze and he will take you to your destination; but to sit in this bus and doze off, or to sit in this bus joyfully, you need to trust the bus driver. If every moment, with every curve in this road, you go on thinking, 'Will this man kill me? Will this man go off the road? What intention does he have for my life?' then you will only go mad sitting here. We are talking about trust, not because a Guru needs your trust, it is just that if there is no trust you will drive yourself mad.

This is not just for sitting on a bus or going on a spiritual journey. To live on this planet, you need trust. Right now, you trust unconsciously. Let us say you are sitting

in a bus, which is just a bundle of nuts and bolts and pieces of metal. Unknowingly, you trust this vehicle so much. You have placed your life in the hands of this mechanical mess, which is just nuts and bolts, rubbers and wires, this and that. You have placed your life in it, but you trust the bus unconsciously. The same trust, if it arises consciously, would do miracles to you. When we say trust, we are not talking about anything new to life. To be here, to take every breath in and out, you need trust. Your trust is unconscious. A little consciousness needs to be brought into your trust. It is not something new. Life is trust, otherwise nobody can exist here.

So if you can draw your own map, if you can drive your own bus, that is wonderful. But on an uncharted path, if you go without a map, it may take lifetimes to find a certain place. It may take lifetimes to cross. If you go with a map you will cross easily. If you go with a good bus driver you will cross very easily; that is the difference.

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.

There is no occupation so sweet as scholarship.

- Cicero

Art and Science in The Dance of Shiva

Dr. Uma Ram and K.S.Ram

The dance of Shiva has charmed the minds and engaged the imagination of one and all for ages. Painters and sculptors feel their achievement is incomplete unless they do a dancing Shiva. It is the same with dancers. Down the ages, people have interpreted this dance in various ways, ranging from sheer artistic appeal to sublime and mystic profundity. Anand Coomaraswamy, the great oriental scholar, has a collection of essays on Oriental art titled *The Dance of Shiva*. It includes a very insightful essay by the same title. Fritjof Capra, author of the best-seller, *The Tao of Physics*, a book that presents the parallels between modern physics and Eastern mysticism, has a whole chapter titled 'The Cosmic Dance' devoted to the dance of Shiva. It seeks to match Shiva's dance to discoveries in sub-atomic physics. This essay draws from these two works and seeks to present the salient points included therein.

The dance of Shiva has multiple representations, but there are a few essential and common features. The dancing Shiva has evolved over the ages. In early representations, as Coomaraswamy notes, Shiva is depicted dancing with just two arms. There is no demon upon whom he dances. In later representations, Shiva as Nataraja, is seen dancing with multiple arms upon a

demon's back. We are told the cosmos is His theatre. There are many different steps in His repertory. He Himself is actor and audience. As a traditional verse puts it, 'When the Actor beats the drum, everybody comes to watch the show; when the Actor winds up the stage, He abides alone in His happiness'. There are many forms of Shiva's dance, but, as Coomaraswamy says, 'the root idea behind all of these dances is more or less one and the same, namely, the manifestation of primal rhythmic energy.' The origin of Shiva's dance is not clear, but, says Coomaraswamy, it became in time 'the clearest image of the *activity* of God'. This is a loaded expression.

There are three major dances of Shiva, as observed by Coomaraswamy: one, 'an evening dance by Shulapani, in the Himalayas, with a chorus of gods that includes Saraswati, Indra, Brahma, Lakshmi and Vishnu; and a host of Gandharvas, Yakshas, Patagas, Uragas, Siddhas, Sadhyas, Vidhyadharas, Amaras, Apsaras, and all the beings dwelling in the three worlds forming the participating audience. In this representation, Coomaraswamy notes, 'there is no prostrate asura trampled under Shiva's feet.'

The second dance of Shiva, as noted by Coomaraswamy, is the Tandava, and it

belongs to His *tamasic* aspect as Bhairava or Virabhadra. It is performed in cemeteries and burning grounds where Shiva, usually in ten-armed form, dances wildly with Devi accompanied by troops of capering imps.

The third dance is the Nadanta dance of Nataraja, in the golden hall of Chidambaram. This forms the motif of the copper images of Nataraja, the Lord of Dance. Shiva is represented with four hands, with braided and jeweled hair of which the lower locks are whirling in the dance. In His hair may be seen a wreathing cobra, a skull, and the mermaid figure of Ganga. Upon it rests the crescent moon, and it is crowned with a wreath of cassia leaves. In his right ear He wears a man's earring, and in His left ear, a woman's. He is adorned with necklace and armlet, a jeweled belt, anklets, bracelet, finger and toe-rings. He wears also a fluttering scarf and a sacred thread. One right hand holds a drum, the other is uplifted in the sign of do-not-fear (*abhaya*); one left hand holds fire, the other points down upon the demon Muyalaka, a dwarf holding a cobra; the left foot is raised. There is a lotus pedestal from which springs an encircling glory (*tiruvasi*), fringed with flame, and touched within by the hands holding drum and fire.

The symbolism of Shiva's dance is obvious, and has been discussed in detail in several sources. 'Our Lord is the Dancer, who, like the heat latent in firewood, diffuses His power in mind and matter, and makes them dance in their turn.' The dance, in fact, represents His five activities (*panchakritya*), viz., *Shrishti* (creation, *Sthiti* (preservation), *Samhara* (destruction), *Tirobhava* (veiling), and *Anugraha* (grace). This cosmic activity is the central motif of the dance.

Shiva's dance is not *outside* of us. He

dances *within* all. As Coomaraswamy says, 'The deepest significance of Shiva's dance is felt when it is realized that it takes place within the heart and the self. Everywhere is God: that Everywhere is the heart.' They that earn that insight to 'see' the mystic dance of Shiva in Creation, attain to eternal freedom from the cycle of birth and death.

Coomaraswamy concludes saying: 'In the night of Brahma, Nature is inert, and cannot dance till Shiva wills it. He rises from His rapture, and dancing sends through inert matter pulsing waves of awakening sound, and lo! matter also dances appearing as a glory round about Him. Dancing, He sustains its manifold phenomenon. In the fulness of time, still dancing, He destroys all forms and names by fire and gives new rest. This is poetry; but none the less, science.'

II

The science inherent in the dance of Shiva that Coomaraswamy intuited, was later supported by the independent findings of physicists in the course of exploring the nature of sub-atomic particles. Fritjof Capra put together the narrations of several scientists on particle behavior alongside the narration of eastern Indian mystics to let the reader discover for himself the parallels. The most significant finding is the sovereign character of the particle's behavior. It is as though the particle has a will of its own. It keeps fluctuating its status from matter to energy and energy to matter, defying 'scientific' reason. It is as though it represents not matter but some Divine Will. It is as though every atom is doing the dance of Shiva. Capra's chapter on the parallels between the dynamics of the sub-atomic particles and Shiva's dance is technical in nature and beyond the scope of this article. However,

some portions deserve to be quoted to drive home our point. In the words of Capra:

The exploration of the subatomic world in the twentieth century has revealed the intrinsically dynamic nature of matter. It has shown that the subatomic particles are dynamic patterns which do not exist as isolated entities, but as integral parts of an inseparable network of interactions. These interactions involve a ceaseless flow of energy manifesting itself as the exchange of particles; a dynamic interplay in which particles are created and destroyed, without end, in a continual variation of energy patterns. The particle interactions give rise to the stable structures which build up the material world, which again do not remain static but oscillate in rhythmic movements. The whole universe is thus engaged in endless motion and activity; in a continual cosmic dance of energy.

This dance involves an enormous variety of patterns but, surprisingly, they fall into a few distinct categories. The study of subatomic particles and their interactions thus reveals a great deal of order....

Shiva's dance, in the words of Coomaraswamy, is the clearest image of the activity of God which any art or religion can boast of. As the God is a personification of Brahman, His activity is that of Brahman's myriad manifestations in the world. The dance of Shiva is the dancing universe; the ceaseless flow of energy going through an infinite variety of patterns that melt into one another.

Modern physics has shown that the rhythm of creation and destruction is not only manifest in the turn of the seasons and in the birth and death of all living creatures, but is also the very essence of inorganic matter. According to quantum field theory, all interactions between the constituents of matter take place through the emission and absorption of virtual particles. More than that, the dance of creation and destruction is the basis of the very existence of matter, since all material particles 'self-interact' by emitting and re-absorbing virtual particles. Modern physics has thus revealed that every subatomic particle not only performs an energy dance, but also *is* an energy dance; a pulsating process of creation and destruction....

For the modern physicists, then, Shiva's dance is the dance of sub-atomic matter. As in Hindu mythology, it is a continual dance of creation and destruction involving the whole cosmos; the basis of all existence and all natural phenomena. Hundreds of years ago, Indian artists created visual images of dancing Shivas in a beautiful series of bronzes. In our time, physicists have used the most modern technology to portray the patterns of the cosmic dance. The bubble chamber photographs of interacting particles, which bear testimony to the continual rhythm of creation and destruction in the universe, are visual images of the dance of Shiva equaling those of the Indian artists in beauty and profound significance. The metaphor of the cosmic dance thus unifies ancient mythology, religious art and modern physics.

We become builders by building, and lyre-players by playing the lyre. So too we become just by doing just actions, temperate by temperate actions and courageous by courageous actions.

- Aristotle

The Vedic Concept of Universal Unity

Dr. Ravindra Kumar

Vasudhaiva Kutumbakam is a distinctive Vedic (Hindu) idea dedicated to unity, welfare and prosperity of the entire universe -*Jagat*. This idea, as a concept, expounds an enormousness, uniqueness and the basic spirit of Indian philosophy. Further, this idea is imbued with such a spirit as no other philosophy or school of thought is privy to.

The concept of *Vasudhaiva Kutumbakam* is the best reflection of human unity. Therefore, this is all the more important and needful that each and every one, woman or man, on this planet, irrespective of religious affiliation, tradition or belief, gets familiar with the basic spirit underlying this idea. Not only this, but one should also be acquainted with the primordial intent of the entire *Upanishadic Shloka* of which *Vasudhaiva Kutumbakam* is but a part. Only by doing so, the idea of *Vasudhaiva Kutumbakam* can prevail on mankind.

The related *Shloka* originally appears in the *Mahopanishad* in the following manner:

“अयं बन्धुरयं नेति गणना लघु चेतसाम्/
उदारचरितानां तु वसुधैव कुटुम्बकम्//”

“Ayam Bandhurayam Neti Gananaa Laghu
Chetasaam/
Udaaracharitaanaam Tu Vasudhaiva
Kutumbakam//”

That is, “One is my brother (of relative) and the other is not, is the thinking of a narrow-

minded person; for those who are broad-minded, liberals or noble people, the whole world is like one family.”

