



SHARANA PATHA

Vol. 28, No. 1

January-March 2026



JSS MAHAVIDYAPEETHA, MYSURU



Sri Siddaramaiah, Chief Minister of Karnataka, is speaking at the inaugural function of Agricultural Seminar held in the gracious presence of H.H. Jagadguruji in connection with the Jathra Celebrations at Suttur Srikshetra. Dr. Yatindra Siddaramaiah, Dr. Manthar Gowda, Smt. Lakshmi R. Hebbalkar, Dr. H.C. Mahadevappa, Sri Siddhalinga Shivacharya Swamiji of Vatalu and Dr. Sri Channabasa Swamiji, Jr. Swamiji of Kanakapura, Dr. Sharanaprakash R. Patil, Dr. M.C. Sudhakar, Sri A.R. Krishnamurthy and others were present. (January 18, 2026)



Exhibition arranged in connection with the Jathra Celebrations was inaugurated in the gracious presence of H.H. Jagadguruji. Swamiji of Uppinabetageri and Athani, Sri H.D. Thammaiah, Sri Yaduveer Krishnadatta Chamaraja Wadiyar, Sri Jagadeesh S. Shettar, Smt. Shilpa Jagadeesh Shettar and Sri A. Bannari were present. (January 15, 2026)

SHARANA PATHA

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Frontispiece: 1. The Car Festival, Rathotsava, of Adi Jagadguru Sri Shivarathreeshwara Shivayogi Mahaswamiji was held in the gracious presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji, witnessed by lakhs of people at Suttur Srikshetra, January 17, 2026.

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From the Editor's Desk.....

Much has been written on new year resolutions made and broken. Similarly much has been spoken about this topic by motivational speakers. Success rate is 50:50. Many who want to turn a new leaf at the beginning of a new year are prone not to do so by not putting to naught their inheritance of inherent indisciplined life style. To explain what discipline means we can cite the example of our Sun and planets static or revolving or rotating for billions of years to keep things happen in our solar system never failing in their duty even by nanoseconds in their arrival or departure. What mechanism drives them may be a mystery, but the fact remains that they are unbeatable in their resolution or duty.

Why most of us fail in our resolutions has been reasoned out by psychologists and analysts of human nature. The main reason, they point out, is that our old habits stay active beneath the crust of our enthusiasm to change for the better. Unless our old habits die down resolutions will remain only on paper, they caution. Human habits are too strong to quit easily. Bad ones are as dangerous addictions as like smoking, drinking, loafing and now scrolling the mobile phone. Any addiction for that matter will thwart our ambition to achieve.

Experiences tell us that regaining or reviving the spirit of self confidence is the panacea for both physical and mental ills. And to have it restored is not that difficult. Just look at the successful examples in your neighborhood. Take decision to be like him or her. How as the days pass by to climb the ladder of success? Tell your self-confidence to emulate them. Young people can easily emulate such examples with which they can transform into a new identity of promise and great success. In this context elders too can rediscover the young in them. Feeling young will reboot self confidence. Feeling young is a psychological morale booster to restart anything good. Restarting life afresh or anew with self confidence means rewriting ones life on a clean slate or paper.

Prof. Chandrasekharaiah

Guru-Vāṇi

Great intellectuals and thinkers of today observe that modern mankind is by and large lost in distractions. Everyday life of an individual is but a huddle with his outer world filled with numerous things and attachments affecting both his body and mind. Say from incessant travelling to modern gadgets like TV, electronic goods, mobiles, networking, social media operatives including a maze of appliances piled up at home have rendered him 'outed' as never before, totally denying him his 'inner life'. A peep into how algorithms and human psychology when combined influence human behaviour, mood and attention to keep a person scrolling the mobile screen continually denying him time to look into himself and question who he is, what for he has been here and what is his relation to the living world at large? It seems man's inner self is not in sync with the expectations of the Creation. And therefore, he is away from his ethical realities of life, rather he has no time to think of his inner self and its potential to transform himself in fulfillment of expectations of the Creation. The present-day man is no longer the man he was a century or two ago. This very conclusion was arrived at by 20th century's great English poet T.S. Eliot in his 1936 poem *Burnt Norton* as expressed in the phrase, 'distracted from distraction by distraction.'

Modern day distractions have put man on the false foundation of multiple illusions promising material solutions to every issue faced by him. But modern solutions strangely enough have thrown up more complications, conflicts, confrontations, contradictions, and confusions adding only to distractions. True happiness is as never before a distant dream. Mankind is weaponising every institution of science, religion, culture, art, philosophy not sparing even spiritual values. And artificial intelligence, the latest rage, is the culmination of hunger for more and more distractions.

Man's indulgence in material things is termed as hedonism, an absurd philosophical belief that seeking pleasure is all and everything in life. But now 'pleasure' is replaced by distractions. Many have now begun to think that man's self is nothing but a social media construct in the scheme of self-created distractions. In the process he has lost his connect with the all governing eternal truth.

It is all due to man's ignorance or negligence of the wisdom dawned in Bharat's hoary past which chiefly dwells on the singular thesis or concept: God, the creation and life. Human life or existence as related to God and his Creation form the substance of all philosophical systems of the land. Their basic premise of deliberation is that all the Trio are so inseparably interrelated. That the existence of one without the other two will default the law of divine dispensation. Realisation of this truth is the first step in understanding their purpose of existence individually or collectively. Any pathway or distraction that treats man as dissociated from them is bound to flop. It seems man's ingenious pursuits taking place now seem to be completely forgetful of this Eternal truth.

Jagadguru Sri Shivarathri Deshikendra Mahaswamiji

The Vachanas of Allamaprabhu*

In English Translation with Commentary

Sri Siddheshwar Swamiji

Continued....

69

*Being too proud of their learning they care
for no one.
From the teachings of the gurus and the elders
Mere words of advaita they learn only to
debate.
They know not the real nature of life.
They know not what bhakti is.
They know not what yukti is.
They know not what mukti is.
Yet, they go for argumentation.
They sell at the price they had bought,
Guhēshwara!*

(ಅಕ್ಕ ರವ ಬಲ್ಲೆ ವೆಂದು ಅಹಂಕಾರವೆಡೆಗೊಂಡು ಲೆಕ್ಕಗೊಳ್ಳರಯ್ಯಾ.)

PURPORT

Those who have studied scriptures delude themselves by thinking that they know everything. They become arrogant. They indulge in self-admiration for their learning, and they think there's nothing that they do not know. They look down upon the real saints and sharaṇas. They acquire scholarship by listening to the enlightened Gurus who usually speak from their own experience of truth. But they give scant attention to self-experience and style themselves as advaitins; they are verbose without substance. Jīva-Shiva-advaita —these principles, they grasp only in words, and they get into arguments. But they do not know by their own experience, the truth—the nature of harmony between Jīvātman and Shiva. They do not have a working plan to develop a revulsion for samsāra or worldly life. They do not have even an iota of devotion which

takes one to the Shiva-consciousness. They do not have the glow of liberation, without the feeling of being a mere Jīva. Despite this sorry state, they have an itching for argument and end up achieving nothing in life.

COMMENTARY

Being too proud of they care for no one.

'Learning' refers to the knowledge of scriptures. Deluding themselves that they know all scriptures, they fall a prey to conceit. They take no notice of anyone; they have no respect for mystics even.

From the teachingsnature of life.

The gurus and elders = Anubhāvis, the mystics.

These pundits learn wordy advaita from what the Gurus and elders teach. 'Shiva and Jīva are one and the same' --- to those pundits these are mere words. They use this wordy advaita for the love of debate but not for self-experience. They do not know where life is taking them. They do not know the nature of the Truth Absolute, behind this universe, and beyond.

They know not argumentation.

Yukti = A working plan to come out of the fetters of samsāra, worldly life; Bhakti = Love for God; Mukti = Complete liberation from the entanglement of samsāra, the harmony between Jīva and Shiva.

Trapped in words, pundits do not have yukti, have no bhakti and do not have the experience of mukti either. Still, they crave for debate.

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

They sell at the had bought, Guhēshwara

Life long, the pundits are engaged in philosophical arguments, defending their stand, and countering the opposing stand. What do they get out of this effort? They do not have either bhakti or mukti, nor do they have peace of mind. Their effort is similar to the plight of a merchant who sells the goods at the price he paid for it! It's a futile effort without earning him a penny.

The main aim of scriptures is to enable us to experience the truth; to enable us to come out of worldly bondage and experience the supreme bliss. To achieve this, one needs yukti, bhakti and the knowledge of merging with Shiva. With yukti, one should shed everything clinging to him. With love for Shiva, one has to walk on the path which takes one to Shiva. Finally, one must feel oneness with Shiva to experience the liberation —mukti. But this main purpose of the study of scriptures is totally forgotten. One swells with pride of mastering the scriptures. Such pundits spend their entire life in defending their stand and refuting the others. Their life is wasted, says this Vachana which wants us to walk on the path of bhakti.

70

Lo, a girl with faces five has bodies fifteen!

Those dwelling in her house do not know their own self.

They babble as they please.

They are too worldly to know you, O Guhēshwara!

(ಐದು ಮುಖದವನಿಗೆ ಹದಿನೈದು ದೇಹ ನೋಡಾ!)

PURPORT

Māyā is the extraordinary power that subjects Jīva to bondage. This māyā which pushes a man to act and pushes him downward has five faces. They are: ears which grasp sound, skin which comprehends touch, eyes which see form, tongue which perceives taste, and nose which senses smell. Thus, there are five qualities —sound, touch, form, taste and smell. Māyā has fifteen 'bodies'. Elements are five — earth, water, fire, air and space; each element has its own qualities. Earth has all the

five qualities; Water has four qualities — sound, touch, form and taste; fire has three qualities — sound, touch and form; air has two qualities — sound and touch; and space has the quality of sound only.

This world is the abode of māyā which has these fifteen qualities. People with different physical bodies are the creations of māyā only. People who transact in this physical world with the bodies created by māyā are innumerable. They are all under māyā. Having forgotten their original nature, they talk loosely deriding Guru, Linga and bhakti. The spiritual aspirant who walks on the path of bhakti should pay no heed to their talk and must not waver, because those people have no experience of Truth; they are only worldly minded.

COMMENTARY

Lo, a girl with faces five has bodies fifteen!

Girl = Māyā

Functions of five sense organs are the five faces of māyā. Fifteen qualities seen in the five elements (5+4+3+2+1) are māyā's fifteen 'bodies.' It means, in the form of sound and other sense-objects the māyā pervades the whole world. Senses continuously run after those sense objects of pleasures.

Those dwellingas they please.

The whole world is māyā's house. There is no place where she is not present. Living in the house of māyā, indulgent Jīvas are enveloped in ignorance. They do not have the vision to push aside the curtain of māyā to perceive Truth. They do not know who they are, and what's this world around them; yet they babble as they please. They despise the spiritual practices and the life of bhakti.

They are too worldly O Guhēshwara!

Behind the māyā is Shiva. He is the eternal Truth, a spiritual space of luminosity. Those who are trapped in māyā have no knowledge of eternal Truth. They think, quite wrongly, that they are the body. They have the delusion that they can obtain the supreme happiness in sensual pleasures.

Bhakta has to be vigilant. He should not pay attention to the words which take him away from the path of devotion. No importance should be given to the words of the ignorant. This is the advice offered in this Vachana.

71

*Oil is different, wick is different.
When they come together light appears.
Merit is different, demerit is different.
When they come together body appears.
Not possible, not at all possible.
It is simply impossible to remain even for a minute,
Without satisfying the bodily wants.
Before the body loses its strength and ability,
Before the life-force merges into air,
If one lives the life of bhakti, he is verily God,
O Guhēshwara.*

(ಎಣ್ಣೆ ಬೇಡಿ, ಬತ್ತಿ ಬೇಡಿ : ಎರಡೂ ಕೂಡಿ ಸೊಡರಾಯಿತ್ತು.)

PURPORT

When oil and wick which exist separately get together, the light is seen. Similarly, are the good and bad deeds, the combination of their results makes the body. Holding on to this body, Jīvātman begins his life. He is exposed to joy and sorrow. He cannot resist that easily the temptations the life presents to him. Every moment of his life, he is engaged in satisfying hunger, thirst and other wants. He is quite unaware of passing time. Before the sinking body merges with the five elements, Jīva, who is in the grip of māyā, must wake up. He must tread the path of bhakti. Going above the bodily attractions, his love must flow towards Shiva. Such a spiritual aspirant is God himself.

COMMENTARY

Oil is different together light appears.

Oil and wick are different. When they come together the lamp begins to give light.

Merit is different body appears.

Merit = Good tendencies resulting from the good deeds. Demerit = Sin, bad tendencies resulting from the bad deeds.

Under the influence of both these tendencies the gross body comes to be formed and life begins. Jīvātman identifies himself with

this body through which he experiences all his life happiness which is the fruit of good deeds, and misery which is the fruit of bad deeds.

Not possible bodily wants.

It is difficult for Jīvātman to stand defying māyā in the form of bodily attractions, ego and attachment for pleasures. Carried away by the current of pleasure and pain, Jīvātman cannot easily come out of it. The bodily wants are not just a few, there are hundreds of them — hunger, thirst, passions, etc. Jīvātman toils every moment to satisfy those innumerable wants. He is not free from them even for a minute. This then is the worldly entanglement. He is a samsārin (a worldly man).

Before the body Guhēshwara.

The body is born because of karma (actions in previous births). With the passage of time, it loses its strength and abilities. Ultimately it embraces death. Jīvātman develops an attachment for this body. Nevertheless, he should not go on fulfilling the cravings of the body until he is on the verge of death. He should wake up when the body still has energy. He must come out of the love for the body, by realizing his original nature of Shiva. By the grace of Guru, he should know his true nature and should contemplate on it. This contemplation of the Ātman with love is known as pure bhakti. This bhakti has the power of lifting Jīva above the worldly life and getting him united with the Ātma-bayalu (divine-space). One who takes to this bhakti becomes God himself.

72

*They say gold is māyā.
They say woman is māyā.
They say land is māyā.
Gold is not māyā, woman is not māyā, land is
not māyā.
Realize that māyā is the desire
That lurks in the mind, Guhēshwara.
(ಹೊನ್ನ ಮಾಯೆಯೆಂಬರು, ಹೆಣ್ಣು ಮಾಯೆಯೆಂಬರು)*

PURPORT

Generally, people associate gold, woman

and land with māyā. But on reflection, one realizes that what brings about the entanglement of Jīva with the material world, what makes him forget his true nature, is not gold or woman or land. But it is the desire for these which causes bondage. Therefore, Allama says desire is māyā.

COMMENTARY

They say gold is land is māyā.

Māyā = Unique power causing forgetfulness, attraction and bondage.

Māyā makes one forget one's original nature, ensnares one in the attraction of sense objects and entangles one in the infatuation for worldly life. What is māyā? Some people think it is gold, woman and land.

Gold is not māyā,, land is not māyā.

But none of these is māyā. They are just objects. They do not attract on their own, nor do they entangle us.

Realize that Māyā Guhēshwara.

Desire = A strong feeling of wanting the objects seen and the strong wish to enjoy them.