This *Shloka* appears, more or less, in the same manner in the tales of the *Hitopadesha* also. In the *Hitopadesha* it is as follows:

“अयं निजः परो वेती गणना लघु चेतसाम्/
उदारचरितानं तु वसुधैव कुटुम्बकम्//”

“Ayam Nijah Paro Vetii Gananaa Laghu
Chetasaam/
Udaaracharitaanam Tu Vasudhaiva
Kutumbakam//”

Meaning thus, “This is mine and that is some body's else, is the thought of narrow-minded people; for those who are kind-hearted, the whole world is one family.”

Hence, both the *Shlokas* are similar in their basic spirit. Both are clarion call to overcome narrow-minded thinking like 'mine' and 'thine' or 'one's own' and 'belongs to others' type of thoughts and embrace the reality of a larger human-unity. They suggest development of one's personality in the best possible manner so as to rise individually as well as socially. These *Shlokas* categorically convey the message of colossal growth, development, prosperity and welfare through large-scaled co-operation, co-ordination and camaraderie of fellow beings. It is a beacon light guiding one and all to march forward collectively, to have unanimity in thoughts and actions leaving aside all differences, considering

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each-other as equal in status and as the creation of One and the Same infinite source the Indivisible Whole of Totality, *i.e.*, *Brahman* or *Paramatma*. Each and everyone must show readiness to assist one-another always and everywhere. It clearly subscribes to that great *Mantra* of the *Rigveda*(10: 191: 2) in which it has been said, "May you move in harmony, speak in one voice; let your minds be in agreement (harmony), just as the ancient gods shared their portion of sacrifice."

To say:

"संगच्छधं संवदधंसं वो मनांसि जानताम्/
देवा भागं यथा पूर्वेसञ्जानाना उपासते//"

"Samgachchhadhvam Samvadadhvam Sam
Vo Manaamsi Jaanataam/
Devaas Bhaagam Yathaa Puurve
Sanjaanaanaa Upaasate//"

Here is the reflection of human-unity in toto, complete deliverance from discriminations, whole-hearted unity, single-mindedness of purpose and collective endeavour for the welfare, uplift and prosperity of one and all on the planet Earth. Moreover, it is also wished that all, a king and pauper, a rich and poor or a saint and an ordinary man (householder) sit together, eat together and step forward together for the welfare of each and every one.

This benevolent and auspicious desire brackets all living beings in a frame of holistic health and happiness, upholding of Indian philosophy's commitment to the universal unity. The *Vedic-Hindu* view is the basic source or the fountainhead of this universal oneness. The beginning *Mantra* of the same *Sukta* of the *Rigveda* (10: 191: 1) wishes for unity among all living beings:

"संसमिदयुवसे वर्षन्नग्ने विश्वान्यर्य आ/
इलस्पदे समिध्यसे स नो वसून्या भर//"

"Samsamidayuvase Vrishnangne
Vishvaanyarya Aa/
Ilaspade Samidhyase Sa No Vasuunyaa Bhara//"

This *Sukta* of the *Rigveda* further holds human unity and equality in prime esteem and prays for match in thoughts and actions.

The two *Shlokas* related to *Vasudhaiva Kutumbakam* testify the exquisite *Vedic* longing for peace, good health, prosperity and happiness worldwide (visible-invisible *Brahmanda*, the universe), freedom from illness and disease, sorrow and grief for all beings in the universe. Viz.:

"सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः:/
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभाग्भवेत्//"

"Sarve Bhavantu Sukhinah Sarve Santu
Niraamayaah/
Sarve Bhadraani Pashyantu Maa
Kashchidduhkhabhaagbhaveta//"

Thoughts like 'mine and 'thine', 'one's own' and 'others', or 'personal' and 'non-personal' create narrowness in outlook. Such feelings badly affect one's conscience, make mind impure and create difficulties, estrangement and are host of other problems in life. These are harbingers of confusion, non-co-operation and disharmony at all levels and in all walks of life, from individual to universal. The whole system, from microcosm to macrocosm, gets disturbed in such a situation and what reigns is utter chaos. That is why; the basic spirit of these *Shlokas*(From the *Mahopanishad* and the *Hitopadesha* respectively) lies in their call to jettison narrow-minded thoughts like 'mine' and 'thine', 'personal' and 'impersonal', or 'one's own' and 'others' etc. It guides human beings to realize the importance of unity, harmony and co-operation, which lead to the sublime universal truth. The welfare of one and all is possible only on the basis of this truth.

The other state, *i.e.*, a contrarian situation in which feelings like 'mine' and 'thine', 'one's own' and 'outsider', or 'friend' and 'stranger' dominate, cannot be welfaristic at all.

These *Shlokas* inspire man to seek the *Satya* (truth) of the universal order and eternity and, at the same time, enables him to create situations, which are welfaristic for one and all. Further, they espouse on elements of character desirable for discharging of duties appropriately and benevolently. Hence, these two, *i.e.*, getting man to realize his individual and collective responsibilities and build character desired for this purpose, are nuclei of *Vasudhaiva Kutumbakam*, the collective core of both the *Shlokas*, and that (core) makes them unique and significant for all times.

First, about duty of man. Duty is a subject connected with action or deed, the *Karma*. The *Karma* is a natural trait. A living being is inevitably associated with work, the *Karmas*, till the last breath. A living being cannot be exempted from the *Karmas* even if just one breath is short of death. Therefore, performing duty consciously and doggedly, keeping large-scaled welfare in mind, and accepting the reality of universal unity as the ultimate truth, is the best that can be expected of a human being. This includes one's own individual wellbeing as well as his positive contribution to the welfare of humanity as a whole. As one's own wellbeing is not separate from the welfare of humanity, therefore, human being is bound to perform duties for both, his person as well as for the society.

All *Karmas*, thus, performed with the spirit of duty become sublime. They become righteous acts, the *Satkarmas*, connoting one's moral excellence, and *Sadachara*, the right conduct. That is why;

performance of duty is the basic spirit of the *Shlokas* bearing *Vasudhaiva Kutumbakam*.

The second, dispensation in these two *Shlokas*, which is of the utmost importance in context of discharging duty well, relates to one's character. For this, one must be generous and kind-hearted towards one and all. Human activities should be imbued with forbearance and tolerance. Readiness to accept and honour other's viewpoint and opinion should be the hallmark of one's conduct and behaviour. Accepting others as equal and as creation of the One and the Same source is the key for mutual love, goodwill and harmony. This is generosity, the *Udaracharita*.

Thus, dedication to human unity with generosity of character and firm determination for discharge of duty is the quintessential message of the *Shlokas* propagating the idea of *Vasudhaiva Kutumbakam*. It ultimately leads to the *Satya*-truth of universal unity by calling on mankind to overcome narrow-mindedness and follow the pathway to large-scaled welfare with co-operation and co-ordination of fellow beings.

Currently, the world is facing myriad problems of serious nature. Activities of some people and groups of people in the world are demeaning and entirely destructive. Lust for individual gains and group-interests fuel their inhuman activities, which are posing a serious challenge to the global society. They are not only obstructing development in various walks of life, but also endangering survival of life on the surface of Mother Earth. In such a grave situation, the Indian concept of *Vasudhaiva Kutumbakam* is the only ray of hope for the beleaguered world. In this *Vedic-Hindu* viewpoint, man's responsibility towards his own self and humanity as a whole remains the core issue.

This viewpoint has, therefore, a global value; it is of universal value. It is a call for unity, synchronization, concord and collaboration. It is, thus, the reflection of highest morality and righteousness. It is also a dictum for equality, goodwill, harmony and magnanimity. Endeavours, if made accordingly, can ensure unity and security at global level. Every one's acquaintance with the truth of *Vasudhaiva Kutumbakam* is, therefore, the need of the hour. It is, in fact, the pinnacle of humanity, a sermon for universal brotherhood, *Vishwa-Bandhutva*. This important task can be well accomplished only through education. It is, therefore, mandatory to merge this concept with formal education worldwide so as to make education as meaningful and as worthy as it is intended to be.

crores of people are groaning under the crushing weight of growing inequality all over the world. Crores of people remain under the poverty line, deprived of basic human needs like food, water, cloth, shelter, medical facilities, education and job opportunity. Likewise, crores of human beings fall prey to atrocities and tyrannies of fellow beings and institutions. This scenario goes to show that humanity as a whole is woefully deprived of love and generosity. Man has grown indifferent to

his duties towards humankind. As per the available data, more than twenty-one crores of children work as child-labour worldwide and more than fifty-seven crores are deprived of primary education. Women are badly lagging behind in education and are deprived of social justice. This situation emanates from selfish motives. Individual gains and group-interests pave the way for such mess. It emanates from reluctance in performing one's duty, an indication of narrow-mindedness and selfishness. *Vasudhaiva Kutumbakam*, as an ever-significant call, without a doubt, shows the mirror to one and all and argues for joint efforts and collaborations for unity and welfare state. Therefore, getting familiar with the *Satya*, enshrined in these two words, *Vasudhaiva* and *Kutumbakam*, is necessary right from the primary level of formal education.

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In uttermost humility Basava conceived of himself as the lowest of the low and yielded superiority only in those who loved the Lord. I am the least of men, said he, expressing his extraordinary humility. He looked upon all those who would show him his imperfections as his greatest friends and well-wishers. The words of those who sought to praise him were compared by him to golden spears thrust into him. They caused him great pain instead of satisfaction. Such was his freedom from all egotism.

— Prof. M. Yamunacharya
(Late Professor of Philosophy)

Basavanna on Temples and Priestly Culture

Dr. N.G. Mahadevappa

From sixth century A.D. downwards kings, feudatories, rich people, village heads and the like began to give importance to construction of temples in the hope that they would acquire merit which paved their way to heaven. This hope later became a strong and popular ideal. In one of the stone inscriptions it is said that 'One must earn money in a just manner, that money must be donated or must be used for the construction of a temple which stands permanently; otherwise, thieves, heirs and kings may lay hold of claim on it or fire may consume it' [Dr. M. Chidananda Murthy: *Kannada Śāsanagala Sāṃskṛtika Adhyayana*, (Sapna Book House, Bengaluru, seventh print, 2015), p.193, fn.5].

In contrariety Basavaṇṇa says that it is morally improper for a Lingāyat to hide the extra money underground or to lend it at a higher interest. It is not even proper for him to construct temples. He says, 'Those who have money construct temples, what shall, I, a poor man, do? My body itself is a temple' (*Vacanas of Basavaṇṇa*, v. 821). He even said that human body was itself Kailāsa. It necessarily implies that each moving being is God. Basavaṇṇa being a minister was not at all poor. He could easily construct many temples if he wanted. But he was totally opposed to the temple culture. He argued that instead of donating money for the construction of temples one must donate it for Dāsōha of the people who are moving Liṅgas. His argument is based on cogent reasoning.

1. He firmly believed that every living being was God (Liṅga) and its body was itself a temple. The stone temple and the stone Liṅga installed

in it were not permanent, while Liṅga (God) in people was permanent (ibid, v.821). According to Harihara, Basavaṇṇa, before leaving for Maṅgalavēḍhe was worshipping installed Liṅga in Kūḍala Saṅgama. Later he realised the drawbacks of the temple and priest culture and began to oppose it. Moreover, since installed Liṅga was a symbol of mythological Śiva of Kailāsa (in whom he did not believe later) and since he believed that Iṣṭalinga was a symbol of the soul which was itself a different form of Liṅga (the ultimate reality), he preferred the latter to the former.

One may object that both the installed Liṅga and Iṣṭalinga are symbols of the same Śiva. But this objection is based on the wrong presupposition that the mythological concept of Śiva is the same as the philosophical concept. Mythological Śiva has wife and children, etc. whose abode is Kailāsa, whereas Basavaṇṇa believed in Śiva who was the same as the souls of moving living beings (Jaṅgama-liṅgas). He clearly says that Liṅga and Jaṅgamas are the same ('Liṅga Jaṅgama ondē'). Śiva, according to him, is not one who abides only in Kailāsa, but one who exists everywhere. He or his Śakti has become the world and the world is not different from him. The liberated soul is convinced that it is identical to Liṅga and the world. So even if we strip Śiva of mythological characteristics, he will not be Śiva of Lingāyatism. The aim of worshipping Śiva is to become Śiva and if we worship Śiva of mythology we cannot achieve our goal.

2. When Basavaṇṇa was worshipping the installed Liṅga in Kūḍala Saṅgama he did not regard it as a waste of time, because it gave him the required satisfaction. But when the priests worshipped the installed Liṅga and devotees simply watched it from a distance he noticed that it was a waste of time. The devotees' realisation that they had no opportunity to worship God, in fact, created in them the feeling of dissatisfaction. The practice of asking the priests to worship God on their behalf is the continuation of the practice of asking the priests to perform the sacrifices and rituals. Basavaṇṇa says that just as one who is hungry should himself eat and cannot ask someone else to eat on his behalf, so one who has hunger of devotion, should himself worship Liṅga instead of asking a priest to do it on his behalf (*ibid*, vv. 182, 183). In order to convince people that it is better for one to worship than to ask others to worship on his behalf Basavaṇṇa gave Iṣṭaliṅga to those who were forbidden to enter temples and worship the idols therein.

3. Another important drawback of the temple culture Basavaṇṇa noticed was this: the lands, money and things which the kings, vassals and rich people donated were not the result of their professional earning; they could be from their being heirs, donations from others, bribes, theft, begging and extortion. Basavaṇṇa was convinced that lands, money and farm products acquired in this manner were not fit for donation (*Dāsōha*).

4. Moreover, the donated materials were used for the selfish benefits of priests. The priests would use them for their own maintenance, sacrifices and rituals, maintenance of temples and the students who studied the Vēdas, Śāstras, Purāṇas, Tarka (Logic) and Sanskrit, worship of the idols, etc. It was clear to Basavaṇṇa that the donations were not used for the betterment of others than the upper castes.

The drawback of the donation system was that the receiver must always be a Brahmin. According to the stone inscriptions, the receivers of donations were the Kālāmukha Gurus. Some of these were married men and some were

monks. The donations were enjoyed by the Brahmin priests and the Brahmin students. The students must not be Śūdras. But those who donated oil for lamps in temples and monasteries, flowers, betel leaves, food grains, etc. could be Śūdras. Though the Kālāmukha gurus spent much of the donated things for the temples and the students, it is also true that they spent some portions for their own maintenance also. In short, the donation system was an arrangement for the maintenance of the upper caste. The Gurus requested the donors to donate in order to gain religious merit (*puṇya*), but the donated things were partly meant for their own selfish ends. The donated things were never used for *Dāsōha*.

5. We are not sure whether God is satisfied by the sacrifices and worship done by the priests, but the humans who receive *Dāsōha* are definitely satisfied.

Basavaṇṇa says,

*As roots are the mouth of the tree,
If we water its bottom we see the offshoot above.
As the moving being is the mouth of Liṅga
If we gift the things to the moving (Liṅgas),
In future God will bestow on us all things . . .*
(*ibid*, v.421).

Just as the donor donated with selfish motive, the receiver also received it with selfish motive.

This, according to Basavaṇṇa, was against the principle of *Dāsōha*.

Basavaṇṇa who noticed these drawbacks of the donation system, rejected both the culture of temples and priests and the system of donation. He advised people to donate, not to Kālāmukha Gurus or temples, but to those devotees of Śiva who were have-nots. Giving to Kālāmukha Gurus was giving to the undeserving. The Kālāmukha Gurus who lost the benefit of easy gifts naturally began to hate Basavaṇṇa. In the post-Kalyāṇa revolution they joined Liṅgāyatam, and as result of Basavaṇṇa's teaching both the construction of temples and donations to maintain them were stopped.

Tirukural & Bhagvad Gita

Sri Bhushan Lal Razdan

The release of the Tamil versification of the Bhagavad Gita, on Sunday 27 July 2025, by the Prime Minister Narendra Modi, at Gangai Konda, Cholapuram, could not have been better timed. Created by Chinmaya Mission Chennai, as envisioned by Swami Mitrana, this is Chinmaya Mission's gift to the Tamil diaspora from around the world, for the 75th year of the Chinmaya Movement.

Any book on Indian philosophy deals with the Vedas, Bhagavad Gita, Upanishads, Ramayana, Mahabharata, Buddhism, Jainism, etc. All of these are based on the Northern part of India even as there was awareness about the knowledge and the cultural advancement in the Southern part of India. This is apparent from the way they named the God of knowledge as Dakshinamurthy, the southern God of knowledge, who was always placed facing the South. The knowledge was shared because of the desire rooted in this vedic shloka: *aa no bhadraahkratavoyantuvishvatah* (let noble thoughts come to us from all directions).

The word Thirukkural is a combination of two Tamil words 'thiru' and 'kural', which mean 'auspicious' and 'two liner couplets' respectively. Bhagavad Gita is also composed of two words, the meaning of which is, Song of the God. Bhagavad Gita is the gift of Bhartiya culture to the world and

Thirukkural is an eternal guide to the humanity. Sanatana Dharma forms the substratum of both the holy books. Bhagavad Gita has over 700 shlokas compressed into 18 chapters of which 574 are Shri Krishna's nectar-like utterances and explanations with regard to Dharma, Artha, Kama and Moksha. Thirukkural has 1330 verses, classified under 133 chapters comprising 10 verses each, which largely comprise of do's and don'ts related to Dharma, Artha and Kama (Aram, Porul and Inbam respectively in Tamil).

The soul of the Gita and Kural is one and the same though they were separated by time, space and languages. In the Gita, Shri Krishna starts his mission of bringing out Arjuna, a great warrior from the steep confusion he got himself mired into and false notions which were pushing him to derelict from his duties. For that Krishna firstly defines who is a Sthitapragna (one who abides in God-consciousness and steadfastly adheres to spiritual path) from the 55th sloka of the second chapter to the 72nd sloka. The essence of these slokas provide us with a preliminary idea of Sthitapragna. He who has renounced desire, fear, duality of love and hate, anger, who withdraws his senses from consumption like a tortoise withdraws its organs into its shell (कूर्मज्ञानीव), and who is unaffected by pleasures and pains, is called Sthitapragna.

Even as rivers come and mix from many directions, just as the ocean does not change (आपूर्याणमचलप्रथिष्ठंसमुद्रम्), Sthitapragna is not affected by the bhogas - that is by the objects and opportunities of pleasure. (Gita 2.70). Thiruvalluvar was far ahead of his times when he delved into the complex relationship between money and dignity. Thirukkural explores real-world lessons written by Tamil poet and philosopher Valluvar, with teachings on virtue, wealth, and love and is considered one of the greatest works ever on ethics and morality. Like Bhagavad Gita, Thirukkural has influenced scholars and leaders across social, political, and philosophical spheres.

While scholars have admitted of the influence of Old Tamil on Classical Sanskrit and vice-versa, George Luzerne Hart, III (born c. 1942), Professor Emeritus of Tamil language at the University of California, Berkeley, came to the conclusion "that both Tamil and Sanskrit derived their shared conventions, metres, and techniques from a common source, for it is clear that neither borrowed directly from the other." Reinöhl adds that there is a symmetric relationship between Dravidian languages like Kannada or Tamil, with Indo-Aryan languages like Bengali or Hindi, whereas the same relationship is not found with non-Indo-Aryan languages, for example, Persian or English. Professor Uta Reinöhl of the University of Freiburg further states that there is a symmetric relationship between Dravidian languages like Kannada or Tamil, with Indo-Aryan languages like Bengali or Hindi, whereas the same relationship is not found for non-Indo-Aryan languages, for example, Persian or English.

David Dean Shulman (born January 13, 1949) an Israeli Indologist, mentions that "Dravidian non-finite verbal forms

(called *vinaiyeccam* in Tamil) shaped the usage of the Sanskrit non-finite verbs (originally derived from inflected forms of action nouns in Vedic). This particularly salient case of the possible influence of Dravidian on Sanskrit is only one of many items of syntactic assimilation, not least among them the large repertoire of morphological modality and aspect that, once one knows to look for it, can be found everywhere in classical and postclassical Sanskrit.

The Thirukkural is believed to have been written between the 2nd century BCE and the 5th century CE. While the exact year of its composition is debated, scholarly consensus generally places it within this timeframe. Bhagavad Gita, authored by Ved Vyasa, is also dated anywhere between 4000 BCE and 200 CE but the exact date issue will never be solved to everyone's satisfaction. It is a book that forms part of the Mahabharata and as such its authorship is ascribed to Vyasa. Scholars consider Vyasa to be a mythical or symbolic author, in part because Vyasa is also the traditional compiler of the Vedas and the Puranas, texts dated to be from different millennia. In Sanskrit the word Vyasa means a 'compiler.'