Such a desire is māyā. The objects are not the only cause of Jīvātman's bondage. The attraction for them is the main cause. He has insatiable thirst for pleasure. He has the feeling that happiness is achieved by obtaining the objects of pleasure. Therefore, throughout his life, he has an intense longing for them. He is caught in the love for them, he is caught in their memory. This is how Jīva courts bondage of worldly life. To come out of this bondage, giving up the objects is not enough. The craving in the mind must cease. He must give up the thought that he finds happiness in them. Hence the Bhaktasthala.

73

Fearing thief, if one runs to the forest,

Won't the tiger devour him?

Fearing tiger, if one escapes into an anthill,

Won't the snake bite?

Fearing death, if one becomes a Bhakta,

Won't karma eat him up?

Imposters in the guise of Bhaktas are

Caught in the jaws of death.

What can I say of them, Guhēshwara?

(ಕಳ್ಳಗಂಜಿ ಕಾಡೆ ಹೊಕ್ಕಡೆ ಹುಲಿ ತಿಂಬುದ ಮಾರ್ಣವೆ?)

PURPORT

If one runs to forest out of fear of thief, the tiger won't leave him without eating him up. Out of fear of the tiger, if one tries to hide in an anthill, the snake won't leave him without biting. In the same way, out of fear of death, if one pretends to be a devotee, there's no escape from karma; the worldly misery will not vanish. These pretenders are imposters who cannot escape from the jaws of death of the nature of māyā. A true devotee is not like him; he has a genuine love for Shiva; His devotion has the power to take him above time, karma and māyā.

COMMENTARY

Fearing thief Karma eat him up?

Karma = Fruit of actions done in previous birth, misery of the world, māyā in the form of karma.

Out of fear of old age and death, if one pretends to have devotion which is neither true nor natural, how can one avoid the misery of birth and death? How will the grip of māyā loosen? The māyā in the form of karma in fact will eat up such an imposter-devotee, i.e., it will make life miserable for him.

Imposters in the jaws of death.

Death = Time, life on earth; the cycle of birth and death causing misery and destruction.

Just as time and action are the two forms of māyā, so also is death. 'Imposters' are those who pretend to be devotees. In their hearts they nurture cravings; outside, they have the appearance of devotion. Such devotees will not escape from clutches of time and effects of action; they are caught in the bhava. They live a very anxious life in the very jaws of death. Bhakti does not come from outside; it springs from the heart within. Allama prabhu derides such pretenders who have no genuine bhakti.

The True Nature of Patanjali's Yoga Sutras

Sri Sadhguru

Apart from his realization, Patanjali was a kind of intellect that would make top scientists look like kindergarten children – that is the kind of understanding he had about every aspect of life. In Patanjali's time thousands of years ago, yoga had started specializing in such a way that there were hundreds of schools of yoga. It is like the specialization in medical science today. Thirty years ago, you just had one family doctor. Now, for every part of the body, you have a different doctor. Maybe in another fifty years, it will become like this that if you want a medical checkup, you need one hundred doctors. By the time you get an appointment with these one hundred doctors, either you are well or you are dead.

Once specialization crosses a certain point, it tends to become ridiculous in terms of practicality. There is value in studying the details, but in terms of people learning and making use of it, it becomes quite ridiculous. This happened to yoga at that time – hundreds of schools handling different dimensions of yoga. Patanjali saw that it had become completely impractical, so he codified yoga in almost two hundred sutras.

The Yoga Sutras Are Not Philosophy

Today, because everyone can publish a book, there are a hundred different interpretations of the Yoga Sutras. But

the Yoga Sutras are not a philosophy to be interpreted. Nor do the Yoga Sutras give any practices. They are like a scientific document. They only talk about what does what in the system. Depending upon your intention or what you want to create in the system, accordingly you design a certain kriya.

The word *sutra* literally means “thread.” A garland has a thread, but you never wear the garland for its thread. What kind of flowers, beads, pearls, or diamonds you add to it depends on the skill of the person who is putting it together. Patanjali is only providing the sutra, because without the thread, there is no garland. But you never wear a garland for the sake of its thread. So do not look at the thread and come to conclusions. The sutras are not meant to be read and logically understood. If you approach it logically, trying to understand things intellectually, it will become nonsensical.

For someone who is in a certain state of experience, this thread means a lot; he will use it to prepare a garland. Patanjali's Yoga Sutras are not to be read like a book. Take one sutra and make it a reality in your life. If one sutra becomes a living reality for you, you do not have to necessarily read the other sutras.

“... and now, Yoga”

The Yoga Sutras are a tremendous

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

document on life. And Patanjali started this great document in a strange way. The first chapter of Patanjali's Yoga Sutras is half a sentence: "...and now, Yoga." In a way, he is saying, "If you still think your life will become better with a new house, a new girlfriend, a new car, more money, or whatever else, it is not yet time for yoga." If you saw all that and you realized that it does not fulfill your life in any way: "...and now, Yoga."

Sutra 2: Yoga and Focus of the Mind

Questioner: Sadhguru, Patanjali's second Yoga Sutra says, *yogash chitta vritti nirodhah*, which could be translated as "Yoga is the ability to direct the mind exclusively towards an object and sustain that direction without any distractions." What does this really mean?

Sadhguru: This is called *dharana*. Dharana means there is you and an object, and you are entirely focused on that object. If you focus on it absolutely, after some time, only you will be there, or only the object will be there. This is called *dhyana*, which is the next stage of focus. If you can hold the state of *dhyana*, after some time, neither you nor the object will be there. There will be some other huge presence. This is called *samadhi*. These are progressive states of practice.

When we say, "Hold your attention on an object," people think they have to worship a god or do something in particular. No, you can focus on a flower, a leaf, a grain of sand, a worm - it does not matter. But if you want to hold your attention on something, it must inspire a certain level of passion and emotion in you. Only then will your attention stay there. Why is it that it is so difficult for students to keep their attention on the textbook, but if there is a girl in the neighborhood that a

boy is interested in, you do not have to tell him, "Think about her"? He anyway stays focused on her, because there is a certain emotion behind it.

This is the reason why the various forms of gods came in. Focus on whatever you can relate to. Maybe you cannot relate to the existing god, so you take another one. If this is not working for you, take another one. If none of them are working for you, you create your own. This is called *Ishta Devata*. The idea is that unless you hold something really high, you cannot maintain your focus. If you concentrate on something that you are not interested in, it will exhaust you. The focus will enhance you only when you are really grabbed by something.

It is as simple as going to a movie or reading a book. Let us say you read a textbook - the textbook is written for an average intelligence. In spite of that, you read it ten times but still do not get it. On the other hand, you read a love story or a suspense thriller at seventy pages per hour, and you remember every word of it. The object of focus must inspire passion in you. Otherwise, concentration becomes a concentration camp within yourself. It becomes suffering.

*Reaping the samskaras of the yore
Reaping the samskaras of the elders
Reaping the benefits of Prarabdha
Ask yourself if you have done anything
to deserve the fruits.*

Sri Shivananda

Reflection on Cultural and Philosophical Aspects of Sri Basaveshwara's Teachings

Smt. G.M. Shailaja

Sri Basaveshwara's philosophy, encapsulated in his Vachanas and institutional reforms, represents a profound synthesis of spirituality, morality, and social equity. His teachings resonate not only as a spiritual doctrine but also as a guide for cultural and ethical transformation. By advocating for universal values of equality, inclusive, and devotion, he sought to elevate human consciousness and build a society rooted in justice and harmony.

Philosophy of Egalitarianism

At the core of Basaveshwara's teachings is the principle of egalitarianism. In a society deeply entrenched in caste hierarchies, he envisioned a community where all individuals were treated as equals. This revolutionary idea challenged the status quo and laid the foundation for a more inclusive cultural paradigm. His belief that 'work is worship' further emphasized the dignity of labor, promoting a culture where professions, irrespective of their traditional caste associations, were seen as essential and honorable.

Basaveshwara's egalitarian ideals found expression in the Anubhava Mantapa, which served as a democratic forum for discussing philosophical, ethical, and social issues. This institution symbolized a break

from hierarchical structures, fostering an environment where the voices of marginalized groups, including women and lower-caste individuals, could be heard and respected.

Spiritual Democratization

One of Basaveshwara's most significant contributions to cultural and philosophical thought is his emphasis on spiritual democratization. He rejected the monopolization of religious practices by the priestly class, advocating instead for a direct and personal connection with the divine. This philosophy is vividly reflected in his Vachanas, which assert that God resides within every individual and that inner purity and devotion supersede ritualistic observances.

By promoting the use of Kannada – the language of the common people – in his spiritual and philosophical writings, Basaveshwara made profound ideas accessible to all. This cultural shift democratized knowledge and fostered a sense of shared spiritual identity among diverse social groups.

Critique of Orthodoxy

Basaveshwara's teachings include a sharp critique of religious orthodoxy and social conventions that perpetuate inequality. He denounced practices such as

untouchability, idol worship, and extravagant rituals, which he viewed as distractions from genuine spiritual pursuits. Through his Vachanas, he urged individuals to cultivate an inner sense of morality and devotion, challenging the institutionalized structures that often hindered spiritual growth.

His critique was not limited to religion; it extended to social customs and practices that undermined the dignity and rights of individuals. For example, he championed the rights of women, advocating for their active participation in spiritual and intellectual life. This progressive stance on gender equality was groundbreaking for its time and remains relevant in contemporary cultural discourses.

Integration of Ethics and Spirituality

A distinguishing feature of Basaveshvara's philosophy is the seamless integration of ethics and spirituality. For him, spiritual growth was inseparable from ethical conduct. He believed that true devotion to the divine manifested in acts of compassion, honesty, and service to others. This holistic approach to spirituality underscored the interconnections of personal transformation and societal well-being.

The ethical dimension of his teachings is particularly evident in his concept of 'Kayaka' (work). Basaveshvara emphasized that performing one's duties with sincerity

and dedication was not only a moral obligation but also a spiritual act. This principle not only dignified labor but also bridged the gap between spiritual ideals and everyday life.

Cultural Legacy

The cultural impact of Basaveshvara's teachings is far-reaching. His ideas inspired the Lingayat movement, which continues to champion values of equality, rationality, and social reform. The Vachanas, with their lyrical beauty and philosophical depth, have become a cornerstone of Kannada literature, influencing generations of writers and thinkers.

Beyond literature, Basaveshvara's legacy is evident in various cultural practices, festivals, and commemorations that celebrate his life and teachings. These traditions serve as a reminder of his enduring relevance and the transformative power of his ideas.

Conclusion

Sri Basaveshvara's cultural and philosophical contributions transcend the boundaries of time and geography. By challenging societal norms and advocating for a universal vision of equality and spirituality, he created a framework for personal and collective transformation. His teachings continue to inspire a more inclusive and ethical society, reminding us of the profound potential of human values and wisdom.

Give me a lever long enough and a fulcrum on which to place it, and I shall move the world.

-Archimedes

Human time does not turn in a circle; it runs ahead in a straight line. That is why man cannot be happy. Happiness is the longing for repetition.

-Milan Kundera

The Fear That Does Not Exist: Ancient Hindu Insights on Why the Mind Creates the Illusion of Death

Smt. Vasini Shyama Charana Jha

Death has always appeared to humanity as a silent visitor, arriving without announcement, shaking the foundations of the known world, and leaving behind an emptiness that feels immeasurable. Yet the ancient Hindu scriptures proclaim with extraordinary clarity that the fear of death does not truly belong to the Self. The fear arises only in the mind, which identifies with the body and forgets its own infinite nature. What people fear is not death itself but the breaking of familiar attachments, the sudden disappearance of a face they loved, the vanishing of dreams built together, and the terrifying uncertainty of whether those stories will ever continue.

Hindu sages, across the Vedas and Upaniṣads, addressed this suffering with profound compassion, assuring us that the painful feeling of separation is merely temporary. According to the laws of karma and cosmic continuity, no meaningful story remains unfinished; every bond of love and purpose will eventually find completion. The core teaching, crystallized in the declaration "Ayaṁ Ātmā Brahma" (This Self is Brahman), asserts that immortality (amṛtatva) is not a future reward, but a present reality inherent in the Ātman, the eternal, untouched Self. Death, therefore, is not an end, but a transition: the body dissolves, the subtle consciousness departs carrying all impressions and relationships, but the immortal Ātman remains forever unchanged. Realizing this truth dissolves the fear, as nothing real can ever truly be lost.

The Upaniṣads describe this with great

beauty. In the Kaṭha Upaniṣad, Yama, the lord of death, tells Naciketā:

Na jāyate mriyate vā kadācin nāyaṁ bhūtvā bhavitā vā na bhūyaḥ (Kaṭha Upaniṣad 2.18)

"He is never born, nor does He ever die. Having once existed, He never ceases to be." This proclamation dissolves the foundational belief that death touches the true self. The ātman is never born and never dies. Fear can only arise when we imagine ourselves to be the perishable body. The body disappears, but the existence that experiences the body continues, unbroken and luminous.

The Vedic understanding of death is not grim. It is gentle, soothing, and profoundly reassuring. It does not deny the pain of separation but reveals that the separation is temporary. The subtle body, which carries memories, tendencies, unfulfilled desires, and karmic bonds, continues its journey. Hindu scriptures repeatedly emphasize that relationships do not end at death. They may transform, take new forms, appear in new lifetimes, or find other ways of completion, but they never vanish into meaninglessness. The Bṛhadāraṇyaka Upaniṣad teaches:

"sa yathā saumya madhu madhukṛto nidhāya tiṣṭhanti" (Bṛhadāraṇyaka Upaniṣad 2.5.19)

"As bees prepare honey by gathering nectar from different flowers, so does the Self gather impressions from various lives." These impressions include love, pain, longing, unfinished responsibilities, and unspoken promises. The scriptures teach that nothing

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deeply felt is lost. The mind fears that death erases all relationships, but the Self knows that the universe is compassionate enough to allow reunions, continuations, and completion across lives.

The Chandogya Upanishad teaches through the famous dialogue between the sage Uddalaka and his son Shvetaketu. After years of Vedic study, the young man returns home, and his father asks him a profound question: "Have you asked for that instruction by which the unheard becomes heard, the unthought becomes thought, the unknown becomes known?" Through a series of beautiful analogies, salt dissolved in water, the subtle essence of a banyan seed, the father reveals the fundamental reality:

"Tat tvam asi, Shvetaketo"

Translation: "That thou art, O Shvetaketu." This declaration means that the individual consciousness is not separate from the universal consciousness. The Atman within each being is identical to Brahman, the infinite reality. Just as space inside a pot is not different from space outside, though temporarily defined by the pot's boundaries, so too is individual consciousness not truly separate from universal consciousness, though temporarily defined by the body-mind complex. When we understand this truth experientially, not merely intellectually, death transforms from annihilation into impossibility. How can that which is eternal die? How can that which was never born cease to exist? The fear dissolves because we recognize we have been fearing the destruction of something that the Atman cannot be destroyed. The Katha Upanishad, which recounts the remarkable story of young Nachiketa who visits the realm of Yama, the god of death, to learn the ultimate truth, contains this profound verse:

"Nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena, Yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūṁ svām."