Gita is like life lessons to face the struggle and shows our way to search of God. Geetha is like *amirt* which you once understood it will liberate your soul to reach the heights. It is a bliss to read; Thirukkural is like oxygen to live life as it speaks about life of man as son, father, soldier, and king.

Though separated by time, space and languages, the soul of the Gita and Kural is one and the same. There are three reasons for this. The Kural has been praised for its veracity over the millennia by intellects around the globe. "Thirukkural is considered to provide the code of conduct for the

humanity of the planet earth for all time, which makes the past meet the present and creates the future." (APJ Abdul Kalam) Bhagavad Gita, figuring in the Bhisma (6th) Parva of Mahabharata, philosophically explains – Jiva (Soul), Ishvara (GOD), Prakriti (Material Nature), Kaal (Time) and Karma (actions and reactions). It can give a very clear understanding of these subjects. But more specifically, the Gita describes the best Aradhya (object of worship), which is Lord Krishna Himself and the best Sadhana (process of worship), which is Bhakti Yoga.

The Kural and the Bhagavad Gita, however, differ significantly in their focus on moksha (spiritual liberation). The Bhagavad Gita places moksha as the ultimate goal, achieved through various paths like karma yoga, Jnana yoga and bhakti yoga. The Kural, on the other hand, emphasizes a more holistic approach, focusing on virtue, wealth, and love, and arguably implies that a proper

understanding and practice of the three, naturally lead to the fourth, which is moksha.

While Kural also emphasizes upon the importance of compassion, service to others, and living in harmony with society, which can be seen as contributing to a more fulfilling and spiritually aware life, the Bhagavad Gita provides a more direct and elaborate path to moksha or spiritual liberation.

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There are two classes of devotees. One class has the nature of the kitten. The kitten depends completely on its mother. It accepts whatever the mother does for it. The kitten only cries, 'Mew, mew!.' It does not know what to do or where to go.

There is another class of devotees. They have the nature of the young monkey. The young monkey clings to the mother with might and main. The devotees who behave like the young monkey have a slight idea of being the doer.

The farther you advance, the more you will see that there are other things beyond the sandal-wood forest – mines of silver and gold and precious gems. Therefore go forward.

• **Sri Ramakrishna Paramahansa**

My grandfather once told me that there are two kinds of people, those who work and those who take the credit. He told me to try to be in the first group; there was less competition there.

- **Indira Gandhi**

Lingayat Religion: A Spiritual Foundation for Secular Humanism

Dr. M.S. Hulloli

Introduction

Secular humanism is often defined as a non-theistic worldview rooted in reason, ethics, and human dignity. It emphasizes critical thinking, individual freedom, and the rejection of supernaturalism as a basis for morality. Although often seen as a product of Enlightenment-era Western thought, the 12th-century Lingayat religion, founded by Basavanna in Karnataka, India, offers a compelling indigenous expression of these values. When viewed through a philosophical lens, Lingayatism aligns fundamentally with secular humanism, providing one of the earliest and most profound articulations of human-centered ethics and spiritual autonomy in the Indian subcontinent.

Lingayatism as a Radical Humanist Tradition

Basavanna (c. 1105-1167 CE), the visionary reformer and mystic, established Lingayatism not simply as a new religious sect, but as a social and ethical revolution. In a society deeply entrenched in Brahmanical orthodoxy, caste hierarchy, and ritualism, he championed a vision that centered on individual conscience, egalitarianism, and ethical action. His teachings, recorded in vachanas (short poetic expressions), emphasized personal spiritual experience over institutional religion.

For instance, Basavanna writes:

*"The rich will make temples for Shiva.
What shall I, a poor man, do?
My legs are pillars, the body the shrine,
the head a cupola of gold."*

- Vachana 820
translated by A.K. Ramanujan

This rejection of temple-based ritualism in favor of the human body as a sacred space encapsulates the humanist core of Lingayatism. It privileges the individual as the site of moral and spiritual authority, a principle central to secular humanism.

The Ishtalinga as Conscience, Not Deity

Lingayat followers wear the Ishtalinga, a small symbol of Shiva, around their necks. While at first glance this might seem to affirm theistic belief, a deeper interpretation suggests otherwise. The Ishtalinga is not worshipped in the manner of external idols; it is a personal symbol, meant for introspection and ethical alignment. Basavanna often portrayed Shiva not as a cosmic being, but as a presence within the self-representing awareness, truth, and moral clarity.

This inner divine presence mirrors what secular humanists would describe as the conscience or rational self. As scholar S.N. Balagangadhara notes, "Basava's Shiva is not the Puranic deity but a transformed symbol-one that relocates authority from priest to person" (Balagangadhara, 2005).

Rejection of Superstition and Hierarchy

One of the most radical dimensions of Lingayatism is its explicit rejection of superstition, astrology, sacrifice, and caste-based restrictions. These views resonate with the secular humanist critique of dogma and unjust authority.

Basavanna's social philosophy was revolutionary: he admitted women, Dalits, and non-Brahmins into the religious fold, declaring that spiritual liberation (Shivabhakti) was available to all. This inclusive humanism predates similar reformist sentiments in the West by several centuries. As historian M.M. Kalburgi writes, "The vachana movement created the first anti-caste, anti-superstition, rational spiritual community in India" (Kalburgi, 2010).

The Moral Basis of Work and Action

A core tenet of Lingayat ethics is the principle of *kayakave kailasa* ("work is worship"). In secular humanist terms, this translates to human labor and ethical action as inherently valuable, independent of divine command or reward in the afterlife. Lingayatism teaches that meaning is found in this life, not in mystical realms beyond it-a key secular humanist position.

Basavanna writes:

"Do not steal, do not kill, do not lie. Do not be angry, do not scorn others. These are the inner disciplines-wear them, And you shall be one with the divine." - Vachana 137, translation adapted

This ethical code, rooted in human responsibility rather than fear of divine punishment, reflects a rational, this-worldly approach to morality.

Comparison with Secular Humanism

While Western secular humanism emerged in the post-Enlightenment era as a reaction against religious authoritarianism, Lingayatism predates it by nearly 600 years, offering a spiritually grounded yet anti-authoritarian model of ethical life. The parallels are striking:

Principle	Lingayatism	Secular Humanism
Belief in Higher power	Symbolic/Inner (Shiva as conscience)	None (atheistic or agnostic)
Authority	Individual conscience (Ishtalinga)	Human reason and moral autonomy
Morality	Ethical action inner discipline	Empathy, rational ethics and human dignity
Rituals and Superstition	Rejected	Rejected
Social Hierarchy	Rejected (anti-caste, gender inclusive)	Rejected (equality for all)
Goal of Life	Liberation through ethical Living	Fulfillment through self-actualization actualization and service

Conclusion

While Lingayatism is practiced today as a distinct religion with its own rituals and community structures, its foundational philosophy remains a radical humanist project. It champions equality, reason, ethical labor, and inner awareness – values that mirror and in some cases precede the modern secular humanist tradition.

Thus, it is not merely accurate but philosophically profound to argue that Lingayat religion is fundamentally a form of secular humanism – one that emerged from Indian soil, offering a deeply rooted spiritual approach to human-centered ethics without dependence on divine authority. It stands as one of the world's earliest and most enduring examples of indigenous secular humanism.

When efforts are righteous, so too the results. There is no need to worry when God wills it to happen.

- Jagadguru Dr. Sri Shivarahtri Rajendra Mahaswamiji

The beginnings of Indian mysticism may be traced to the Vedas. In these religious texts we find a number of hymns addressed to the Gods by Vedic Seers (Rsis). From the hymns we learn that the sages experienced blissful visions of their favourite deities by intuition and not by either perception or by inference. We also learn that by meditation the seers felt absorbed in the divine essence. In such a state they experienced not only complete identity with the deities but also enjoyed supreme ecstasy.

- Maharaja Jayachamaraja Wadiyar

Philosophy & Religion

Smt. Prema Raghavan

Embracing the Eternal Truths of Love & Compassion

I was happy to read the article, "Young India Turns Spiritual: Faith is Giving Solutions & Solace in a Fast-Changing World." As I reflect on the intersection of religion and philosophy, I am reminded of the profound impact that these two disciplines have on our understanding of the world and our place in it.

This title captures the essence of the article, which explores the differences between religion and philosophy, and how they can be used to promote peace, harmony, and understanding. It also highlights the importance of embracing the universal truths of love & compassion.

"The purpose of life is not to be happy. It is to be useful, to be honorable, to be compassionate, and to have it make some difference that you have lived and lived well." Ralph Waldo Emerson

The root words "religio" (Latin) and "philosophia" (Greek) convey reverence, love, and pursuit of wisdom. While religion and philosophy share common goals, they differ significantly in their approaches and interpretations.

The main difference between religion and philosophy lies in their approaches to understanding and explaining the world,

human existence, and the nature of reality.

Religion

- Typically based on faith, dogma, and revelation
- Often centered around a set of beliefs, rituals, and practices that are considered sacred or divine
- Seeks to provide a sense of meaning, purpose, and moral guidance through adherence to a particular set of principles or teachings
- May rely on scriptures, sacred texts, or authoritative figures as sources of truth
- Often emphasizes the importance of faith, obedience, and devotion

Philosophy

- Based on reason, inquiry, and critical thinking
- Seeks to understand and explain the world through logical argumentation and evidence-based reasoning
- Explores fundamental questions about existence, knowledge, values, and reality
- Encourages critical examination and debate of ideas, with an emphasis on intellectual curiosity and skepticism
- May draw on various disciplines, such as science, ethics, metaphysics, and epistemology

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While both religion and philosophy can address similar questions and themes, they differ in their methods, approaches, and underlying assumptions. Religion often relies on faith and revelation, whereas philosophy relies on reason and critical inquiry. However, it's worth noting that there can be significant overlap between the two, and many philosophers have explored the intersection of faith and reason in their work.

Faith and Morality: The Foundations of a Strong Society

As children, our elders instilled in us the importance of faith and spirituality through simple yet meaningful activities. After a refreshing bath, they would chant sacred slokas and adorn the picture of the divine with beautiful flower garlands. We would eagerly participate by picking fresh flowers from the garden and crafting the garlands during holidays.

We would light lamps with cow's ghee or sesame oil, filling our homes with a warm, golden glow. The fragrance of agarbatti would waft through the air, transporting us to a realm of serenity and peace. My father would gently ring the bell, signaling the start of our daily puja, and we would eagerly gather around to take the sacred tulsi water.

This simple yet profound ritual would engage all our senses, drawing us closer to the divine. The soft light of the lamp would soothe our eyes, while the fragrance of the agarbatti would anchor us. The sound of the bell would resonate deep within us, creating a sense of calm and tranquility. The taste of the tulsi water would refresh our palates, and the gentle touch of the water would nourish our skin. The puja room, a sacred space in our home, would be filled with the aroma of delicious food,

which would later be shared as prasadam. Our visits to the nearby temple were always a delight, as we would enthusiastically participate in the "Pradakshinam" ritual, circling the temple with devotion and joy.

This multisensory experience would instill in us a deep sense of faith and spirituality, shaping our values and principles. It would remind us of the importance of gratitude, humility, and compassion, and inspire us to live a life of purpose and meaning.

As we grow and evolve, it is essential to continue nurturing our faith and spirituality. By doing so, we can create a stronger, more harmonious society, where individuals are guided by a sense of purpose and responsibility.

These childhood experiences not only brought us closer to the divine but also laid the foundation for our moral compass. The home, as the basic unit of society, plays a vital role in shaping our values and principles. It is here that we learn the importance of ethics, compassion, and respect for others.

It's better to instill a love of God in children during their formative years, rather than fear. As they grow older and develop a better understanding of right and wrong, discipline can be introduced in a way that fosters a healthy respect for God's authority. Research has shown that children who are exposed to spiritual practices and values at a young age are more likely to develop a strong sense of morality and empathy. A study published in the Journal of Moral Education found that children who participated in religious activities were more likely to exhibit prosocial behavior, such as sharing and helping others.

Another study published in the Journal of Adolescent Research found that adolescents who reported higher levels of spiritual involvement were more likely to exhibit positive outcomes, such as better mental health and academic achievement.

These findings highlight the significance of instilling faith and morality in children from a young age. By doing so, we can empower them to become compassionate, responsible, and contributing members of society.

As we grow and evolve, it is essential to continue nurturing our faith and morality. By doing so, we can create a stronger, more harmonious society, where individuals are guided by a sense of purpose and responsibility.

The Eternal Truth: Love and Compassion

At their core, all religions teach the eternal truth of love and compassion. However, misinterpretations and misguided zeal have led to conflicts, conversions, and violence. We must recognize that our individual paths are rooted in our unique nature and circumstances.

As the ancient wisdom suggests, we should 'blossom where we are planted' by the divine. This means embracing our individuality and respecting the diversity of human experiences. By doing so, we can foster a culture of coexistence, patience, and mutual understanding.

The Abuse of Religion: A Historical Perspective

The abuse of religion has been a persistent issue throughout history, with various forms of exploitation and manipulation occurring across different cultures and time periods. From the Catholic Church's abuse of power during

the Crusades and Inquisition to the modern-day exploitation of Islam by extremist ideologies like ISIS and Al-Qaeda, exemplified by the recent terrorist attacks on tourists in Kashmir

To prevent the abuse of religion, it is essential to promote critical thinking, education, and awareness about the dangers of religious extremism, as well as foster interfaith dialogue and cooperation. Additionally, holding religious leaders and institutions accountable for their actions and promoting reform can help prevent abuse and promote a more tolerant and respectful society.

Heroes of Reform and Liberation

Fortunately, there have been individuals who have challenged the abuse of religion and fought for justice, compassion, and human rights. Historical figures like:

Guru Nanak, who advocated for equality and compassion, transcending religious boundaries.

Kabir, who rejected dogma and emphasized the unity of all existence. Swami Dayananda Saraswati, a renowned Hindu philosopher and social reformer, who spoke extensively on the issue of religious conversion.

In his book, 'The Proselytizer', Swami Dayananda writes, "Conversion is a form of violence, as it seeks to destroy the traditional way of life of a people and replace it with a new one. It is a form of cultural genocide, as it seeks to erase the cultural identity of a people and replace it with a new one."

He argues that conversion is often driven by a desire for power and control, rather than a genuine desire to share one's faith with others. He believes that this can

lead to a form of 'religious imperialism', where one religion seeks to impose its dominance over others.

In contrast, Dayananda advocates for a more inclusive and respectful approach to interfaith dialogue where individuals and communities can engage with each other's beliefs and practices without seeking to convert or impose their own views on others. He believes that this approach can help to promote greater understanding, tolerance, and peace between different religious communities.

India's Tradition of Inclusivity and Protection

India, a land of unparalleled cultural diversity, has a long history of welcoming and protecting persecuted communities. The Parsis, fleeing persecution in Persia, found refuge in India and were welcomed as part of the Sanatana Dharma. This eternal dharma, or righteous way, emphasizes the importance of coexistence, tolerance, and compassion.

Sanatana Dharma is built on the principles of:

- Dharma (righteous duty)
- Ahimsa (non-violence)
- Daya (compassion)
- Kshama (forgiveness)

These tenets have guided India's inclusive and accepting nature, allowing diverse communities to thrive.

We must recognize the inherent value of every human life, regardless of faith or background. By embracing our shared humanity and the universal values of love, compassion, and empathy, we can create a world where peace and harmony reign supreme.

The Future of Religion: A Path Forward

As we move forward, we must acknowledge the complexities of religion and its potential for both good and harm. By promoting interfaith understanding, education, and critical thinking, we can work towards a future where religion is a force for unity, compassion, and peace.

Let us strive to create a world where this truth is reflected in our actions. We must embrace our individuality and respect the diversity of human experiences. By doing so, we can foster a culture of coexistence, tolerance, and mutual understanding.

So, what is the solution to the endless cycle of religious wars? The answer lies in embracing our shared values. We must strive to live in peace and harmony, recognizing that our differences are our strength, not weakness. We must recognize the inherent value of every human life, regardless of faith or background. Regardless of faith, background, or belief, we are all bound by the same longing—to be seen, loved, and understood.

"The wound is the place where the light enters you." — Rumi

Let us not let wounds divide us, but illuminate us. By embracing our differences with empathy, and anchoring ourselves in the universal truths of love and compassion, we can build a world where harmony triumphs over hate.

A Shared Responsibility

The intersection of religion and philosophy offers us something rare—a bridge between the heart and the mind. As we navigate the uncertainties of modern life, we must strive to uphold both individual freedom and collective responsibility. The intersection of religion and philosophy is a powerful combination that can help us find meaning, purpose,

and solace in a fast-changing world. As we move forward, it is essential to promote a nuanced understanding of these disciplines, one that balances individual freedom with social responsibility. By doing so, we can create a more compassionate, empathetic, and harmonious society, where people can thrive and reach their full potential.

To foster this trend, we recommend the following:

1. Promote interfaith dialogue: Encourage dialogue between different faith communities to promote understanding, tolerance, and respect.

2. Integrate spirituality into education: Incorporate spiritual education into school curricula to help young people develop a deeper sense of purpose and

meaning.

3. Support social entrepreneurship: Encourage social entrepreneurship and volunteering, which can help young people apply spiritual principles to real-world problems.

4. Regulate commercialization: Regulate the commercialization of spirituality to prevent exploitation and ensure that spiritual practices are accessible to all.

By following these recommendations, we can create a society that values spirituality, compassion, and social responsibility. As the article "Young India Turns Spiritual" so aptly puts it, faith is indeed giving solutions and solace to young Indians in a fast-changing world.

Out, out, brief candle!
Life's but a walking shadow, a poor player,
That struts and frets his hour upon the stage,
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing,

-Macbeth
(In Shakespeare's *Macbeth*)

Lord, I am a bee
In the lotus of Thy feet;
Lo, my tongue is sweet
With nectar of Thy name;
My eyes are all aflame
with beauty of Thy face;
My ears are filled, you see,
Kudalasangama, Lord,
With music of Thy praise.

- Basaveshwara
(Tr. Prof. Armando Menezes)

The Sublime Poet's Salutation

Dr. K.V. Puttappa

Tr. Dr. D.A. Shankar

[A speech delivered on the occasion of the Birthday of the seer, Shri Shivarathri Rajendra Mahaswamiji, which also happened to be the day of his coronation as pontiff of the JSS Math. Kuvempu who never even attended such functions made an exception and came and released the work' Archana', a volume of respectful felicitation]

I bow to all of you,

That I have come to participate in the seventy fifth birthday of Suttur Sri Shivarathri Rajendra Mahaswamiji is surprising to many of you, and so it is to me too. For I have never ever attended any celebration held at any math or temple except at Sri Ramakrishna Organisation. And there are two reasons why I have attended this celebration.

One: over some seven, eight decades, in many parts of Karnataka, saadhus and saints of various denominations of the Veerashaiva region, in an unheard of extraordinary measure, have offered education to students irrespective of their religion or faith, And, in addition to which, these apart from offering education have provided, to lakhs of students., food and hostel facility and I therefore came here to thankfully felicitate them.

Sri Shivarathri Rajendra Mahaswamiji who has, like tapas, offered, a gift of food and education to students stands in the front rank of donors, and therefore he too needs to be warmly congratulated. This obvious truth is another reason for my being here.

Swami Vivekanada's great Mantra says that world for individual liberation and for the wellbeing of the work, and against this he gave a new interpretation of sanyas Dharama world and this new interpretation made many denominations of religions work for the well-being of men. In Karnataka the pontiff of Veerashaiva Math accepted it and made the Mantra take roots in Karnataka and this is one of the finest things to have happened here.

The second reason which made me come here is: The organizers of this event told me that copies of my Viswamanava Sandesha would be given to all the participants here, and this I like most. Why I love Vishwaanava Sandesh is because:

The well-being of Karnataka, of India and of the entire universe. I believe, is dependent on our ability to implement the five sacred mantras and follow them in life, and these enshrined principles are:

All of us have to realize that until the

blind beliefs, caste discriminations are wholly razed out the uplift of the human race is wellnigh impossible. A great intellectual rational revolution has to happen and re-establish in the human mind good sense.

About two thousands and five hundred year ago, Gauthama Buddha set in motion a revolution like this. But the priest craft stifled it and made it disappear from the land of its birth. Similarly the revolution which began with Mahavira Suffered a similar fate, the priest craft subtly managed its disappearance.

The other great revolutionary person India saw was Baavanna who more than eight hundred years ago attempted to destroy discrimination made on the basis of caste, gender and profession. A great man he was. The great sacrifice he made to achieve the dream evoked in poetic response.