Translation: "This Atman cannot be attained through study of the Vedas, nor through intelligence, nor through much learning. It is attained by the one whom the Atman chooses.

To such a person, the Atman reveals its own nature." This teaching emphasizes that the immortal self is not a philosophical construct but a living reality that reveals itself to the sincere seeker. Yama himself, the deity we associate with death, becomes the teacher of immortality, a beautiful paradox showing that confronting mortality directly leads to discovering what never dies. The Bhagavad Gītā speaks directly to this truth. When Arjuna trembles at the thought of losing people, he deeply loves, Kṛṣṇa reminds him:

"na tv evāhaṁ jātu nāsam na tvaṁ neme janādhipāḥ" (Bhagavad Gītā 2.12)

"Never was there a time when I did not exist, nor you, nor these kings. Nor will any of us cease to exist in the future." This śloka encapsulates the profoundly comforting Hindu doctrine of eternal relationships. It assures that souls meet repeatedly across lifetimes and worlds, confirming that nothing is truly broken or lost. Incomplete stories and shared dreams are not erased by death but continue in the next life due to the persistence of karma and deep spiritual bonds.

The Purāṇas validate this cosmological principle with numerous examples, such as the divine friendship of Nara and Nārāyaṇa (reborn as Arjuna and Kṛṣṇa) and the spiritual journey of King Suratha and Samādhi. These narratives demonstrate that the essential connections of love, duty, and purpose are eternal and guaranteed fulfilment through the universe's law of karma.

Ultimately, the Muṇḍaka Upaniṣad offers the final realization: immortality is a present reality. The enlightened being realizes they are already immortal, recognizing death as merely Māyā (illusion) a misperception arising from identifying with the changing body rather than the changeless Self. The true teaching is that death never existed for the eternal Self. The Mundaka Upanishad declares:

"Yo veda nihitaṁ guhāyām parame vyoman, So'śnute sarvān kāmān saha brahmaṇā vipāścītā."

Translation: "One who knows that Reality

hidden in the cave of the heart in the highest space, fulfills all desires together with the all-knowing Brahman." The "cave of the heart" represents the deepest interior of consciousness, where the Atman resides. When we discover this through direct experience, we simultaneously discover that we are already whole, already complete, already immortal. There is nothing to become because we already are what we seek. The text continues with the profound statement:

"Na tatra sūryo bhāti na candratārakam nemā vidyuto bhānti kuto'yam agniḥ, Tam eva bhāntam anubhāti sarvaṁ tasya bhāsā sarvaṁ idaṁ vibhāti."

Translation: "There the sun does not shine, nor the moon and stars; there lightning does not shine, much less this fire. When That shines, everything shines after That; by Its light all this is illumined." This verse reveals that the consciousness of the Atman is self-luminous. It does not depend on anything for its existence or awareness. All objects of perception depend on consciousness to be known, but consciousness itself requires nothing. It is the unchanging witness of all change, the deathless observer of all deaths.

When this realization dawns not as intellectual understanding but as lived experience, the fear of death becomes literally impossible. One recognizes that consciousness has been observing the entire drama of life, including the body's changes, thoughts' coming and going, emotions' rising and falling. The observer itself has never changed, never been threatened, never been in danger. Death happens to the observed (the body), never to the observer (the Atman). The Mundaka Upanishad further teaches:

"Dvā suparṇā sayujā sakhāyā samānam vṛkṣaṁ pariśasvajāte, Tayor anyañ pippalam svādavṛty anaśnann anyo abhicāśīti."

Translation: "Two birds, close companions, both residing on the same tree one eats the sweet fruit while the other simply watches without eating." This beautiful metaphor describes the relationship between the

individual ego (jiva) and the witnessing consciousness (Atman). Both occupy the same body, but one is caught up in experience, pleasure and pain, birth and death, while the other simply observes, untouched and eternal. Spiritual realization is recognizing oneself as the watching bird, not the eating bird. When this recognition stabilizes, death fear vanishes because we realize we were always the immortal witness, never the mortal experiencer. The Muṇḍaka Upaniṣad describes immortality not as something to be attained after death but as the inherent nature of the self:

"parīkṣya lokān karmacitān brāhmaṇo nirvedam āyān nāsty akṛtaḥ kṛtena" (Muṇḍaka Upaniṣad 1.2.12)

"Having examined all worlds that are reached by action, the wise one becomes dispassionate; for the uncreated (immortal) cannot be attained by the created." This means immortality is not a reward after death; it is the essence of one's being. The enlightened one realizes death cannot touch what was never born. The illusion of perishing dissolves, and with it, fear disappears. The Mandūkya Upaniṣad adds clarity by explaining that the entire experience of life and death appears within consciousness, but consciousness itself is untouched:

"prapañco yadi vidyeta nivarteta na saṁśayaḥ" (Mandūkya Kārikā 2.32)

"If the universe truly existed apart from the Self, it could cease. But it is only a projection; thus it has no real destruction." This means that the fear of death arises because the mind perceives the world as real in itself, separate from consciousness. When the mind understands that everything, including death, is a shifting of appearances within the eternal consciousness, fear dissolves naturally. It is important to address, with compassion and realism, why people fear death even when scriptures say it is unreal. The mind identifies with the physical body because the body is visible, tangible, and feels like "me." People fear losing loved ones because relationships feel inseparable from the physical presence the

voice, the touch, the shared memories, and the dreams that were built together. When the body of a loved one disappears, it creates a vast and unbearable vacuum. People feel as if all their dreams, prayers, and years of love suddenly collapsed. They fear that the person they loved has vanished into an unreachable void, that their own purpose is interrupted, and that they may never meet again. The Hindu scriptures acknowledge this pain. In the Mahābhārata, when Yudhiṣṭhira loses his brothers during the exile, he says:

śokas tārāṇām iva candramāḥ (Mahābhārata, Ādi Parva)

“Grief overwhelms the heart like the moonlight vanishing behind clouds.” Yet the very text also teaches that no bond is severed permanently. Souls travel together, return together, fulfill duties together, and even wait for each other across lifetimes. When Rādhā and Kṛṣṇa separate in their earthly forms, the Bhāgavata Purāṇa describes not an end, but a continuation beyond the physical plane. Their love, expressed through līlā, is declared everlasting. Death is not the opposite of life; it is the opposite of birth. Life has no opposite because life is consciousness, and consciousness has no beginning or end. Birth and death are like two shores of a single river. The water remains the same; the forms change. The Bhagavad Gītā states:

“vāsāmsi jīrṇāni yathā vihāya navāni gṛhṇāti naro 'parāṇi” (Bhagavad Gītā 2.22)

“As a person discards worn-out garments and puts on new ones, so does the soul discard old bodies and take on new ones.” If clothing does not define the wearer, the body cannot define the soul. Fear arises only when one mistakes the garment for the one who wears it. The ātman is untouched by birth and death. The Chandogya Upaniṣad explains this through the metaphor of rivers merging into the ocean:

“yathā nadyaḥ syandamānāḥ samudre āstam gacchanti nāmarūpe vihāya” (Chāndogya Upaniṣad 6.10.1)

“As rivers flow into the sea, losing name and form, so the liberated soul merges into the

infinite.” This does not mean loss of individuality in a painful sense. It means the emergence into a larger, more expansive identity. The fear of annihilation is a misunderstanding. The soul does not dissolve; it transforms, expands, becomes limitless. The Skanda Purāṇa gives an emotionally healing statement:

“na jīvo mriyate kadācid bandhaḥ samyāti karmaṇā” (Skanda Purāṇa)

The core Hindu tenet is that the soul is immortal and its trajectory is governed by karmic bonds. The fear of permanent separation from loved ones is based on ignorance of this cosmic law. The Garuḍa Purāṇa explains that the departed soul retains all impressions and memories, ensuring that deep emotional connections rooted in love, duty, and shared purpose create strong, persistent karmic connections. These bonds inevitably lead souls to in future births. Therefore, the idea of permanent loss is unfounded in Hindu philosophy. The universe operates on a principle of continuity, guaranteeing that all meaningful relationships are part of an unfolding karmic tapestry. Loved ones across lifetimes to achieve fulfillment. Nothing remains unfinished. The greatest realization comes from the Muṇḍaka Upaniṣad's declaration:

“brahmaivedam amṛtam purastād brahmapaścād brahma dakṣiṇataś ca” (Muṇḍaka Upaniṣad 2.2.11)

The ancient Hindu vision reveals that Immortality (Brahman) is not a distant reward, but the present, immediate fabric of existence, surrounding and pervading us here and now. When this truth is realized, the fear of death dissolves, becoming merely a gentle transition within the Infinite. However, the deepest human fear is the agony of permanent separation from loved ones, the crushing belief that shared dreams, unfinished love, and precious companionship are forever severed. This loss creates an unbearable vacuum, fueling the doubt: “Will we ever reconnect to complete our story?” The Hindu scriptures offer profound consolation for this suffering.

They teach that deeply significant relationships are karmic bonds that persist beyond a single life. The doctrine of reincarnation assures us that souls travel in groups; thus, bonds of deep love and unfulfilled purpose are never truly ended, only paused. The intense yearning for completion acts as a spiritual magnet, ensuring that connected souls are drawn back together across lifetimes to complete their journeys and realize their shared destinies. The stories remain sacred and will find their fulfilment. The Bhagavad Gita, after establishing the immortality of the soul, addresses the continuity of relationships:

"Sarvabhūstham ātmānaṁ sarvabhūtāni cātmani, Īkṣate yogayuktātmā sarvatra samadarśanaḥ."

Translation: "One who is united in yoga sees the Self present in all beings and all beings present in the Self, seeing the same everywhere." The profound Vedic insight is that all beings are connected through the one universal Self, meaning loved ones are not truly separate but expressions of the same divine consciousness. This unity guarantees

the ultimate indestructibility of relationships.

Death, through this spiritual lens, is merely a transition and rearrangement, not loss or an end. Only the physical body departs; the consciousness continues without interruption. The bonds of love and relationships, woven by karma, also persist across lifetimes. The mind fears because it perceives only the temporary surface, but the Self is fearless because it knows the eternal depth.

Realizing that "Beyond death there is no death" brings profound peace. The pain of separation softens, the fear of the unknown dissolves, and the certainty of reunion offers deep comfort. The core realization is that the Self is eternal and cannot be destroyed.

Hindu scriptures guide us to understand that everything precious and deeply loved continues its journey, ensuring every story unfolds until completion. This knowledge makes the fear of death unnecessary, allowing the mind, once gripped by uncertainty, to become still, serene, and fearlessly aware that life is an unbroken continuum of consciousness and infinite existence.

It is a time tested truth that any Kayaka, work, if done sincerely will yield the desired fruit.

Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji

*Is there a yoga
Which can make the mind clean
And keep it clean?
To claim to have triumphed over ones mind
Is to admit
That one is haunted by the ever-present mind;
To know the mind
Through dissection, through thought
Is to acknowledge its existence.
Thos who claim to have
Instinctively grasped our Guheshwaralinga
Must be without a mind, Siddharamaiah.*

**Allamaprabhu
(Tr. Prof. D.A. Shankar)**

Pancha Bhoota Sthals of Lord Mahadeva

Sri K.R.K. Moorthy

There are 5 temples in South India dedicated to Lord Mahadeva which are called as "PANCHABHOOTASTHAL" ("Pancha (5) Bhoota (elements) Sthal (place)). The five elements are earth, water, fire, air and sky (space). They are essential for the sustenance of life. It is believed that the human body is made of these 5 elements. Each of these elements is a part of Lord Mahadeva (Parameshwara/Siva). In these temples, the Lord manifests Himself in the form of Lingam, with individual element names. These temples are ancient and famous. (The Pancha bhootas are part of the 24 factors of Prakriti in Sankhya philosophy)

The word LINGA needs an explanation especially to remove the general misconception about the meaning of the word.

God is omnipresent, omnipotent and omniscient... He has, therefore no form, name or attribute. (Nirguna Brahma)). But to bless us He takes many forms and /or symbols. Lingam is the symbolic form of Shiva, an abstract and aniconic representation, which we worship. I Lingam means 'symbol' and it has no hand or limbs, beginning or end. It is the cosmic pillar of fire and the cause of all causes (A Latin prayer calls God as cause of all causes!) and represents the infinite nature of God. A Lingam may be in the form of metal, sphatika (glass), stone or clay.

1) The Ekambareshwara Temple, Kancheepuram, Tamil Nadu. Here Siva is worshipped as PRTHVI LINGAM (Earth lingam). This temple was built by King Krishnadevaraya of Vijayanagar in the 15th century... There is a legend behind the origin of this Lingam. Once Devi Parvathy sat under a mango tree and started her penance to please Lord Mahadeva. In order to test her devotion, Siva sent Agni, the Fire God, to disturb her penance. Parvathy prayed to Lord Vishnu to save her. Vishnu sent Chandra, the moon god, to help her. Due to the magnetic force of Chandra Agni became powerless. Then Siva sent Ganga to Parvathy. She pleaded with her sister Ganga not to trouble her. Ganga left the place and became invisible.

Having failed, lord Siva send the river Vedavati to flood the place where Parvathy was sitting. Parvathy made a Siva Lingam out of mud, embraced it and prayed to Siva to protect her from the fury of the river. Then the Lord appeared in person before Parvathy, and took her to his abode in Kailas. In Ekambareshwara temple there is no separate temple for Devi (Parvathy). The idol is in the form of the Devi embracing the Lingam.

2) Sri Jambukeshwara Temple, Thiruvanaikaval, Thiruchirapalli. This lingam represents the element water. The Sanctum of the lingam has an underground water system that is always filled with

water, in spite of pumping the water out. Here Goddess Parvathy is worshipped as Akhilandeswari (The goddess who gained knowledge/ Goddess of the universe). There are two legends about the origin of this temple.. The first one is similar to the legend of Kalahastheshwara Temple, described later, and does not seem realistic. So we look at the second one.

It is said that Parvathy performed penance for the Lord in the Jambu forest. She fashioned a lingam out of the holy water from Kaveri River. The Lord appeared and gave her Upadesha (advice) and gave her the name Akhilandeswari. Since Siva is the Guru, the idol of the Goddess is installed facing Him. When Adi Sankara visited this temple he offered two ear rings made from Srichakra to the Devi to reduce her ferocity.

3) The Arunachaleshwara temple, Thiruvannamalai, Tamil Nadu. Here the temple of Shiva is situated at the foot of the hill and the deity Agni Lingam represents the element fire, and it explains the mysteries of life, duty, virtue, and self-sacrifice. Both Brahma and Vishnu in a challenge tried to find the bottom and top of the Lingam. Both failed in their efforts. The omnipresent Lord Siva without beginning or end gave Darshan to them. Hence Siva is given the first place among the Thrimurtis (Trinity).

It is said that this Lingam was worshipped by the Sapta Rishis (seven Sages). God gave Darshan to them, and at their request, this place was made abundant with medicinal and other plants and trees. The ThriKarthi festival in Dhanu (November-December) is an important festival in this temple. (23-11-18) On the earlier day, lamps are lit in the temple (Bharani Deepam). On the next day, on the hill top a large pit is made and filled with

about 80 Kg. of ghee. A wick is lit in the lower temple and taken to the hill and large ghee lamp and other lamps get lit on the top of the hill. (Karthika Deepam) On this day, in many communities, the sisters pray for the welfare of their brothers.