*In the dark night of Karthika
you appeared like a sky-lamp,
Eight centuries ago
you appeared as light to those
who had missed their way
O, Adyatma revolutionary hero
You came with a sword of fire
You Basavanna, heroic man
Sri Basavanna.*

*Those who fell into the sacrificial fire'
of caste and those who got sacrificed
in the heat of the fire of yagnas of vaidikas
those dalits, because of caste were offered as
victims you
through the great principle of Kayaka
Led them into the path of safe heaven
To you, great soul
I bow again and again*

*Even now unable we are to rise to your height
Stuck in the sand of religion
we are caught, and we fell
Come, O friend, hold our hand, raise us*

*From the obnoxious, dirty deceitful pool of
Varnashrama
Of vicious caste distinction
Come, through the pure waters of devotion
And pure godly strength
Remove the dirt of blind belief and
Cleanse us with the pure waters
of Vedanta*

The tragedy of the life of Indians is that its priest craft swallows and destroys every revolutionary thinker and that all the liberal thinking and doing consistently gets obliterated, and from which Basavanna too could not escape. Even in the age of science when it is known and when a decrease is detected as poisonnous and Cancerous with certainly, the follower of Basavanna created seets within sech claimed superiority over other sects and became the laughing stock of the world, and this by the followers of Basavanna who did away with castes!

In the middle of the last century, on the banks of the Ganga, in Dakshineshwara, taking on a human form and arduous austerities, it earned the auspicious mantra of harmonizing all religions, and gifted it not only to India but to the entire world, and incorporating into it the world's religions and culture and science and rational thinking - All this is in the form of Sri Ramakrishna Paramahamsa. The realized truth of Sri Ramakrishna has been expressed in my poem Sriguru.

*Christ Muhammed Ramakrishna Zorastra
Gouthama
Divine veda, Koran, Bible, Talmud and
Temples church masjid ashramas agni worship
Kashi, Mecca - all are united in you*

Again the poet's voice sang -

*In Treta you appeared in the form of Sri Rama
In Dwapara in the form of Sri Krishna*

*And in Kaliyuga in the complete form of
Dharma;
Sri Ramakrishna Prabhu to you, a happy
morning!
In Nazareth you were Yesu Swamy
On the banks of the river, you were Krishna
Chithanya
And in Bharath, you appeared as
Sri Ramakrishna Prabhu.*

Only this Godman's message of unified religion and pure Adyatmic divine view will become the saving mantra of all mankind. The universal man's message is already with you. This universal message contains in itself the essence of the teaching of his disciple Swamy Vivekananda. Reading him and following his teaching

consistently will you do all good. May this bring goodness into you.

This huge tome of articles detailing Sri Suttur Sri Swamiji's achievement I release happily. And to collect and bring together such valuable articles. I know, is no easy task. I congratulate the members the Committee and the Chief editor Sri H.P. Malledevaru on their work.

May the Swamiji continue to enjoy health and long life and may he, as he is doing now, continue to radiate sweet light of his smile. May all those who are involved in such service be blessed in their ideal work.

Again, I bow to all.

Non attachment of body
Non-ego in mind
No fear in Prana
No desire in chit
Indifference to pleasure,
Unrestrained will and
Bliss in knowledge
Once these are attained
Lo! Sourashtra
Someshwaralinga isn't apart

- **Adayya**
(Tr. S.M. Angadi)

Like heat in the ray of light
Like ghee in milk
Like the picture in painter
Like light in the eye's iris
Like sense in speech
Was thy sublimity
O Kudala Channasanga Lord

- **Channabasavanna**
(Tr. S.M. Angadi)

Lesser Known Vachanakaras

Laddeya Somanna

Dr. C.S. Nanjundaiah

The Vachana Movement of 12th C., AD heralded a new era in all parts of Kalyana and a whole generation of people responded to the call of Basavanna and modified their ways of life. Many stalwarts followed him enriched this Renaissance of the land with their Vachanas, followed by discourses and discussions. Another special aspect of this movement was that even the common men and women of the land actively participated in this cultural movement and also enriched its literary Oeuvre by their significant and meaningful Vachanas.

These simple men and women composed Vachanas in addition to doing their routine works and assigned duties. They had the talent, creative faculty and a desire to share their inner feelings about God and His Facets. Lack of education, courage and other considerations hindered their progress. Fortunately for them Basavanna was their savior and filled their hearts and minds with a sense of pride, confidence and consideration. They remained humble and bend before their elders. They learnt a lot from their day to day life and also from listening intently to discourses held at *Anubhav Mantap* and what Basavanna, Akka and Allama preeched. What their inner self projected, they projected it in their Vachanas. These

lesser known Vachanakaras show how external factors had an upper hand in shaping their creative talents.

One such interesting vachanakara is Laddeya Somanna who was a contemporary of Basavanna and hailed from a small village Ladde near Bhalki of present Bidar district. As in case of many others, there is lot of controversy about the identity of this Vachanakara. There are three or four Somanna's and each have contributed their Vachanas. Dr. Chandrashekhar who has worked extensively for his thesis on the Somaiahs avers that Laddya Somanna is the author of the Vachana under discussion here.

Biographical details of Laddya Somanna are too scanty. Hailing from the village Ladde, he was selling grass to the farmers and horse men of the area. He could use a port of money so collected to feed the *gurulinga jangamas* and the remaining to maintain his family. He was not tired of looking after the jangamas, who visited his home frequently.

Ladde Somanna wrote Vachanas with the ankita of "*Laddeya Soma*." It is said that he had kept the god of Lord Someshwara of his village in his mind while writing the vachanas. But unfortunately *only one* vachana is extant and it is anthologized in

the complete vachana set published by Department of Kannada and Culture of Karnataka.

Here is Laddeya Somanna.s vachana.

*Whatever be the kayaka, doing one's kayaka,
presenting everything to guru, linga and
jangama,
receiving whatever remains and wishing well-
suffer if you are sick,
howl if you are in pain,
die if death comes,
why do you need a god for this Laddeya Soma.*

Somanna's vachana advocates honesty, sincerity and devotion in doing one's work. Out of his day's earnings the true believer should give priority to offer it to *linga, guru and jangama*. His family should get a second priority. Then when he is to suffer physical pain, he himself should undergo all suffering and not pray to God for its mitigation. He has to bear all suffering and pain silently and not turn to God each time. Again when the call of death comes, he should receive it gracefully. A sense of self-discipline should be his watch word. He wants the individual to nurture self-pride and grow independently all by himself. In a sense, Somanna advocates the philosophy of *kayakave kailasa*. Or in other words Work is Worship.

Quite interestingly Basavanna also touches upon more or less a similar idea in one of his popular vachanas. The similarity

in content and message is pointed out by Dr. Chandrasekar H. here it is:

*Fearing and fretting for the body
I won't request you to guard me.
For my livelihood
I won't ask you to lend me.
Yad bhavam tad bhavathi
Let it be flame or fortune
I won't say I need nor that I don't want this
I won't expect from you
I won't beg from humans.
I swear, I swear on you, Koodalasangama deva.*

Laddeya Somanna is an 'unlettered muse' and hence we see a direct statement a direct hit on the head as if it were-in making his point. He calls upon the jangama or the reader to undergo pleasure or pain or suffering and not invoke the Almighty for *redressal*. On the otherhand, Basavanna, almost in a tone of confession pleads the Almighty that he won't come and beg for such a redressal of agony or physical pain. One wants to have no obligation and the other seeks His blessings.

Laddeya Somanna is an interesting vachakara who advocates the philosophy of *Kayakave Kailasa*. One has to find his true goal in self-less work, a life of simplicity, honesty and truthfulness. Much before others could spell out, it was he who emphasizes the essence and message of life-work is worship. Do your Work: Earn your food; Don't request redressal of pain from the Almighty.

When I went to the forest,
I was in the metropolis,
when I went to the metropolis,
I was in the forest,
I was everywhere and yet nowhere at the same time.
I was where I was not, I wasn't where I was
Just like that life went by living neither 'here' not 'there'.

- Shivananda

Selected Vachanas of Nuliya Chandayya

Dr. C.R. Yaravintelimath

1. When he says, on that day he went away,
And will return today, does it mean
He has the body's encumbrances?
Great Linga, wherever He be, is perfect;
It is Chandeshwaralinga,
2. From whatever kind of work it comes,
To offer it with purity of heart
To Guru, Linga and Jaangama,
That is worship of Shiva.
What is that worship
which is not done with devotion
and which is simply talking?
It will not suit Chandeshwaralinga,
O Madivalayya!
3. There is no worshipping of Guru
for other creatures' goal;
Nor I, leaving Linga, doing any worship,
hope to gain.
Nor offering service to Jangama
In fear of king or thieves,
Whatever your action be,
Keep your heart pure,
If you want to know Chandeshwaralinga,
4. The Ishtalinga depends on Guru.
The mind depends on Cupid,
Mahadeva depends on worship and merit.
My service (dasoha) depends on none of these.
O Chennabasavannapriya
Chandeshwaralinga,
If you can make tethers, do come, my Father.
5. The Ishtalinga depends on Guru.
After you have known
that Jangama is the life-breath for both,
You will find Guru and the Ishtalinga
are contained in Jangama. look!

For both these depend upon Jangama.
Therefore, if you can make tethers, do come,
my Father!

6. The virtues of my body is Basavanna;
The virtues of my Linga is Chennabasavanna;
The virtues of my wisdom are you, O Prabhu;
The zeal of my Dasoha is Madivalayya;
Therefore, my body, Linga, wisdom and
Dedicated service (Dasoha) – these and many
more
Belong to your ancients, and
Chennabasavanna's grace having made me so
I merged within your feet integrally,
So I attained Reality, O Chennabasavanna!
In Chandeshwaralinga, I merged in your holy
feet, O Prabhu.
The Sharanas' perfect enlightenment
has been attained by me.

7. My good deeds are Basavaanna;
My right ideas are Chennabasavanna;
You are the splendor of both these
made one in spirit; the essence of the faith
of you all is Madivalayya.
Because I need these four,
Get Chennabasavanna to explain
How the service to Ishtalinga
itself is service to Jangama
In Sangana Basavannapriya
Chandeshwaralinga, O Prabhu!

8. If you let go the one, yet clinging to the other,
Then you will not get a single
one out of the three!
If one is the spirit you have seized
Its twin associates come along with it
For this suits Chandeshwaralinga well,
O Madivalayya!

* Dr. C.R. Yaravintelimath, 11/A, 'Chaitra' Nirmal Nagar, Dharwad 580003

9. To beg and bring from whomsoever you see
 Fretting, by worrying, binding, injuring
 To do this irksome work
 For serving Jangamalinga –
 This Es not a fit offering to Linga.
 By letting the body sweat and mind strain,
 And realizing the worth of what is come.
 The proper thing to do
 is without doubt or question
 service to Jangamalinga.
 A kare leaf, come from Kayaka
 is worthy of offering to Linga;
 But one that comes of greed
 is not worth offering.
 Therefore the daily wage
 That comes of dedicated work (Kayaka),
 righteous and pure, is to Chandeshwaralinga,
 consecrated food.