Some devotees perambulate the hill walking barefoot. There are idols of Subramanian and his consorts in the precincts of the Temple

4) Sri Natarajamurthi Temple, Chidambaram.

Here Mahadeva manifests as Akasa (sky/space) Lingam and is worshipped in that form. The ancient architecture is immaculate and fascinating. The Murti here is dancing Nataraja (King of Dancers). This cosmic dance has received the attention of the West and interpreted scientifically. Nataraja resides in three forms:- 1) As Sakala thirumeni (full sacred body) 2) As Sakala Nishkala Thirumeni in the form of Sphatika Lingam; and 3) in the invisible as Akasa Lingam, who resides in a secret chamber inside the Temple, called Chidambara Rahasyam – Secret of Chidambara. This is a peculiarity of this temple. Devotees are shown this chamber in camphor light. There nothing exists and that is the form of Nirguna Brahma. But if one strains his eyes he can see a Vilva Mala (Bilva Garland)). It signifies that if one looks with intent and faith, the all-pervasive God can be seen/felt everywhere

In the precincts of the Temple there is a temple dedicated to Vishnu in the form of Anantha Shayana. The Aardhra Darshan (Nov-Dec) (23-12-18) and Mahasivaratri (Feb-March) are the two important festivals in this temple. (Aardhra (Arudhra) is the star Thiruvathirai that signifies the golden red flame, which is Lord Shiva in His Cosmic Dance. In Kerala, it is an important

community festival, especially among ladies, who perform a dance called Thiruvathira Kali.

5) Shri Kalahasti Temple. Andhra Pradesh. This temple has the Vayu Lingam and Lord Mahadeva is worshipped as Kalahastheshwara. King Krishnadevaraya of Vijayanagar built this temple in the 15th Century. The temple is known for removing the maleficent effects of Rahu and Ketu, two grahams in Indian astrology. There is a legend relating to this temple. Due to a curse in their earlier life, three devotees of Siva were born as an elephant, serpent and spider. These three devotees in their new forms worshipped a Lingam in the best way possible. The elephant sprayed water on the Lingam. The serpent adorned it with gems (Nagamani). The spider made a web above the lingam to prevent twigs and leaves falling on the Lingam.

One day while spraying water, the elephant destroyed the web. The gems on the Lingam were washed away. Enraged

the serpent and the spider attacked the elephant. In the fight, the elephant died from the serpent's bite. And when it touched the spider, it also died. In the melee the serpent was crushed under the foot of the elephant. Pleased with the devotion of the three devotees, the Lord made the serpent and spider kings. He blessed the elephant with immortality, so that his devotee will not have any more births.

Since the elephant (Hasti) and the spider (representing time/Kaala) and the serpent representing aiswaryam/wealth (Shri), the place got the name Shri Kaala Hasti. Kalahastheshwara blesses people who want to get married or beget children. He also provides relief from the bad influence of Rahu and Katu to the devotees who seek his blessings.

Let us pray to Lord Mahadeva to give us the opportunity to visit these temples and receive His blessings.

*The secret of change is to focus all your energy, not
In fighting the old, but on building the new.*

-Socrates

*Karmas heaped up, being enjoyed
And anticipated, never forsake
Whoever he be,
They deafen, plague and kill him
Does the Karma done in the past
Every desert you for the mere asking?
Unless experienced it cannot exhaust itself
Until Nija Guru Svatantra Siddhalingeswara
Looks at you with gracious eye
Karma cannot exhaust itself through experience.*

**-Svatantra Siddhalingeswara
(Tr. Prof. Armando Menezes)**

Lord Buddha and Buddhism

Prof. V.N. Sheshagiri Rao

Traditional historians have placed the lifetime of Gautama Buddha between 536 B C and 483 B C whereas new historians opine that he attained *mahaparinirvana* between 411 B C and 400 B C.

A king named Shuddhodhana of Shakya clan ruled a territory in Indian sub-continent with Kapilavastu as his capital. He married Mayadevi of Kolian clan. After marriage Mayadevi dreamt that a white elephant with six tusks entered her body. After 10 months to the dream, a boy was born to them, who was named as Siddhartha. She delivered the baby under a *sal* tree in a garden on a full moon day in 563 B C at Lumbini (in present day Nepal), when she was on the way to her father's kingdom. Mayadevi died seven days after the birth of the child. Her sister Mahapajavati brought up Siddhartha.

At the age of 35, Siddhartha sat in meditation for days together under a Bodhi tree at Gaya (Bihar) when enlightenment dawned on him. The off shoot of this tree over generations is still in existence. Its branches have been taken and planted at many parts of the world. One can see Buddhist monks meditating under the tree even today. The leaves that fall from this tree are safely kept and worshipped by devotees.

Buddha's shrine is located on the eastern side of this tree. This place and shrine are a

centre of pilgrimage for Buddhists all over the world. The Shrine is located 15 kms away from Gaya town. The Mahabodhi Temple or the Mahabodhi Mahavihar is declared as a UNESCO World Heritage Site. Many other Buddha shrines are also built here by countries like Sri Lanka, Japan, China, Tibet, Bhutan etc. in their own style. Sri Buddha gave his first sermon to four of his disciples at Sarnath near Varanasi. Here also one can find Buddha shrines built by various countries.

There are four main holy places associated with Buddhism and they are Lumbini, the place of birth of Buddha, Bodhgaya, where he became enlightened, Sarnath, where he gave the first sermon and Kushi Nagar, where Buddha attained *parinirvana*. Rajgir also is famous as he stayed there a long time during his quest. It was Emperor Ashoka, who first built the shrine at Bodhgaya in 250 B C. Buddha's idol in *vajrasana* (*yogic* posture), as he was sitting in meditation under Bodhi tree is installed inside this shrine. When the original shrine was destroyed, another temple was built on top of it which we see today. There is no change in the spot where the *vajrasana* posture was originally installed. The dome on top of the shrine is located at a height of 170 feet. There are smaller domes on four sides of the main

shrine. One can find two huge bells also which were gifted by Burmese (Myanmar) Government in 1905. There are beautiful gardens all around the shrine.

Rajgir is located around 70 kms away from Gaya. This was a centre of Buddhism and Jainism in their early days. The meaning of the word Rajgir is 'King's abode' or capital. The palace of King Jarasandha referred to in Bhagavata was located here. Bimbisara and Ajathashatru ruled Magadh from here. Rajgir was a favourite location of Sri Buddha. He used to live in the mango orchard of a physician called Jeevak, who was the royal physician of King Ajathashatru.

A Vishwa Shanti Stupa (World Peace Tower) can be found at Sonagiri in Rajgir, which is the 22nd tower erected by a Japanese Buddhist monk, named Fiji Guruji all over the world in commemoration of the atomic bomb tragedy in Hiroshima and Nagasaki. Buddha's golden idols are installed on all the four sides of the tower. This Buddha tower contains lodging facility for the monks as well as a helipad. One can reach on top of the hill either by foot or through ropeway.

Eleven kms away from Rajgir is located the remains of famous Nalanda University. Nalanda was a favourite place of Sri Buddha. In its heydays, Nalanda had the facility to lodge 3000 students and 1000 teachers. Many subjects like Sanskrit, grammar, philosophy, mathematics, chemistry, *Ayurveda*, *Vedanta*, astrology etc. were taught here. Students from not only India, but many foreign countries were carrying out their studies in the University which was founded in 5th century B C. The University was destroyed during the invasion of Magadh by Mohammed Bakhtiyar Khilji in the 12th century, forcing the students and teachers to flee elsewhere.

A grand library containing precious texts and scriptures were consigned to flames. The campus containing many residences, teaching halls, temples were all lying deep down in the earth till Archaeological Survey of India began its excavation in 1915-16. On 25 November 2010, the Indian government, through an Act of Parliament, resurrected the ancient university through the Nalanda University Bill, and subsequently a new Nalanda University was established. It has been designated as an "International University of National Importance".

The Buddha always preached that desire is the cause of all miseries. If desires are restrained, misery will also vanish. Hence a middle path is to be adopted in thought, words and actions. The middle path will help a person to keep control on his desires. Buddhism is based on morality and observance of virtues. Sri Buddha did not subscribe to rituals of worship. He did not even mention about God. However, after he attained *mahasamadhi*, many temples and shrines came up worshipping him. There were conflicting opinions that Buddha was merely a prophet on the one hand and that he was incarnation of God on the other.

Hinayana Buddhism does not believe in idol worship. However, Mahayana Buddhists worship the idol of Buddha. Buddhism does not recognise caste differences, untouchability and social discriminations. Sri Buddha taught that nobody becomes great or a scholar by birth. However, after Buddha's departure, his followers gave different interpretations to his teachings. Hence many systems like Hinayana and Mahayana originated. However, all the followers believe in *Sunyavaada*.

While in deep meditation, the practitioner reaches a state of nothingness, leading to the conclusion that no *atman* or

paramatman exists. This state was interpreted as *sunya* or nothingness. All experiences depend up on the structure and functioning of consciousness of a person. Hence things are perceived according to one's consciousness only, in which state things do not have any true or independent existence. That which has no existence is described as *sunya*. Adi Shankara had a different perception on the state of consciousness during meditation. He argued that instead of *sunya*, it is *puma* (full with divine consciousness). Whatever is experienced, be it *sunya* or *puma*, the consciousness experiencing that is true and hence what is experienced is *puma* and not *sunya*.

The Buddha's teachings mainly are revolving around service to humanity and what is required is to make a human being a better person. There is no scope for *bhakti* or cleansing of the soul. In fact, Buddha never taught anything about God or the other world. Traverse through middle path, do only good things, do not commit cruel acts, act with love, kindness and compassion instead of hatred, do not forsake one's vocation, do not use intoxicating substances, act without lethargy, do not go after people performing miracles, do only things which are rational, do not hurt anybody with words or deeds, treat all beings including birds and animals with compassion - these were the crux of the teachings of Sri Buddha. He was dead against any animal sacrifices, which were prevalent in the society at that time. The teachings of Bhagavan Buddha are segregated in to three groups. The first group consists of four truths known as four Noble Truths. They are:

- *dukkha* (suffering, incapable of satisfying, painful) is an innate characteristic of existence in the realm of

samsara; Life is full of misery and sorrow. Birth, diseases, death, old age, poverty, selfishness, quarrels, exploitation and so on also lead to sorrow and misery.

- *samudaya* (origin, arising) of this *dukkha*, which arises or "comes together" with *tanha* ("craving, desire or attachment"). All these sorrows are due to some reasons. These reasons are our own actions. Our own actions will create sorrows later on. Both are inter-related. This being, that arises. Actions based on our own desire and greediness are the reason for our sorrows;

- *nirodha* (cessation, ending) of this *dukkha* can be attained by the renouncement or letting go of this *tanha*. There is an end to these sorrows. Whatever born will die, that is the law of nature. The sorrows that originated from actions can be avoided by controlling the desire and avoiding the action;

- *magga* (*marga*) (path, Noble Eightfold Path) is the path leading to renouncement of *tanha* and cessation of *dukkha*. Many actions are due to desire and certain negative qualities. Control your desire so that action based on that is also eliminated. Then one escapes from sorrow and misery.

These are traditionally identified as the first teaching given by the Buddha and considered one of the most important teachings in Buddhism. Sri Buddha advised eight different margas known as Ashtamargas to eliminate sorrows and misery.

The noble Eightfold Path or *Ashtangika-marga* is:

1. *Samyak Drishti*- Right Understanding
2. *Samyak Sankalpa*- Right Thought
3. *Samyak Bani* - Right Speech

4. *Samyak Karma* - Right Action
5. *Samyak Aajivika*- Right Livelihood
6. *Samyak Vyayam* - Right Effort (exercise)
7. *Samyak Smriti* - Right Mindfulness
8. *Samyak Samadhi* - Right Concentration/ Meditation

In order to tread on this path, one must resort to five precepts or *panchasheela* as mentioned below:

1. Abstain from falsehood: Not to speak untruth
2. Abstain from theft: Not to steal
3. Abstain from killing: Not to indulge in violence
4. Abstain from sexual misconduct: Not to indulge in infidelity
5. Abstain from intoxication: Not to indulge in substance abuse

These *Ashtamargas* are known as middle path. He also advised not to over indulge in consumption and luxury. One should not deny the essentials for the body under the pretext of penance, way of worship and so on to appease God. A sound mind in a sound body is very essential for happiness and to escape from sorrows and misery.

The third teaching is *Kaarya Kaarana Siddhantam* or the casual law of dependent origination. Everything in this world is interdependent and subject to an end and therefore not permanent. The action and its results, good or bad, happiness or sorrow both are not permanent and therefore not real.

Kaaryam or the result is the fruit of *kaarana*, the original action. All *karmas* will lead to a result. The initial *karma* is known as *kaarana* and the result of the *karma* is known as *kaarya*, which may be good or bad and may give sorrows or happiness. The initial *karma* or action is based on one's own desire. If the desire is based on greed or hate, naturally the same will end up in

sorrow. That is why Buddha said- "Desire is the cause of misery." *Kaarya Karana Siddhantam* is a relative statement and both are subject to end and perish. This is in between real and unreal. This is very near to *Maya* theory of Adwaita philosophy. This is known as Middle Path of Buddha's teachings. Buddha named it as *Dharma* or duties or responsibilities or rules and regulations. Once you understand this, your sorrows will vanish. This has got twelve links after Buddha's life time. His disciples interpreted the meaning of these links in different ways and thus two schools of thoughts - *Heenayaana* Buddhism and *Mahayaana* Buddhism - originated. His teachings are very near to teachings of *Upanishads* and *Bhagavad Gita*.

Buddhism is a moral religion. It does not believe in dividing the society on the basis of class, creed, colour and *varnas*. All are equal and there is no place for untouchability and high and low status for certain groups. Though he did not say anything about God, his disciples started worshipping Buddha as God and constructed temples for him.

During the period of brahminical supremacy and vedic way of worship, Buddha had not even uttered a word about God or idol worship. People of India at that time could not reject the concept of God and idol worship. They wanted a God to pray, worship, confess and ask for favours.

According to Buddha, dependency on God and destiny will make people lazy and irresponsible. It is meaningless to worship God for getting some reward and fulfilling the desires. People of India were associated with the concept of God and temple worship and destiny and could not accept Buddha's teachings. That is the main reason that Buddhism could not stabilise and survive in India.

Nadoja Dr. M.M. Kalaburgi

Dr. R.S. Lekkad

Great and graceful, tall and towering Nadoja Dr. M.M. Kalaburgi is an outstanding scholar and literateur in Kannada especially Vachana Sahitya Sharana Sahitya. He is an incarnation of Basava Tatwa, Philosophy and culture, a successor of The Mission of Vachana Movement initiated by none other than Vachana Pitamaha Dr. F.G. Halakatti Life of works of Dr. Halakatti have been popularized world-wide by Dr. Kalaburgi.

Dr. Halakatti Study center is set up at BLDE Vijayapur at his instance and persuasion, a center of research and publication. Dr. Kalaburgi is widely regarded as Abhinava Vachana Pitamaha.

His noble services to Kannada and Karnataka (Nadu - Nudi) are note worthy. Born and died for the cause of Basava Philosophy. He is a Martyre (Hutatma) indeed. Nadoja Dr. M.M. Kalburgi is remembered ever as Lingayath Gaint, *Punya Purusha'*. A great scholar researcher academician noted epigraphist writer, administrator, chaired Basava Peetha of Mudugod Poojya Mahanta Shivayogi Centurion at Karnataka University Dharwad, besides other positions.

After superannuation, he was entrusted with task of built in development of State Kannada University Hampi as V.C.His contribution is spectacular. Dr.Veeranna

Rajur admires " Had he been given extension, he would have turned Heaven of Hampi University".

Pioneer in many aspects, proponent of Lingayata Independent Religion he is immortal as Lingayath *Punya Purusha* being dear and near to Lingayata Hearts world over. Words fail to pen picture Malleshappa S/o. Madivalappa, Kalaburgi, one of the greatest men of Letters.

His glorious contributions to Kannada and Kannadigas are immemorial monuments, of his works and deeds are enthroned in the Hearts of Kannadigas. He is one of the great sons of Mother Bhuvaneshwari Kannadamma.

Hailing from Yaragal of Sindagi Taluk, Bijapur Dist, land of Vishwaguru Basaveshwara, he was schooled at local Government Primary School upto Mulki (7th), High School at Sindagi upto S.S.C under the care and affection of his parents and Pujya Sri. Shantha Veera Shivacharya of Sarangamath. He continued his studies at Vijaya College Bijapur, an Institute founded by Poojya Sngamabasavaswamiji of Banthanal and Dr. F.G. Halakatti, headed by Prin. B.S. Ganachari with noted Proffessors Dr. H.T. Sasanoor, B.T. Sathanoor, Lagali, T. Ruben etc.

It is my privilege that I was a contemporary of Dr. Kalaburgi and Dr. Yaravintelimatha Kannada and English authorities at KUD Dharwad. A product of KUD, M.A. Kannada Gold Medalist, he started his carrier at KUD, his Alma Mater and served in various capacities. He was a teacher of teachers, master guide of guides.

He weds Sou Umadevi in 1966; he was wedded to Kannada and Basava Philosophy devoting his time and energy for the cause. His motto was too fold, Kannada Literature and Basava Marga and Culture.

Nadoj Dr. Kalaburgi has had innumerable books authored and edited – published and awards, puraskatas, position to his credits. Vachana Samputa, 15 volumes edited by him and published by Kannada and culture Ministry Govt. of Karnataka and his own Margas Eight volumes have been considered master pieces. Lingayath a valuable contribution edited by him and published by Chitargi Vijay Mahantesh Samste, Illakal, is indeed a solid work for researchers and to follow up. Dr. Kalaburgi joins hands in translating Vachanas in about 24 languages which was again an outstanding service to Vishwasahitya. Kavirajamarga the first Grantha, book of Kannada Literature was his topic for Ph. D thesis and later he had his own Margas, in persuits of truth.

BOOKS AUTHORED AND EDITED

1. Kavirajamarga-Contemporary Literature, Phd thesis
2. Marga 8 Volumes
3. Sahitya Sampadane
4. Sunya Sampadane
5. Thirsty Water
6. Sarangashree
7. Kalyana in Ruins

8. Kitturu Samsthna Sahitya
9. Kitturu Revolt
10. Sangya Balya
11. Lingayata Religion in Westerner's view

AWARDS AND PURASKAR

1. Karnataka Sahitya Academy Award.
2. Central Sahitya Academy Award
3. Janapada Academy Award
4. Yakshagana Academy Award
5. Pampa Prasasti
6. Ranna Prasasti
7. Basava Puraskara by Govt. of Karnataka
8. Nadoja
9. Martyr (Huthathma) (Divine award)
10. Vishwa Manava

He was assassinated on 30th of August 2015 at 8.45 morning at the door of his house. His mortals are buried but is ideas ideals commitment are ever green in the hearts of millions. He is a man of millennium in the true sence of the terms.

There are volumes on his life and achievements by noted writers and thinkers & Dhattis, Awards, institutions in his name within and abroad. No other scholar, thinker, writer, or researcher could excel him. In all respects he is second to none.

In memory of Dr. M.M. Kalaburgi, You Tube interview serials, KANADA KALBURGI in Kannada by about 50 outstanding Scholars, his family members, a concept written and directed by Prof.K.S.Parameshwara published by Prof Shashidhar Todkar in 2016 is fitting tribute to Dr.Kalaburgi. Let these be translated in other languages to reach the people elsewhere.

In his memory and reverance Dr.M.M.

Kalburgi Rashtriya Prathisthana ® Dharward is instituted by the Govt of Karnataka in December 2023 with aims and objectives dear to his heart. It is a tribute to the great visionary who lived and died for the cause of Kannada and Karnataka and Lingayatisam. The objects of Prathisthana in nutshell are Kannada Language and translations thereof, Research, Publications, Vachana-Sharana Sahitya and culture, Music and other performing arts awards thereof honoring Researchers and pandits and the like. Instituting, Library,

Museum in his Memorial Mansion to be setup, observing his Jayanti and Punya smaranotsava in befitting manner every year.

What a Confidence ! what a Commitment !. he said " I am not born to die but to live infinitely". Thus he lives through his work and deeds and Rashtriyaprathishtana in his name. He lives as long as the sun and moon shine in the sky. His words sound louder than the temple bell, his works deed speak louder than the words.

Raabia Basri was born in 717 AD in the present Iraque, the poll-star of the sweet-willed Arabia, as the fourth child of a poor family. She lost her parents when young and had to work for a richman's family. Raabia was subjected to ill-treatment, often beaten up, called names and blamed for everthing. God was only resort, refuge and sanctuary to the ill-fated and hapless. Raabia realised this truth very soon and started praying to Allahu to save and protect her.

On a night when the moon was bright and shining in the sky Raabia sat and looking up she got herself lost in the thought of Allahu. An unknown voice was heard, having heard it the man of the family got up to see what it was only to see Raabia's eyes emanating moonlight. At once he realized she was a divine incarnation. He prayed her to be pardoned. In due course Raabia transformed herself as a messenger of God.

One day she was found walking in the town's street with a burning flambeau in one hand and a mug filled with water in the other. One of the curious asked:

'What is this mother? Why the opposites? Holding fire and water you walk-...?' Raabia replies 'Many in this land have in the names of sin and merit created the fear of hell and heaven. To such false narrative here is fire. This water. Fire to burn the evils and water to nurture the good!'

Thus Raabia lived to serve the will of God to be looked upon her as the star of Arabia even to this day.

**From *The Ambrosial Accounts of the Mahatmas*
by Sri Prabhu Channabasava Swamiji**

Relevance of the Bhagavadgita: it's Past, Present and Future

Dr. H.V. Nagaraja Rao

The Bhagavad Gita (BG) is an integral part of the Indian national epic Mhabharata (MB). It is in the beginning of Bhishmaparva and contains seven hundred shlokas. There are eighteen chapters in the BG in which Lord Krishna teaches Arjuna, the frustrated soldier the science of Yoga to motivate him to fight for protecting Dharma. Needless to say, Lord Krishna was successful in his mission because we see at the end of the work Arjuna's readiness to fight the war. He says:

*Nasto mohah smrtir labdha
Tvatprasadan mayacyuta |
Sthitosmi gatasandenah
Karisye vacanam tava | |*

'My sonfusion is gone. I have regained my memory on account of your graciousness. All my doubts are cleared. I shall do what you have asked me to do. So the first purpose of the BG was fulfilled. Its relevance at the time of its first revelation is obvious.

Later, many scholars studied it and utilized its teachings to enlighten the public in subjects like Karma, Dharma and Yoga. Some of them also wrote commentaries on it according to Adi Shankarachaya's statements in his own commentary on BG. Those old commentaries are lost, and the oldest commentary on BG available to us

is that by Adi Shankara himself which might have been written in the eighth century C.E.

When Shankara appeared on the earth, there was chaos in the country due to the struggles in the field of religion and philosophy. Several schools were fighting for Supremacy. Buddhism, Jainism and materialist schools of philosophy had the support of Kings. In some pockets, the ritualistic schools called Mimamsa was flourishing. Vedanta philosophy, based on the teachings of the Upanisads, had scanty support. Adishankara knew that the panacea for the uplift of philosophy was the establishment of Vedanta. He saw that the BG contained all the essence of the Upanishads. It has been said-

*Sarvopanisado gavo dogdha
gopalanandanah |
Prtho vasah sudhir bhokta dugdham
gitamrtam mohat | |*

All the Upanishads are cows and Lord Krishna is milking them. Arjuna is the calf, the Gita is the precious milk and any person who has intelligence can drink the milk.

Shankara's explanation of the BG showed that the work had many dimensions. The BG is not only a work of philosophy, but a guide to the holistic life

of mankind and an inspiration for any person in the moments of crisis. It is not a dry text, but beautiful poetry. It teaches the principles of truth, toleration and optimism. It advises not to refrain from discharging one's duties. The BG is a yoga text which elucidates various types of the science of Yoga. The BG helped Shankara to answer the questions of rival schools and to revive the eternal Dharma.

We must not forget that the BG was a revolutionary text which vehemently criticized ritualism and asserted that devotion to God is the best path for emancipation. Shri Ramanuja-charya, in the eleventh century CE emphasized the importance of devotion and surrender to the Almighty in his commentary on the BG. His Interpretation of the BG and other seminal texts led to the growth of various arts including temple architecture, music and dramaturgy.

It is interesting to note that the BG has the depth of meanings of various levels and so it is interpreted in different philosophical views. While Shankara interpreted it with Advaitic or Absolutist ideas, Ramanuja gave it theistic explanations. Further, Shri Madhvacharya showed that the BG can be interpreted with Dvaita principles which are diametrically opposed to the Advaita views of Shankara. Thus the BG was relevant through the ages in many centuries. It helped in maintaining the cultural unity of the country being a text acceptable to all despite the differences in philosophic views.

The British ruled India for about two centuries and the Indians had to fight for freedom. The BG became relevant during the struggle for freedom. Bala Gangadhar Tilak wrote the Gita Rahasya in Marathi and made it a text of inspiration and independence. The words of BG 'tasmad

yudhyasva bharata' give a clarion call to the Indians to fight for total independence and they achieved it.

Relevance of the BG in the present era

The BG was taught to Arjuna more than five hundred years ago. Now we are living in the twenty-first century. The changes that have taken place since then are tremendous. Modern science has created wonders and our idea of the world has totally changed. The things of the past have become obsolete. In this scenario, how can the BG or for that matter, any ancient text, be useful or relevant now?

This is a question needs to be taken seriously and answered properly.

Let us start from the beginning . 'There is no doubt that the physical world has changed. We see the skyscrapers, aeroplanes, bullet trains, computers and mobile phones etc., which have made human life vastly different. But the inner life of man has remained the same. There is no change in the desires, curiosities, aspirations or attitudes of the people. Passion, anger, greed, infatuation, arrogance, envy, jealousy and other negative psychological qualities have not disappeared. There is absence of peace every-where. Man needs the balm of Vedanta now more than at any other time in the past. Even now wars are ravaging the world. Every person is now actually an Arjuna facing the dilemma every day. The BG is the remedy for getting rid of many of these maladies.

It is so because the BG mainly deals with the mind of Man. Lord Krishna knew every aspect of the human mind and the methods to mend it. Arjuna, as the representative of all mankind, expresses all the doubts and asks questions.

*Concalam hi manah Krsna
Pramathi balavad drdham /
Tasyatiam igraham manye
Vayoriva suduskaram | |*

‘Krishna, you are stating that any thing can be achieved by controlling the mind. But, mind is always vacillating. It is damaging, strong and abstinence. I think controlling it is very difficult like restraining a tornado’ says Arjuna.

This is an eternal truth. The mind is unstable and unsteady now as it was when Arjuna spoke. Krishan, an expert in psychology, answered -

*Asamsayam mahabaho
Mano durnigraham calam
Abhyasena tu kaunteya
Vairagyena ca grhyate | |*

‘Arjuna, it is doubtless that it is difficult to control the unstable mind. But it can be controlled by constant practice and detachment. This is true and relevant at all the times, then, now and in the future.

At the present moment, India is attracting thousands of yoga students from many countries. The principles of yoga, enunciated in the BG, are very precious and deserve to be proclaimed again by Lord Krishna. In his earlier incarnations, he had taught yoga to his disciples like Vivasvan. He taught the secrets of the same yoga to Arjuna who was his friend and pupil. We do not find the varieties of yoga like Bhaktiyoga, Jnanayoga, Karmayoga, Abhyasayoga, Dhyana yoga etc. in Patanjali’s Yoga sutra. But we find all of them in BG. On account of this fact, BG appeals to one and all irrespective of their

age, background, country of origin, culture, class, etc.

The BG is relevant even in the modern days because it is pragmatic and not dogmatic. It tells us that food, sacrifice, penance, generosity and so on are of three varieties each, being sattvic, Rajasa and Tamasa. Each one is described vividly and the people are advised to follow the sattvic and to avoid Rajasa and Tamasa food to keep the mind calm and tranquil. Such teachings do not lose their relevance even when they are used in situations of modern or future societies. The earlier explanations and interpretations were from the philosophical and religious perspectives, but now a practical and universal approach is needed.

BGs Relevane in future times

Buildings collapse, bridges break, political systems change and empires fall, but great books survive. Works of poets like Homer, Valmiki and Vyasa have stood the test of time. BG is also a work which knows no limitations of time and place. Even in the twenty-first century, millions read it every day and thousands know it by heart. Surely, this trend will continue in future generations to derive benefit from it even if others ignore it. New explanations, descriptions and interpretations of the BG will help humanity at large. Even if Artificial intelligence rules the future world, values enshrined in works like BG will be the guiding lights for mankind. It is possible that future teachers and scholars will find new ideas in the BG and assert its relevance to their contemporary generations.

The very ink with which history is written is merely fluid prejudice.

Mark Twain

Mallikarjuna Panditharadhya- A Poet of Miracles

Prof. P.R. Harinath

Mallikarjuna Panditaradhya (CE 1120-1180) stands as one of the most revered poets of the Veerashaiva tradition. Renowned for his unwavering devotion to Lord Shiva, his profound scholarship, and his miraculous powers, he occupies a significant place in medieval Telugu religious and literary history. Especially in the era of Saiva poets.

Born to Bheemana and Gauramba, Mallikarjuna Panditaradhya was initiated into spiritual life by his guru, Kotipalli Aradhya Devara. Veerashaiva devotees believe that he was the reincarnation of god Veerabhadra. His life and spiritual achievements are vividly chronicled in *Panditaradhya Charitra*, a celebrated Telugu work composed by the eminent poet Palkuriki Somanatha, whose literary genius remains unparalleled.