10. When awareness and sign are forgotten,
 What is to be seen by the body
 Is the image of sign.
 What is to be seen by the soul
 Is the image of awareness.
 When Sign and awareness are forgotten
 You see the image of Parashiva through Dasoha
 Yourself know Channabasavannapriya
 Chandeshwaralinga.,

11. All that is seen through the body is Guru's
 mystery;
 All that is seen through life-breath is Linga's
 mystery;
 All that is seen through awareness is
 Jangama's mystery;
 Seeing the other after knowing the three
 Is all Supreme Light.
 That is the secret of being dumb before
 Chinnabasavannaprya Chandeshwaralinga.,

12. Can all those who wield weapons and
 brandish them thrust them?
 Are all who drill and train
 able to fight?
 Are all those, who labour for the sake of gain,
 devotees?
 Never will such doings
 suit Chandeshwaralinga?

13. The Ishtalinga that is tied
 in return for Guru's gift,
 he gave proof thereof and
 set it on his silver mount.
 When I thus through Guru honoured Linga
 Not yielding to the doubts
 of before and aftersurrendering my heart
 and giving all my wealth
 Unto the glorious Jangamalinga,
 I've offered all these things to him.
 There is nothing before and after
 for Chandeshwaralinga.

14. How can the worshippers of Guru
 know Linga?
 How can the worshippers of Linga
 know Jangama?
 Service of Jangama entails
 cessation of the twinbond.
 Mark Prabhu,
 that is the way to worship
 Chandeshwaralinga.

15. While praising Guru,
 you should stop praising Brahma
 While praising Linga,
 you should not do
 anything to please Vishnu.
 While praising Jangama,
 you should tear the shackles of Rudra.
 You get integral pleasure
 in serving Jangama
 That reaches ever Chandeshwaralinga
 O Sangana Basavanna!

16. By knowing the holy Guru,
 one can become a greater Guru.
 Linga should take worship as faith itself.
 Even Jangama must forget the three
 And become Jangama himself without calves.
 Even Jangama, doing service to Jangama,
 must cast off all differences, and
 realize our Chandeshwaralinga,
 O Allamaprabhu!

17. When you know Guru,
 Brahma's Kalpa dissolves.
 When you know Linga,
 Vishnu's existence ceases.

When you know Jangama,
 Rudra becomes a victim
 of dissolution.
 If you know yourself,
 knowing the mystery of this triple,
 you are free from
 shackles, liberation and Karma,
 if you know
 ChennabasavannapriyaChandeshwaralinga.
 18. When you know and serve Guru
 You should get rid of pride and serve.
 When you know Linga and
 serve it from the bottom of your heart,
 nature should not interfere.
 To be able to know Sangaanabasavannapriya
 Chandeshwaralinga,
 you should be certain
 about the triple – money, life and infamy.
 19. If you know Guru, you should be beyond
 creation.
 If you know Linga, you should be beyond
 existence.
 If you know Jangama, you should be beyond
 dissolution.
 Unless you have this virtue,
 you are not a true devotee.
 You should not see
 Chennabasavannapriya Chandeshwaralinga.
 20. If you trust Guru,
 you should be free from shackles.
 If you trust Linga,
 you should be free from birth.
 If you trust Jangama,
 you have no here and hereafter.
 Since you knowChandeshwaralinga.
 21. Even Guru too gets liberation
 through Kayaka.
 Even Linga too should get the shackle of disguise
 torn through Kayaka.
 Guru too should serve Jangama.
 Linga too should serve Jangama.
 Jangama too should serve Jangama.
 That is the knowledge of
 Chennabasavannapriya Chandeshwaralinga.

22. If you say the body is for Guru, the mind
 for Linga,
 and wealth for Jangama,
 Why praise others for some other desires?
 Chandeshwaralinga does not like this quality.
 23. If you serve Guru, being enamoured of him,
 the mind should not have any contact with Linga.
 If you serve Linga, being enamoured of it,
 the mind should not have any contact with
 Jangama
 If you serve Jangama, being enamoured of him,
 you should not have any contact with
 tripleimpurity.
 If you know this glory and do service,
 it is dedicated to you,
 O Sanganabasavannapriya
 Chandeshwaralinga.
 24. While instructing his disciple,
 Guru should destroy
 himself and show him Linga.
 If he recalls to his mind Linga's contact,
 since Jangama is Linga's mouth,
 that Jangamalinga is not different
 from the service rendered to Jangamlinga.
 Look, Madivalayya,
 SanganabasavannapriyaChandeshwaralinga
 is unremitting will.
 25. If your pure soul is reposed in Guru,
 being suited to Linga, without rejecting Jangama
 not showing anything – mind, will and sense,
 stay true to Chandeshwaralinga.
 O Madivalayya!
 26. If you serve Guru,
 there is happiness in this world,
 If you serve Linga,
 there is happiness in the next.
 If you serve Jangama,
 the dual sense of this world and the next
 Is gone!

Unwavering trust in God will make a mountain
of hardship melt like a mound of ice.

- Jagadguru Sri Shivarathri
Rajendra Mahaswamiji

News Round-up

Histroic Event: Droupadi Murmu

The 1066th Jayanthi Celebrations of Adi Jagadguru Sri Shivarathreeshwara Shivayogi Mahaswamiji, the founder of Jagadguru Sri Veerasimhasana Mahasamsthana Math, Suttur, were held at Malavalli town, Mandya district, for eight days from December 15 to 22, 2025 with devotional fervor in the gracious presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji, attended by lakhs of people. The programme was inaugurated by Smt. Droupadi Murmu, Hon'ble President of India, presided by Sri Thawar Chand Gehlot, Governor of Karnataka, in which Sri H.D. Kumaraswamy, Central Minister, Sri N. Cheluvarayaswamy, State minister and Sri P.M. Narendraswamy, MLA and a host of dignitaries. Inaugurating the celebrations President Smt. Draupadi Murmu greeting all in the mammoth gathering said the celebration was in itself a historic one and the life, teachings and vision of the Shivayogiji continue to inspire and guide countless people even now after a thousand years.' She observed 'Across the ages saints have the enlightened humanity through their wisdom and compassion. Their lives remind us that true greatness lies not in authority or wealth, but in sacrifice, service and spiritual strength. Among such greatest saints Adi Jagadguru Sri Shivarathreeshwara Shivayogi Mahaswamiji shines as a beacon of light and inspiration.' Concluding her speech she said, 'I pray that the divine grace of Shivayogi Mahaswamiji continue to inspire this Math to uplift this region and to contribute the our national efforts to peace, prosperity and spiritual strength.'

The week-long celebrations provided a huge break to the rural people amid their routine exposing them to latest innovations in agriculture, organic farming, importance of millets and to talks on subjects live the values of Indian culture, national integration, family concordance apart from music concerts, dance recitals, folk performances, and drama. The week-long celebrations concluded with the retreat of the processional idol of Adi Jagadguruji from Malavalli to Suttur Kshethra on December 22, 2025.

A Symbol of Education

In the function arranged to celebrate the 110th birth anniversary of H.H. Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji by the taluk unit of Akhila Bharatha Veerashaiva Lingayath Mahasabha and Yuva Ghataka, Akhila Bharatha Sharana Sahithya Parishat taluk unit, Lingayath Associations and JSS Educational Institutions of Gundlupet taluk while gracing the function H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji said that Sri Rajendra Swamiji had dedicated his entire life in the service of humanity. Though he had ample opportunities to get himself educated he gave it up and took to see poor and less fortunate boys and girls irrespective of their caste or religion got education. At the same time his life in its totality was a perfectly balanced one between the spiritual and material aspects of life. In fact he used to feel immensely happy in doing social service with love and sacrifice. Presently JSS Mahavidyapeetha continues to follow his ideals, the Swamiji observed. MLA Sri K.M. Ganesh Prasad and Dr. M.N.

Nandeesh Hanche spoke on the occasion. The function was marked by processions and prize distribution to merit students.

Beacon of Light

Inaugurating the function of celebrate 110th birth anniversary of H.H. Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji arranged at T. Narasipura on October 8, 2025 by Dr. Sri Shivarathri Rajendra Swamiji Foundation, Minister Dr. H.C. Mahadevappa observed that Sri Rajendra Swamiji was a beacon of light that showed successful path in life to lakhs of students being himself a triumvirate of Dasoha. He said that the Swamiji had firm belief that true knowledge alone could bring about social, economic, and cultural change in society. By establishing over a hundred institutions during his own life time the Swamiji was a symbol of service and humane virtues, he observed. Dr. Dinesh of Jayadeva Cardio-vascular Hospital was honoured in the function attended by Dr. Yatindra Siddaramaiah, Sri H.M. Ganesh Prasad, Sri H.M. Renukaprasanna, Sri Helavarahundi Siddappa and other dignitaries.

Beacon of Light

Inaugurating a workshop in connection with Wildlife week organized by the Departments of Botany and Zoology, JSS College for Women, Saraswathipuram, Mysuru, on October 15, 2025. Dr. T. Thippeswamy, Former Senior Scientist, Central Sericultural Research and Training Institute, Mysuru, stressed on the need to protect and conserve wildlife to maintain ecological balance. He observed that India has been blessed with rich biodiversity regions like the Western Ghats, the Himalayas and Andaman and Nicobar Islands and protecting them would conserve nature which in turn brings copious rains and help maintain stability in climatic conditions in the subcontinent. The inauguration was followed by sessions in which Dr. Santosh and Dr. A.P.C.

Abhijith spoke on different topics. In the afternoon the students received hands-on training about insects and technique of pinning them.

The need to Integrate Medical Sciences

Among the many institutions of excellence in Ayurveda studies in India, JSS Ayurveda Medical College, Mysuru, has occupied a pride of place excelling in rendering service to a wider spectrum of society, said Dr. B.C. Bhagavan, Vice-Chancellor, Rajiv Gandhi University of Health Sciences in the Graduates' Day function of the college arranged in the gracious presence of HH Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. He observed the urgent need of preserving the knowledge of the country's traditional medical lore, related inscriptions, palm-leaf manuscripts, rare works etc., digitalizing them, so that they are available for future studies. Unfortunately the youth of today are becoming the victims of drugs and narcotics which is a sign detrimental to their growth and prosperity. Institutions of higher studies need to arrest this trend among the youth. Rajiv Gandhi University of Health sciences is taking steps to offer integrated medical treatment combining the knowledge contained in Allopathy, Ayurveda and Yoga systems. In this context Ayurveda medical science offers enduring treatment which is timeless in nature, he said.

In the function 98 students of graduation and 43 students of post-graduation received degrees. The function was presided by Executive Secretary Sri C.G. Betsurmath. Sri R. Mahesh, Director, was on the dais. Kum. Sampada and party rendered invocation. Dr. Sarbeshwar Kar welcomed the gathering. Dr. Shivaprasad Udeda read the oath. Dr. M.D. Beena, Dr. Sandyarani, Dr. Deepa C. Patil compered the programme. Dr. Srihari proposed vote of thanks. Dr. P.P. Ayyanna anchored the programme.

PHOTO GALLERY



In the Samskrutotsava arranged in the gracious presence of H.H. Jagadguruji organized at JSS College for Women, Saraswthipuram, Mysuru, scholars Dr. H.V. Nagaraja Rao, Dr. K.G. Puttahonnaiah and Prof. M. Mallanna were felicitated. Sri T.S. Srivatsa, Prof. V. Girish Chandra, Harave Swamiji, Dr. Rechanna and Sanskrit teachers were present. (Oct. 17, 2025).



The revised website of JSS Vivaha Vedike was unveiled in the gracious presence of H.H. Jagadguruji at the gallery of Sri Rajendra Centenary Hall, JSS Hospital, Mysuru. Officials of JSS Mahavidyapeetha and team members who created the website were present. (Oct. 17, 2025).



The 110th birth anniversary celebrations of H.H. Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji arranged by JSS Education Institutions, various associations, and citizens of Nanjangud was inaugurated in the gracious presence of H.H. Jagadguruji. Dr. C. Somashekhar, Sri Darshan Dhruvanarayan, Sri B. Harshavardhan and Sri Kalale Keshavamurthy were present. (Oct. 23, 2025)



Fifteen Pairs entered into wedlock in the gracious presence of H.H. Jagadguruji in the 128th monthly mass marriage programme held at Sri Suttur Math, Suttur Kshetra. Officials of JSS Mahavidyapeetha and members of Chamarajeshwari Akkana Balaga, Mysuru, were present. (Oct. 29, 2025).



H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji is blessing and felicitating Sri C.P. Radhakrishnan, Hon'ble Vice-President of India, in the 16th Convocation of JSS Academy of Higher Education and Research. Dr. C.G. Betsurmath, Hon'ble Justice Sri Shivaraj Patil, Governor Sri Thaawar Chand Gehlot, Dr. B. Suresh and Dr. H. Basavanagowdappa were present. (Nov. 9, 2025)



A national level conference, 'Samyojanam-2025' organised by Vishwa Ayurveda Parishat at Mysuru was inaugurated in the gracious presence of H.H. Jagadguruji. Dr. B.R. Ramakrishna, Dr. C.N. Manjunath, Justice Sri B.A. Patil, Dr. N.K. Manjunath Sharma, Prof. S.K. Naveenkumar, Dr. Gajanana Hegde, Dr. Sarbeshwar Kar and others were present. (Nov. 7, 2025)



Sri Basaveshwara Social Trust, Veerashaiva Lingayat Welfare Association, Sri Kashivishwanatha-Vishalakshi Alaya Trust and Chennai's Kannadigara Sangha installed the statue of Sri Basaveshwara and Basava Mantapa got dedicated in the gracious presence of H.H. Jagadguruji. Sri Shivakumar Dalavai, Sri S. Prakasham, Sri Narayana Bhat, Prof. N. Raman, Sri Gollahalli Shivaprasad, Prof. A.R. Shivakumar, Sri B. Rajesh, Smt. Dakshayani Dalavai, Smt. Prabha Manjunath, Sri Guruprasad and others were present. (Nov. 13, 2025).



The 'Learning Space' of Nalanda Gurukula, Kushalnagara, was inaugurated in the gracious presence of H.H. Jagadguruji. Sri F.A.S. Surendra, Dr. Ashok S. Alur, Sri S.L.N. Satappan, Sri Devi Poonachcha, Sri Nyamgal Ngudup and office bearers of the Gurukula were present. (Nov. 13, 2025).



Sri Basavotsava and Jayanthi of Athani Sri Murughendra Shivayogi was held at Bengaluru in the gracious presence of H.H. Jagadguruji. Dri Sri Basavamurthy Madara Channayya Swamiji, Sri Immadi Siddharameshwara Swamiji, Sri Shivabasava Swamiji, Sri B. Mallikarjun, Sri S.P. Dayanand and others were present. (Nov. 16, 2025)



The inauguration of birth centenary of Sri Satya Sai Baba and the new building of Sai Sudha Dr. C.N. Mrutyunjayappa Hostel was held in the gracious presence of H.H. Jagadguruji in Jayalakshmipuram, Mysuru. Smt. Sudha Mrutyunjayappa, Dr. M.N. Sundareshan, Dr. P. Shivaraju and Sri Trimurthy were present. (Nov. 24, 2025)



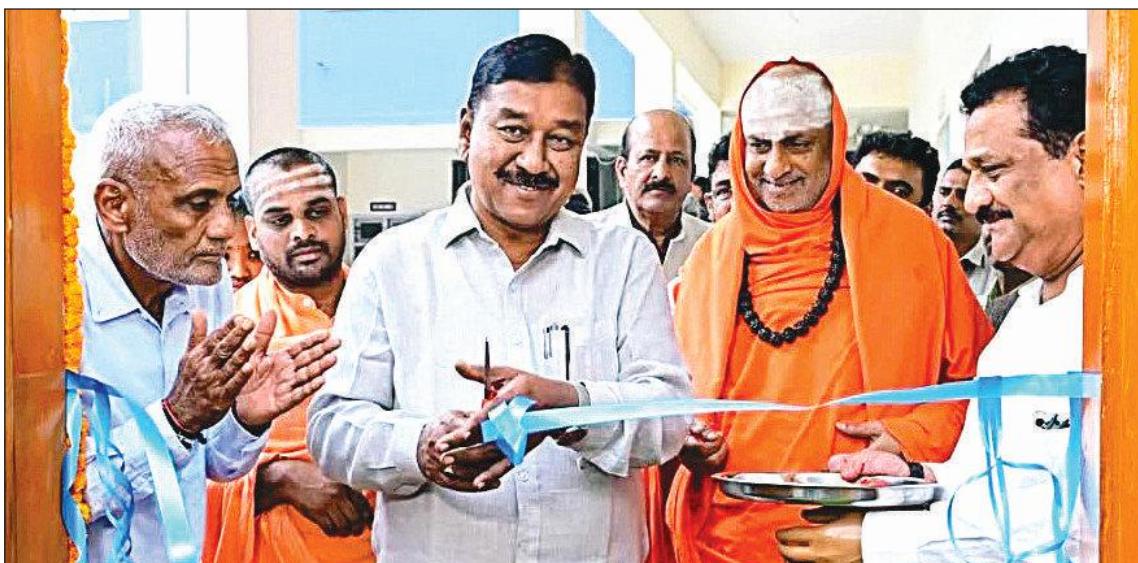
Foundation Pooja for 2026 Jathra Celebrations of Adi Jagadguru Sri Shivarathreeshwara Shivayogi Mahaswamiji was performed in the gracious presence of H.H. Jagadguruji. Swamijis of various Maths were present. (Nov. 25, 2025)



Dr. M.A. Salim inaugurated Dr. Sri Shivarathri Rajendra Mahaswamiji Memorial three day Inter-institution Sports Meet in the gracious presence of H.H. Jagadguruji at Suttur Srikestra. Dr. H.M. Boralingiah, Sri V.R. Sanoj and others were present. (Nov. 25, 2025)



Dr. B.C. Bhagawan, Vice-chancellor, Rajiv Gandhi University of Health Sciences, distributed gold-medals to winning graduates in the Graduates' Day of JSS Ayurveda Medical College held in the gracious presence of H.H. Jagadguruji. Dr. Shivaprakash Hudedha, Sri R. Mahesh, Dr. C.G. Betsurmath, Dr. Sarbeshwar Kar and Dr. S. Srihari were present. (Nov. 27, 2025)



In connection with 'Manasotsava-2025' of Manasa Shikshana Samsthe of Kollegal a new library was inaugurated in the gracious presence of H.H. Jagadguruji, by MLA Sri A.R. Krishnamurthy. Swamiji of Salur Math, Prof. S. Shivarajappa, Dr. S. Datteshkumar and others were present. (Nov. 29, 2025).



H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji conferred the title, 'Sangeeta Vidyanidhi' on Dr. T.S. Satyavati, president of 30th Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji Memorial Music Concert held at JSS College for Women, Saraswathipuram, Mysuru. Dr. Poorima Krishnamurthy, Sri T.P. Prabhuswamy, Sri. N. Raghavan, Dr. C.A. Sridhar and Prof. K. Ramamurthy Rao and others were present. (Dec. 6, 2025)



1. Dr. H.C. Mahadevappa, Minister for Social Welfare, inaugurated 30th Dr. Sri Shivarathri Rajendra Mahaswamiji Memorial Music Concert in the gracious presence of H.H. Jagadguruji at JSS College for Women, Saraswathipuram, Mysuru. Dr. C.G. Betsurmath, Sri Mysore M. Nagaraj, Dr. Mysore M. Manjunath, Sri V. Raghunandan, Dr. T.S. Satyavati, MLA Sri T.S. Srivatsa and Prof. S. Ramaprasad were present. (Dec. 25, 2025)



H.H. Jagadguruji felicitated and honored Dr. Sri D. Veerendra Heggade, Dharmadhikari of Dharmasthala, when he visited Sri Suttur Math. Sri D. Surendra Kumar and Sri D. Sreyashkumar were present. (Oct. 29, 2025)



Sri H.D. Kumaraswamy, Central Minister, inaugurated the 17th Founder's day of BGS Mass Education Institutions, Kengeri, Bengaluru, in the gracious presence of Jagadgurujis of Adichunchanagiri and Suttur Srikshetra. Sri Prakashanatha Swamiji and Sri H.R. Rangnath were present. (Nov. 21, 2025)

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H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji is receiving Smt. Droupadi Murmu, Hon'ble President of India, on her arrival at Malavalli to inaugurate the 1066th Jayanthi Celebrations of Adi Jagadguru Sri Shivarathreeshwara Shivayogi Mahaswamiji on Dec. 16, 2025. Governor Sri Thaawar Chand Gehlot and Sri H.D. Kumaraswamy, Central Minister, were present.

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