Mallikarjuna Panditradhya is remembered for numerous miracles that reflected his deep spiritual power. One well-known incident occurred when he was on his way to collect flowers for worship. He encountered a devotee named Vellakonda Mahadevayya, lying helplessly with both legs severed.

Mahadevayya, a devoted worshipper of Shiva, had accidentally touched sacred worship materials with his feet.

Overwhelmed by guilt, he punished himself by cutting off his own legs. Moved by his devotion and suffering, Mallikarjuna Panditaradhya entered a Shiva temple, took oil from the sacred lamp, and applied it to the injured devotee. Miraculously, Mahadevayya's legs were restored, and he was healed completely.

This incident illustrates not only Panditaradhya's miraculous powers but also his deep compassion for sincere devotees.

Mallikarjuna Panditaradhya also played an important role in religious debates. During his time in the court of the Velanati Choda, a Buddhist monk challenged him to prove the superiority of Buddhism. A public debate was arranged, attended by scholars and representatives of various faiths.

With exceptional logic, scriptural knowledge, and eloquence, Panditaradhya defended Shaivism and established the supremacy of Lord Shiva. His arguments left the audience spellbound, and the monk, unable to counter him, left the court in defeat.

However, two of Panditaradhya's disciples, Remaya and Devaya, angered by the monk's arrogance, later killed him. When questioned by the king,

Panditaradhya accepted responsibility and declared that he would punish himself. In front of the gathering, he cut off his head and plucked out his eyes, only for them to be miraculously restored each time by divine grace.

When the king attempted to permanently blind him, Panditaradhya cursed him in anger and later prayed at Amararama, where Lord Amareshwara restored his eyesight. This episode further enhanced his reputation as a saint endowed with divine power.

On his journey to meet Basaveshwara at Kalyana Kataka, Panditaradhya received sacred *vibhuti* sent by Basaveshwara. After applying it, he is said to have gained fluency in Kannada and spontaneously praised Basaveshwara in that language. This event symbolizes the spiritual unity and mutual respect among Veerashaiva leaders.

Panditaradhya was deeply influenced by Basaveshwara's philosophy of devotion, social equality, and moral discipline.

Another significant episode occurred in Panugallu, under King Udayaavaneesha. A devoted servant named Davaleshu Namayya became a victim of jealousy and false accusations. During a loyalty test, the king offered him chewed betel leaves, which Namayya refused on moral grounds. Rather than submit to humiliation, Namayya sacrificed his life. Deeply moved by this tragedy, Panditaradhya condemned injustice and emphasized the dignity of sincere devotion over blind obedience.

Mallikarjuna Panditaradhya's devotion reached its height at Srisailam. When he arrived there, the hill appeared to him as a gigantic Shivalinga. Overcome with reverence, he refused to step on it and remained at the foothills, sending his

disciple Donayya to worship on his behalf.

Lord Shiva appeared to Donayya in the form of an aged ascetic and inquired about Panditaradhya. This divine recognition filled the saint with immense joy and reinforced his faith in the intimate bond between devotee and deity.

Mallikarjuna Panditaradhya was honoured with titles such as Veerasaiva Acharya and Veerasaiva Kavishwara. He composed several literary and devotional works, including :*Lingodbhava Gadya, Akshara Gadya, Parvata Varnana, Hara Leela, Amareshwara Ashtakam, Rudra Mahima and Basava Mahima.*

Unfortunately, most of these works have been lost. Only *Shiva Tattva Saramu* and *Gana Sahasranama Stavamu* are available today and continue to be revered by devotees.

Mallikarjuna Panditaradhya was one of the three great scholars known as the "Panditratrayam" or Pandit Trio, along with Sripati Pandita and Manchana Pandita. Together, they contributed significantly to the development of Veerashaiva philosophy and Telugu religious literature.

The life and teachings of Mallikarjuna Panditaradhya, as recorded in *Panditaradhya Charitra* by Palkuriki Somanatha, form an invaluable part of Telugu cultural heritage. The work is often regarded as an encyclopaedia of medieval Telugu religious and social life.

Through his compassion, scholarship, courage, and devotion, Mallikarjuna Panditaradhya remains an enduring symbol of spiritual excellence. His life continues to inspire generations of devotees to uphold faith, humility, and moral integrity in their pursuit of divine truth.

"Brahma Satyam Jagat Mithya Jeevo Brahmaiva Na parah"

Sri G.K. Nambiar

Brahman is the only Truth. *Jagat*, the visible universe is illusion. This is the famous controversial statement of Adi Shankara. Westerners and those who believe in *Dvaita* philosophy do not agree with the above statement. To understand the above statement, one should be familiar with certain basic principles of Hinduism and the Advaita philosophy as follows:

Vedas & Prasthanathrayi

The Vedas have mainly two parts – *karmakanda* and *jnanakanda*. *Karmakanda* deals with *yajna*, *yaga*, *poojas* and so on. This is for common man, who may not be interested or capable of *jnanakhandanda*. *Jnanakanda* is the essence of the Vedas, known as Upanishads. It is said that there were more than 2000 Upanishads in the past, but now only 200 Upanishads are known, out of which about 20 Upanishads are important. The Upanishads are for free thinkers. They are closely related to Advaita philosophy. Upanishads, Bhagavad Gita and Brahmasutra known as Prasthanathrayi form the basis of *jnanakhandanda* and Advaita philosophy. According to Prasthanathrayi, there is only one God. All the other deities are different concepts or *bhavas* of the one and only God. Basavanna, the reformer of Veerashaiva faith also believed only in one God, Shiva.

Prof. Maxmuller in his book '*The Sacred Books of the East*' mentions – "If there could be any collection of permanent unchanging and unchallenging thoughts of the Supreme, being free from any sectarianism and communalism, it were the Upanishads."

The German philosopher of the 19th century Schopenhauer says that the Upanishads were a solace to his life and even after death they will continue to be a solace to his soul.

In his book '*Religion of the Vedas*' Bloom quotes Schopenhauer "From every sentence of the Upanishads, deep, original and sublime thoughts arise and the whole is pervaded by a high and holy and earnest spirit. In the whole world, there is no study so beneficial and so elevating as that of the Upanishads. They are products of the highest wisdom. They are destined sooner or later to become the faith of the people."

Concepts of god according to jnanakanda

Nirguna brahman, the pure energy without any shape or form, becomes *saguna brahman*, qualified consciousness with shape and form. Energy cannot be created; it can only change its form. *Saguna brahma* has 2 parts: *purusha* and *prakriti*, which co-exist like two sides of the same coin. They are inseparable. *Purusha* is invisible, whereas life force or creative force or

prakriti is visible. The concept of *Ardhanareeshwara* is almost like this. *Purusha* is male and *prakriti* is female. *Prakriti* is also known as *Adi Parashakti*.

Prakriti has got 3 attributes or *gunas-sattvaguna, rajoguna* and *tamoguna*. *Sattvaguna* is conceptualised as Vishnu, *rajoguna* is conceptualised as *brahma* and *tamoguna* is conceptualised as Shiva. This is known as Trinity of God. *Saguna brahma* is different from Trinity of God. Veerashaivas worship only Shiva and their Shiva is *saguna brahma*. In the same way, Vaishnavites worship Vishnu and his incarnations and their Vishnu is *saguna brahma*. *Smarthas* believe in the Trinity of God and worship Shiva and Vishnu.

Some people believe that *prakriti* is created by God. This is not true. A second entity is required to create something. There is no second entity. Therefore, *prakriti* is not the creation of *saguna brahma*. *Prakriti* is part of *saguna brahma*.

All the *mahavakyas* confirm the same thing:

'*Sarva akhilam brahma* - Everything is *brahman*.

'*Ekam eva adviteeyam* - *brahman* is single and incomparable and without a second entity.

'*Ayam atma Brahman*' - All the visible objects are *Brahman*.

'*Aham Brahmasmi*' - I am the *Brahman*.

'*Tat twam asi*' - What you are looking for is within you.

'*Yidam sarvam yadaya atma*' - Everything is *atma*.

'*Prajnanam Brahma*' - Knowledge and consciousness is *brahman*.

'*Brahma vetha brahmave bhavathi*' - Those who know *brahman*, becomes *brahman*.

Prakriti is also known as *Adi Parashakti*

or Durga. Durga has got 9 forms. Sober forms are for protection. Ferocious forms are for punishing the *adharma* and establishing *dharma*. Earthquakes, tsunamis, volcanoes, torrential winds and rains, contagious diseases and so on are examples of ferocious forms of *prakriti*.

Sanatana Dharma

Hinduism is also known as *Sanatana Dharma*. Since Hinduism is based on *sanatana gunas*. *Sanatana* means permanent, universal, no births and deaths, no change according to time and place. Lord Shiva is also known as *sanatanan*. When God is *sanatanan*, divine qualities are also *sanatana*. What are these divine qualities? They are truth, kindness, *ahimsa* or non-violence and *shaucham* or purity of body and mind. These qualities are divine, universal, permanent, without change and beyond time and place. Truth, *daya* and *ahimsa* will reflect only in a pure mind.

The word *dharma* means *dharmayate iti* - that which holds together. *Dharma* based on the eternal attributes mentioned above is called *sanatana dharma*. The word *dharma* originated from the root '*dhar*' meaning that which is carried, sustained and contained. God sustains or holds the universe and its beings. God is truth. Truth is universal beyond place and time. Therefore, the way of life based on eternal attributes of truth, compassion, charity, non-violence and purity of mind is known as *sanatana dharma*.

Philosophies of Hinduism

Hinduism is not based on one concept of God and one philosophy. It has evolved on the teachings of various saints at different periods of time. Some philosophies are contradictory to each other. But all of them respect each other, since all of them are evolved out of *sanatana*

*dharm*a and culture. Hinduism also believes in *bhava* worship or various concepts of the one and only God. Hinduism is like a federation of religions.

There are mainly 4 branches of philosophies in Hinduism. They are Dvaita, Visishtadvaita, Advaita and Shakti Visishtadvaita.

Veerashaivas believe in Shakti Visishtadvaita. It is almost similar to Kashmiri Shaivism and Advaita. Here *purusha* is Supreme. *Purusha* keeps *prakriti* under his control as a *dasi*. They do not believe in the theory of illusion of Adi Shankara.

Dvaita philosophy avers that everything in nature function with precision and reasoning. Only that which is intelligent and knowledgeable can create and conduct the universe. Hence God should be omniscient, all controlling divine power. Dvaita holds that *atman* is different from God. Even after getting *mukti*, *atma* will remain as a separate entity at Vishnuloka. Such a God can reward or punish as also cause rebirth, based on *karma*.

Visishtadvaita is almost like Dvaita, except the fact that on getting *mukti*, *atma* will merge with *paramatma*. *Atma* is not *paramatma*. It is one of the attributes of *paramatma*.

Advaita

Advaita says that *atma* and *paramatma* are one and the same. *Atma* has no birth and death. It is universal. It is like *ghatakasha* and *mahakasha*. When the pot is broken, *ghatakasha* becomes *mahakasha*. When a drop of rain water joins a river or a lake, it loses its identity and becomes part of that water body. Wave is one of the attributes of ocean. The difference is only in the form and potential. Once the wave subsides, it becomes part of the ocean. Relation between *atma* and *paramatma* is like the above examples.

One may mistake a rope as a snake in the dark, but in the presence of light he realises the truth that it is not a snake but a rope. *Avidya* prevents people from realising the truth.

Adi Shankara, the exponent of Advaita had understood the importance of Dvaita for the common man and accordingly designed and implemented different types of worships and concepts of God. He also gave importance to the concepts of birth, rebirth, karmic theory, *saguna* worship and so on for the welfare of the common man.

Advaita, the real truth is hidden from people by *prakriti* or *Adi Parashakti* using her power which is called *maya* or illusion. Advaita is not a way of life. It is only a path to realise the truth. Dvaita is a stepping stone to reach Advaita. Advaita should be taught only after teaching all other philosophies.

The real truth can be realised only through enquiry, knowledge, devotion and dedication. The division of man on the basis of caste, colour, religion, state and nation has no meaning for an Advaiti. Advaitis have no desire even for *moksha*. They live and work for others or the society. The result of such work, whether it is success or failure will not affect their mind. They have no fear or anxiety, no preference or prejudice. They are compassionate to everybody. They accept everything as they are. Basavanna's teaching '*kayakave kailasa*' meaning work is worship is similar to the above.

Consciousness and experiences

There are four different stages or states in our experience. They are *jagrat*, *swapna*, *sushupti* and *thuriya*. *Thuriya* is not a common state which is generally experienced in meditation by saints.

There are also 3 kinds of truth or reality. They are:

1. *Paramarthika Satya* – the absolute truth
2. *Vyavaharika satya* – the interactional truth

3. *Pratibhasika satya* – the reflective or elusive truth

Paramarthika satya or the real truth is changeless, permanent, has no births and deaths. Consciousness or God alone qualifies to be Absolute Truth.

Vyavaharika satya, the interactional truth appears and also disappears. It is not permanent. It undergoes changes. It appears to be real, but lacks the qualities of the real. Truth and illusion co-exist. Our life is based on *vyavaharika satya* and Dvaita. In *jagrat* state, our consciousness experiences the *jagat* with the help of 5 sensory organs. But this experience is not necessarily real always. It is not permanent, it is conditioned. It can change over a period of time with the change of situation and perspective.

In *sushupti* or deep sleep, we experience nothing except the fact that we slept well.

In *swapna* or dream state our consciousness experiences the subjects and objects of our dream. When the dream is finished, we realise that the dream experience was not real. It is the *pratibhasika satya* or the reflective or elusive truth. Mirage in the desert is due to optical illusion. It is an example of *pratibhasika satya* or the elusive truth.

As far consciousness is concerned, all the experiences such as the dream experiences, *jagat* experiences and mirage are real at the point of time of experiencing. On waking up or on close examination, we realise that the dream and mirage experiences were not real.

Jagrat experiences are controlled by various external factors and our own perspective, which are not permanent and are subject to changes over a period of time. Experiences will also change with the change in our perception. Water in a glass is seen half full or half empty, positive or negative due to change in our perception.

The detachment developed on attending

a funeral is also due to the change in our perception. Wealth is required for our normal living, but too much of wealth is notional and gives misery and fear. A wealthy man is always under fear. Due to fear of reduction of wealth, one becomes a miser and will not enjoy his wealth. He is afraid of theft, robbery and burglary. He is also afraid that after his death, the children will mismanage and spoil his hard-earned wealth. In short, he suffers from fear and anxiety throughout his life. Instead of suffering from fear of losing wealth, he could have enjoyed it. He could have shared his wealth with the needy and poor and charitable institutions and thus take the result of his good *karmaphala* along with him on his death. Due to his greed, he does not realise that his ownership is temporary, and he cannot take the wealth along with him on his death. He does not realise that the wealth is also part of God and God is the real owner and that he is only a trustee. Even if he changes his perception at the time of his death, that will not help him in any manner. Everything is out of his control. He cannot correct the wrong doings.

Experience will change with the change of perception which is controlled and regulated by various factors. Beliefs, customs, practices, social compulsions, training, conditioning of the mind and so on regulate and influence the perception. Child marriage, polyandry, polygamy, *sati*, animal sacrifice and human sacrifice, slavery, patriarchy and matriarchy, dress code, caste differences and so on are not permanent, not universal and subject to change over a period of time. Then we realise that the experience derived at that point of time was unreal. The social system and the experience derived are subject to change and they are neither permanent nor universal. Truth and illusion co-exist, that is why it is not Absolute Truth.

Civilization and Culture

Sri J.R. Kokandakar

In these days of spiritual illiteracy and poverty of the spirit, when people find that wealth can only multiply itself and attain nothing, yet run after it, it is necessary to remind ourselves that civilization is an act of the spirit. Material progress is not to be mistaken for inner progress. When technology outstrips moral development, the prospect is not that of a millennium but of extinction. Our culture, our ancient heritage is a potent antidote to the current tendency to standardize souls and seek salvation in herds. Let us not forget that for humanity to progress towards better end, civilization and culture, both, are necessary. As the distance between civilization and culture grows, culture loses its place in human mind and his affairs. Time has come to study civilization and culture as diligently as our ancestors would study religious science. It's better for the modern world to stop for a while spending time and money on science and technology and ponder over culture; for civilization without culture is like decorated body without soul. Present civilization is the proof of this. Civilization without culture is more hazardous than the culture without civilization.

Now what is culture? Celebration, art, play, dance – culture is more than all these. The culture has certain values. The ancient culture of which we are proud of

(unfortunately to the extent of lip-service only) is based on truth, love, freedom, unity and compassion. Spirituality is the essence of ancient culture. 'That art Thou' is the teaching of the Upanishads. The Buddhists declare that each individual has in him a spark of the Divine. These proclamations by themselves are not enough. So long as these principles are merely clauses in the constitution, and not functioning realities in the daily life of the people, we are far from the ideals which we have set before ourselves. Minds and hearts of the people require to be altered. We must strive to become democratic, not merely in the political sense of the term, but also in the social and economic sense. It is essential to bring about this democratic change, this democratic temper, this kind of outlook by imbibing spirituality in our lives.

Spirituality is not merely an intellectual affair but is a matter of experience. Spirituality is not escapism or other-worldliness. It recommends for a full-blooded life that promotes the onward march of one's soul towards the divine goal destined for all. Man's consciousness of his own limitations and his awareness of the existence of a Higher Power are the fundamentals necessary for a spiritual life.

The main thing of concern today is the decay of the capacity to think and concentrate. 'Think for better future' – our

ancestors used to say. There is no time to think even for the present, such is the condition of modern men. Is this to be called progress? Everywhere there is inability or unwillingness to think. But for a few men of genius here and there, everywhere you find the utterly average man who does not want to think, who has no strength, and who has only a bit of temporary enthusiasm. In the field of spirituality, his capacity to think seems too poor. Our spirituality is dwindled to a weak ideal or a momentary wave of enthusiasm. So long as this condition persists, it is difficult for man to rise steadily on any permanent basis. He wants things more easily, knowledge without thinking, results without industry, achievement without much efforts. This ends in emotionalism. Excess of emotion without knowledge is the very characteristic of this disease. The consequence is exhaustion and the spread of darkness and inertia. In the absence of knowledge and strength, even love would not be able to survive. Narrowness and meanness begin to advance and make their home in our minds. In a mind and heart that is mean and narrow, love cannot survive for a moment. The man is therefore spiritually bankrupt.

We are worried about the extinction of certain species of animals, but what about the diminishing human species that believes in truth and like virtues. We have at least sanctuaries for the former; the latter are prey to anybody at any time. The gift of the modern world is that man is afraid more of man than of any God or nature. A good civilization and a rich culture – there is no greater legacy than this. We have forgotten this. Civilization is a making or becoming enlightened, refined and educated; it is bringing out of barbarism. In other words, it's a society that is well organized and developed. It also represents all the societies in the world considered as a whole. Culture represents the ideas, beliefs and customs that are shared and accepted by people in a society. It also represents art, music, literature etc., but does not stop there only. It involves improvement by intellectual development. Culture is for civilization what spirituality is for religion. Civilization without culture is barbaric. Let us not dismay our progeny. Let us not overlook the fact that human progress has been slow compared to material development. For better changes it is not enough to be just optimistic; dedicated efforts are necessary.

*In the heart of my palm He showed
The symbol of the immaculate Supreme;
In the heart of the symbol
He showed the spark of consciousness;
In the heart of that spark
He showed the light of supreme knowledge;
In the sublimity of that light
He showed himself in me.
To the great Guru who
Has harboured me within Himself
I cry hail, O hail, O Akhandeshwara.*

**-Shanmukha Swamy
(Tr. Prof Armando Menezes)**

Seek the saint within

Sri Siddheshwara Mahaswamiji

Sri Jnanayogashrama, Vijayapura

(Tr. Prof D.A. Shankar)

It is easy to see what is outside of us, any one of us can do it. But it is hard to look into the inner world of a saint. It is easy to spot a rich man and it is easy too to guess how rich he is. By looking at him you can say whether he is a millionaire or a billionaire. For all his riches are outside of him, not within him. The moment the wealth outside he loses he becomes a poor man. All that he possesses is outside of him.

But to become a saint, one does not need any of this. You don't have to earn a certain amount to become a saint. Nor have you to have a certain amount of knowledge to become learned. For sainthood arrives for reasons beyond the world's notions.

Now, Rajendra Jagadguru can be looked at from both the points of view from within and from without. In the world outside, he gave refuge to hundreds of thousands of students, built hundreds of institutions, wiped the tears of the poor and the deprived. All this is part of the world outside. It is hard to realize the greatness of the Jagadguru by looking at such things. For, his real greatness is in the inner self. What one sees from the outside is but the achievement of his inner strength.

When a flower blossoms naturally, its fragrance too spreads. The flower does nothing but its sweet smell, on its own spreads everywhere. A man who is like this becomes a saint. His heart blossoms and

the latent strength unfolds and on its own inspires a thousand and one callings.

The way we work and the way saints work are different. The saint mysteriously does his work and so effortlessly that god too wonders at it.

That people praise him to his face, he takes it not to his mind. Even if he is abused, he does not take it to his heart. Whether wealth flows into him or moves away from him he does not take it to his heart. He never gives up his stance for he has such immense strength within him.

Today millions of people remember him not because he offered help to them but because they have been blessed to live in his presence.

What have the seers, the Jagadgurus and sanyasis done, and what have we done? They know what constitutes truth in this world and they hold on to it. They know what truth is. And this is what differentiates them from us.

Socrates and his friend were sitting under a tree and talking. It was noon but the breeze was cool and comforting and both slipped into sleep for an hour or so. Socrates' friend was an intelligent man; after waking up he asked Socrates a question; "Socrates, tell me are you really a man or a monkey". Socrates was surprised and he thought over the question; May be saw a dream and in his

dream he saw me as a monkey sitting on a branch of the tree and therefore he asks me this question. But if we were in the place of Socrates we would have mostly quarreled with him for that is all that we know. Socrates answered his friend in this way: "Friend, when you were asleep I was not a man, when awake I am not a monkey. The question whether a man or a monkey depends on your falling asleep and waking up. But I am different. I am not your Socrates. Whether you think of me as a man or as a monkey. I am here as I am. And, therefore, I am me, always. From your point of view I was a monkey but that is untrue or true only relatively. I see both points of view and I am neither he nor a monkey, I am what I am".

This is the equanimity of saints. You have made the Jagadguru sit on this chair and he sits. If you ask him to vacate the chair and to go, he does so without being offended in any way. For he knows that this chair is not permanent but this truth we do not know, we think the chair constitutes truth but not he. How there can we know the state of their mind?

Once a man was working the bridge across the Kaveri, the sacred river was flowing and the man who was eighty years old, felt like throwing a ten paise coin into the river. He looked for it, rummaged his purse. But could not find a ten paise coin. In his hurry he threw into the water a rupee coin and then he felt a great shock for having thrown away a whole rupee. He did not realize he had become rich because of the river Kaveri which made his land fertile.

Then he thought "No, I should not lose a rupee. Let me jump into the water and find the rupee coin." His body cautioned him. "Look, you are old and it is chilly, don't attempt it?" But possessed as he was by greed he plunged into the water and after much struggle he found his rupee and he was happy beyond words. He swam and reached the river bank, but his heart

stopped its work, and he was dead.

The old man got his money back but he was no longer alive. Who killed him? It was not the flowing water or the rupee coin or his body. It was his uncontrolled desire. It is this desire that kills us, and will kill us many times.

A litter of bird, an animal, a plant, a tree—these have no such desires. But man wants everything. He always has a begging box in his hand. Neither huge forests nor millions of birds or animals satisfy his desire. The earth gives him so much and yet his desires are unfulfilled. The earth itself is about to die because of man's greed.

God is truly sad. "I sent him to the earth thinking he was good but he has become a beggar; he keeps begging. How shall I give him contentment? I keep waiting for him".

God is still waiting, he has not assigned any work to us but as Basavanna says 'before death touches you', worship him. Worship before the hair turns grey, before old age gets with you. But worship him. Give up possessiveness, give up the idea of me and mine and understand there is a whole world outside of you. Worship it and become part of it. Unless this is earned non can become a sanyasi. And then whatever is given is Prasada.

We build a small house and it causes much headache, we have a wife and children and to look after them we go through much worry and agony but to take care of thousands of families all through the world and face millions of problems, this the swamiji did and became a Jagadguru. His life I liked, not because he became a Jagadguru but because he became a Guru, and nothing he did went to his head.

This is what we need to learn from him, with a smile on his face he went finding solution to our ills and pains, and spread sweetness and light all around him.

(A paraphrastic rendering but without any distortion)

Book Review

A Handbook of Virashaivism by S.C. Nandimath

Dr. C. Naganna

Publishers: L.E. Association, Dharwar, 1941

This book forms part of a thesis the author submitted around 1931 to the University of London for his doctorate in philosophy. Dr. L.D. Barnett was the research guide. The author says, "Without his active and sympathetic direction, my thesis could not have taken proper shape; I have, therefore, great pleasure in thanking him most sincerely for all that he has done to me". The author has remembered with gratitude for helping through his thesis Professor S.S. Basavanal, Dr. K.R. Srinivasa Iyengar and Mr. V.B. Halbhavi.

The book carries a Foreword by Dr. R.D. Ranade, Head of the Department of Philosophy, Allahabad University. Dr. Ranade has written very appreciatively about Dr. Nandimath's efforts: "I highly compliment Dr. Nandimath, not merely for having pleased his Ph.D examiner, but having also contributed a new work on the subject of Virashaivism so as to give to that system of thought a dignity and a place which it deserves in the entire scheme of Indian thought". Dr. Ranade points out that Dr. Nandimath has rightly inferred that the teachings of Virashaiva philosophy is more particularly moral and spiritual in nature.

Keeping this backdrop in mind we can take a plunge into the book itself. Dr.

Nandimath has marshalled his argument about Virashaivism in 12 petite chapters, covering the entire gamut of Virashaiva philosophy. The first chapter deals with the origin of Virashaivism calling the sect as an important school of Shaivism. He takes care to underline the fact that Basavanna did not found Virashaivism, but he only revived it. Throughout the book there is a parallel reference to Saiva Siddhanta along with Virashaivism. The author opines that both are based on intense Bhakti to Shiva.

Dr. Nandimath has paid rich tributes to both Rao Bahadur P. G. Halakatti and R. Narasimhacharya; Halakatti because of his service to Vachana Sastra through his magazine *Sivanubhava* and Narasimhacharya for rendering great service to 'Virashaivas by recording many facts about the Vachana Sastra writers in his *Kavicharite*'. At the outset Nandimath makes it clear that 'the Shaiva movement is very ancient and was spread all over India centuries before the birth of Basava'. Taking into account the characteristic features of revived Virashaivism the author says it is outstanding because of its zeal for social reform. Further, Virashaivism rejects fire-worship, impurities (Pancha-Sutakas), caste-distinctions. It seem to indicate the antiquity of the sect rather than an anti-Brahminic spirit, as believed by Dr.

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Bhandarkar.

Dr. Nandimath refers to Kalamukha or Lakula Shaiva sect which existed before Basava and the same is extinct now. The distinction is shown between Virashaiva Siddhanta and Saiva-Siddhanta as the former is guided by Satsthala-Siddhanta.

Chapter II concentrates on the Virashaiva writers who flourished, according to the author, between 11th and 18th centuries. In fact some 213 writers contributed to enrich this genre of literature starting from Jedara Dasimayya to Shadaksharadara (1655 A.D.). Prabhudeva, Chennabasavanna, Siddharama, Udatadiya Mahadeviyakka have been dealt with in greater detail. The author includes Bhimakavi (1369 A.D.), Lakkanna Dandesha (1428 A.D.), Chamarasa (1430 A.D.), Tontada Siddhalinga (1470 A.D.), Nijaguna Sivayogi (1500 A.D.), Gubbiya Mallanarya (1513 A.D.) and Virupaksha Pandita (1584 A.D.) to this pantheon.

Subsequently, Nandimath deals with the aids to faith, namely, the Ashtavaranas and comes to the conclusion that "Virashaivism boldly rebelled and completely achieved its independence by liberating itself from the thraldom of the laborious sacerdotal tradition". Hence, he believes that Shaivism was a revolt from within, while Buddhism and Jainism were revolts from outside.

As far as the Virashaivarites are concerned (Chapter IV), the author opines that, since the jangama officiates during the ceremonies, they do not require the services of a Brahmin priest. Again Kalasasthapana occupies the primary place in marriage and initiation replacing *Saptapadi*, the presence of fire and offerings to the fire. The funeral among the Virashaivas also marks a departure from the Vaidika rites,

because they, the Virshaivas, bury their dead. This cements the belief that the soul comes from Shiva and returns to Him after death. The technical word for death in Virashaivism is Lingaikya, absorption in the Linga.

The most important departures from the established traditions are - the abolition of sex and caste distinction. "The female sex and the members of the lowest strata of Society are given full and equal status with the members of the higher classes, socially and religiously".

Sketching the philosophical background of Virashaivism (Chapter V), the author opines that the sect lays more stress on the ethical and the spiritual. The 63 Tamil saints of Shaiva Siddhanta are accepted as Purathanas by Virashaivism. Maya is real in the beginning of the soul's spiritual journey and unreal in the end. Virashaivism emphatically insists on the necessity of both Jnana and Kriya to achieve the goal. Though the ultimate goal of the Virashaiva philosophy is "merging of the soul in the Supreme", it begins with a belief in the distinctness of the soul from God. To efface this distinctness, the soul has to climb six steps from Bhaktasthala to Aikyasthala.

The final stage is to be apprehended, not comprehended and described (Chapter VI). The *bayalu* of *aikyasthala* is similar to Sankara's *nirgunabrahman*. The author, dwelling on the last stage, says "it appears to resemble more the Upanishadic Absolute Brahman. Yet it is not improbable that Virashaivism may have been influenced greatly by the Advaita Vedanta and Vijnanavada".

Chapter VII deals exclusively with "Linga" and infers that "The Linga is Parasiva and Parasakti combined, and not an image". It further elaborates its

importance in Virashaivism, "One of the most important features of Virashaivism is the introduction of the Linga, the emblem of Shiva, to be worn always on the body of every member of the faith". Linga is eternally perfect – *Saccidananda-nitya-paripurna*. "This visible symbol is interpreted as the Supreme Siva, the Para-Brahman, the Lustre of all Lustres, the joy of the eternal bliss, knowledge, etc. It's the great light of the innermost heart which is brought out and shaped into form by the Guru".

Shakti or Maya is also an important element to be dealt with by Virashaivism (chapter VIII). The removal of maya is to be achieved by the knowledge and realisation of the Supreme by a practice of the Shatsthala. Shakti is united to Shiva eternally. She witnesses everything (*Sarvasakshini*), is the complete truth (*Satya Sampurna*), the one free from change (*Niroikalpa*) and is the great Isvari.

The tenth chapter focuses on the evolution of the Universe according to Chennabasavanna's work *Karana-hasuge*. Chennabasavanna has explained that in the beginning it was complete void. The Supreme, when manifest, becomes Sadashiva with five face (*Sadyojata*, *Vamadeva*, *Aghora*, *Tatpuruṣa*, and *Isana*). The high-point of Chennabasavanna's book is his contemplation on the "Dissolution of the Universe". Accordingly, Mahalinga, which had been reduced to solidity by the combination of *Chinnaada*, *Chidbindu*, *Chit-kala*, is melted into its formless form, which is *Nirguna*, or *Sunya* or *Bayalu*, like melting ice or burning camphor.

The author opines that Virashaivism, like the Advaita, holds *Avidya* to be the cause of entanglement in the Samsara, but

it differs from the Advaita in the idea of attaining release. The Virashaiva doctrine leads the soul, step by step, to complete liberation from *Avidya*. The author likens the 'Shatsthalas' to 'The Pilgrim's Progress' (Chapter XI). Sthala is a stage in the soul's spiritual journey – each stage is a stepping stone to the next higher stage. Bhakta, Mahesvara, Prasadisthala preserve the distinction between Jiva and God, but the three later stages, namely, Pranalinga, Sharana and Aikyasthala, obliterate the differences. If 'Kriya' gains the upper hand in the first three stages, 'Jnana' becomes important in the latter three stages.

The description of a Shiva-yogi approaching the end of the Sharanasthala resembles that of the *Sthitaprajna* of the *Bhagavadgita*. In the next stage there is complete unity, and the soul ceases to exist as distinct from the Deity.

The last chapter records the "Quintessence of Virashaivism". The Core of Virashaivism, accordingly, is the Shatsthala philosophy. Its democratic spirit separates it from other schools of Virashaivism – that is its special and unique characteristic. Dr. Nandimath argues that every religion is tripartite which includes its own dogma, its own ritual and its own philosophical background. They are interdependent and form a harmonious whole.

The Virashaiva does not run away from life, its joys and responsibilities. The Diksha projects the devotee into living the life of a Virashaiva. The marriage ceremony, funeral ceremonies, and the other rites are all intended to make the Virashaiva live in society an orderly, purposive, and fruitful life.

The author is aware of the continuous flow of religions thought on the Indian soil

and therefore he does not rule out the possibility of amalgamation and give-and-take: "No doubt Virashaivism has revived and preserved several elements from the Trika, the Shaiva Siddhanta and other Indian Schools. But the fusion of these elements into the entity that is Virashaivism is in itself an original achievement".

The uniqueness of Virashaivism according to the author is that it brought "mysticism within the purview of everyday life and Realisation is interpreted as a process, as a becoming, and the fact of Union, Aikya, is to be achieved here and now". Similarly, the essence of Virashaivism is located thus by the author: "Religious life is not to be achieved divorced from the Commitments of family and society; to labour and to serve is also an aspect of religious life; and, in fact, the business of life and the spiritual endeavour are harmonized into the pilgrim's progress towards realisation".

The greatness of Vivashaivism is captured succinctly in this concluding paragraph: "Democratic in spirit, puratanic in fervour, with service for its watchword

and Shatsthala for its signposts, Virashaivism firmly blends together man's spiritual and social lives and thus teaches all the art of right living".

Appendix I deals with the minor Virashaiva writers; Appendix II talks about the 'Constituents of Maya'; Appendix III focuses on the 'Shatsthalas and their sub-sections'; Appendix IV contemplates on 'Ekottarasatasthalas'. In the 'Notes' that ends the volume we come across all the works contributed by Dr. Fleet, Rev. F. Kittel, Dr. Bhandarkar, B.L. Rice, C.P. Brown, C. Hayavadana Rao, R.E. Enthoven, Hopkins and others. The original Vachanas in Kannada are given which are referred to during the course of the book to advance the argument by the author.

Though more than eight decades have passed since the publication of this book, true to its title, it remains an essential guide to Virashaivism and provides a reference point to all those who aspire to work in this field which is so rich and vast beckoning the adventurous promising ample reward for their labour of love.

The Lotus' Lesson

The Indian lotus or *Nelumbo nucifera* has been a profound symbol across Indian, Buddhist and east Asian spiritual traditions, representing purity, resilience and spiritual awakening. Rising unsullied from murky waters, it embodies the possibility of growth and beauty despite adverse circumstances. The lotus reminds the seeker that inner potential is not determined by outer conditions.

In Hindu iconography, deities such as Vishnu, Lakshmi and Saraswati are often depicted on lotus flowers. In Buddhism, the lotus represents the path of awakening: rooted in samsaric suffering, yet blossoming into enlightenment. The progression from bud to full bloom symbolizes stage of spiritual development—from ignorance and struggle to wisdom and compassion. The colours of the lotus carry symbolic nuance: white signifies purity, pink represents the Buddha, blue embodies wisdom and transcendence, and red conveys love and compassion.

Practically, the lotus encourages psychological resilience. By reflecting on its symbolism, practitioners are reminded to rise above anger, greed and despair, cultivating equanimity and presence. Meditative visualisation of lotus, common in Yoga Buddhist practice, serves as our anchor for concentration and inner calm.

(From *The New Indian Express*)

Excerpt from Siddheshwar Swamiji's Bhagavachchintana

Tr. Prof. Chandrasekharaiah

(Continued)

At that moment his sense of Iness got suspended. In his quietened mind the ultimate truth was revealed. That was realization, rather self-realization. He found the truth and thus he got transformed as rishi, the seer.

Following that whatever he uttered turned out to be the Veda. That was not his spoken word, but one that he exclaimed. It was not a word of mouth, but it was mantra in which was hidden eternal truth, invisible to naked eyes.

*aśabda masparśamarūpavyayam
tathārasam nityamagandhavachcha yat |
anādyanantam mahatah param dhruvam
nichāya tanmryutyumukhāt pramuchyate ||
(Ka, 1-3-15)*

That truth, god was free of attributes. He was, He is and He will be timeless. Since He remains for ever, He is Dhruva. Will there be death if one realizes Him? To describe Him he used negative terms, which however speak about him only though spoken enigmatically.

Therefore God can never be seen, because eyes don't have that power, He cannot be known because human intellect is limited. He can be experienced as

one does the feelings of love or peace of mind.

God is 'niss'bdam brahma'. Words sound, form changes, sense of being alters and when therefore these aberrations stop He can be experienced. For example, can we see Sunya, Void? Can human intellect conceive it? Such attempts are only numerical in assessment. Numbers have value, but not Sunya or Void. It cannot be measured, nor can it be evaluated. For instance, any digit and subtract it by the same digit. What remains is zero, that is nothing but eternity. Similarly keep adding increasing numbers. Will there be an end to it? No. Human mind fails in either cases. Just feel and experience It. Realization will dawn.

That is God. Let everything get lost, and all, including the inert life. That which remains is Sunya, spiritual void! God's eternity! The great gatherer, the source of all and everything. That is like the presence of Zero in every number, like the void that remains after every number, like the void that remains after every dissolution.



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News Round-up

Suttur Jathra Celebrations, 2026

The great Jathra Celebrations of Adi Jagadguru Sri Shivarathreeshwara Shivayogi of Suttur Srikshetra was held during 15-20 January, 2026, at Suttur Srikshetra on a grand scale in the gracious presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji.

Tradition and Culture come alive in the Jathras

The Jathras and such other festivities in the country represent its rich and spectacular socio-cultural and religious extravaganza telling the same in dazzling words that they are very much alive since ages, said Sri Jagadeesh Shettar, former Chief Minister and MP presiding over the inauguration of Krishimela and Cultural Programmes of Suttur Jathra on January 15, 2026. Peace of mind is the chief ingredient for happiness in life. It is possible to gain it by combining ones material life and spiritual values as enunciated in our ancient scriptural texts. Sri Suttur Math's contribution to enrich life in as many spheres is great and immense, he observed. Sri Yaduveer Krishnadatta Chamaraja Wadiyar, MP, while speaking on the occasion said that Bharat has now been moving and growing fast in Science and technology contributing for the progress of the country as seen today. But we should not forget the spiritual roots of the land which alone sustain the land's ethos. Sri K Shivakumar, MLC, said that the mass marriages held here in the Jathra are a boon to poor people. The Vachanas of

Shivasharanas have spread the sense of equality among people which is a good sign, he opined.

Sri Shivabasava Swamiji of Gachchinamath, Athani, Sri Kumara Virupakasha Swamiji of Uppina Betageri, Smt Shilpa Jagadeesha Shettar, Swamijis of various Maths and other leaders were present in the function.

Mass Marriage Programme -

A Progressive Venture

Speaking in the mass marriage function held on January 16, 2026, Sri R.V. Deshapande, MLA and former minister said, arranging mass marriages is a pious act in which the newly married couple will receive the blessings of the Swamiji for a happy and fruitful life. He opined that mass marriages are the need of the times, a boon to vulnerable sections of the society. Voicing a similar sentiment, minister Sri Ramalinga Reddy said that Mass Marriages are close to society developing a sense of belonging in our people. Sri Suttur Math is leading the country in spreading education supported by 'Dasoha', together they have seen lakhs of young people to get settled in life. For this and much more I offer my salutations to the Swamiji, he said. 134 pairs got married in the programme in the presence of Rev. Fr. Dr. Gabriel Mar Gregorious, Bishop, Metropolitan Indian Orthodox Church, Tiruvananthapuram; Rev. Fr. Francis Serav, Bishop of Mysuru, Swamijis of Paduguru and Chikalaparvi, leaders of political parties and a host of dignitaries were present on the dais.

Need to Safeguard Bharat's Culture

Inaugurating the State Level Bhajana Mela, Native Sports, Sobane songs, Rangoli and Ragi grinding competitions on January 16, 2026, Central Minister Kum. Shobha Karandlaje, said that spirituality is the soul of India. There is need to protect and safeguard the country's culture and religious diversity and observances. Temples and religions are their repositories. India minus them is something we cannot imagine. Suttur Math like monasteries in the country are our leading lights. Sri Suttur Math's services in this regard are exemplary in addition to its service in the field of modern education, she lauded. Speaking on the occasion Sri Basavaraj Bommai, MP and former Chief Minister said that the Math's services go beyond Dasoha and education extending its helping hands to farming and farmers. It is a confluence of tradition and modernity, he observed. Sri Tejaswi Soorya, MP, said on the occasion that for how a Math should take its services to various fields, Suttur Math is a best example. Sri Siddhalinga Mahaswamiji of Siddhaganga Math, Sri Vishwavallabha Teertha Sripadangalu of Sri Sode Math, Udupi, Sri R. Ganesh, MLA, Ooty, Dr. Giridhar Parvatham, Director, CFTRI and other dignitaries were on the dais.

Sri Suttur Math - a beacon of light for Social Service

Sri Suttur Math is a beacon of light in practically realising the thoughts and values preached by Buddha, Basava, Ambedkar and Gandhiji, observed minister Sri K.H. Muniyappa in the religious convention arranged in the Jathra on January 17, 2026. Suttur Jathra Celebration is like Basaveshwara's Anubhava Mantapa where people of all castes and colours come together and move forward as one in the direction of progress

and prosperity, he opined. Here students of all castes study together and receive spiritual and socio-cultural initiation without discrimination, he said. MLA Sri G.T. Devegowda too expressed similar views highlighting Suttur Math's contribution. Sri Shivasiddheshwara Swamiji of Siddhaganga Math, Dr. C. Somashekar, Sri P.M. Narendraswamy, Sri Rajanna Koravi and a host of other dignitaries were present in the function.

Being Human is Great

Humanity is greater than Religion, that all of us need to understand that we are human beings, observed Sri Siddaramaiah, Chief Minister of Karnataka, while inaugurating the Agri Conference arranged in the Suttur Jathra on January 18, 2026. He further stated that good education will help develop good persona. Basaveshwara asks if there is a religion sans compassion that compassion is the root of religion. In other words humanity is but true religion, he observed. The founders of all religions are unanimous in speaking about compassion, he said while recalling his fond association with Suttur Math for years and also memories of his attendance in its Jathra celebrations. Both education and Dasoha are pillars of the Math, Sri Siddaramaiah opined.

Minister Dr. Sharanaprakasha R. Patil being present in the function said that only when farmers progress and prosper the country will progress too. Contributions of Suttur Math to agriculture are notable. And because of its useful programmes this Jathra is popular and famous, he said. Minister Smt. Lakshmi R. Hebbalkar appreciated how usefully blended are agriculture and religious values here. Junior Swamijis of Vatalu and Kanakapura, Minister Dr. M.C. Sudhakar, Smt. Mamata Shekar, Sri M. Nanjundaswamy, Sri K.R. Jotilal and a host dignitaries were present in the function.

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I, Dr. C.G. Betsurmath, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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Dr. C.G. Betsurmath
Publisher

PHOTO GALLERY



During the visit of Sri Dharmendra Pradhan, Central Minister to Sri Suttur Math, Mysuru, H.H. Jagadguruji blessed and felicitated him. Dr. B. Suresh and Dr. C.G. Betsurmath were present. (March 26, 2026)



Swamiji of Sri Siddhaganga Math is speaking at the inaugural function of the State Level Bhajana Mela, Indigenous Games, Sobane Songs and Rangoli competitions held in the gracious presence of H.H. Jagadguruji during the Jathra Celebrations. Sri Prabhudev, Sri P. Mariswamy, Junior Swamiji of Kanakapur, Sripadangalu of Sode Math, Dr. Kumar, Sri K.B. Lingaraju and Sri H.S. Raghavendra Rao were present. (January 16, 2026)



Minister Sri K.H. Muniyappa inaugurated the Religious Conference in the gracious presence of H.H. Jagadguruji at the Jathra Celebrations. Sri Sali Siddhayyaswamy, Sri Rajanna Koravi, Sri Shivanand, Sri Kumar Rajashekar, Junior Swamiji of Siddhaganga Math, Sri G.T. Devegowda, Sri Nitesh Patil, Dr. C. Somashekar, Sri Rachappa Holur and Sri Shankara Pillai were present. (January 17, 2026)



Minister Sri N. Chaluvaryaswamy is speaking in the gracious presence of H.H. Jagadguruji at the valedictory of Agricultural Conference held during Jathra Celebrations. (January 18, 2026)



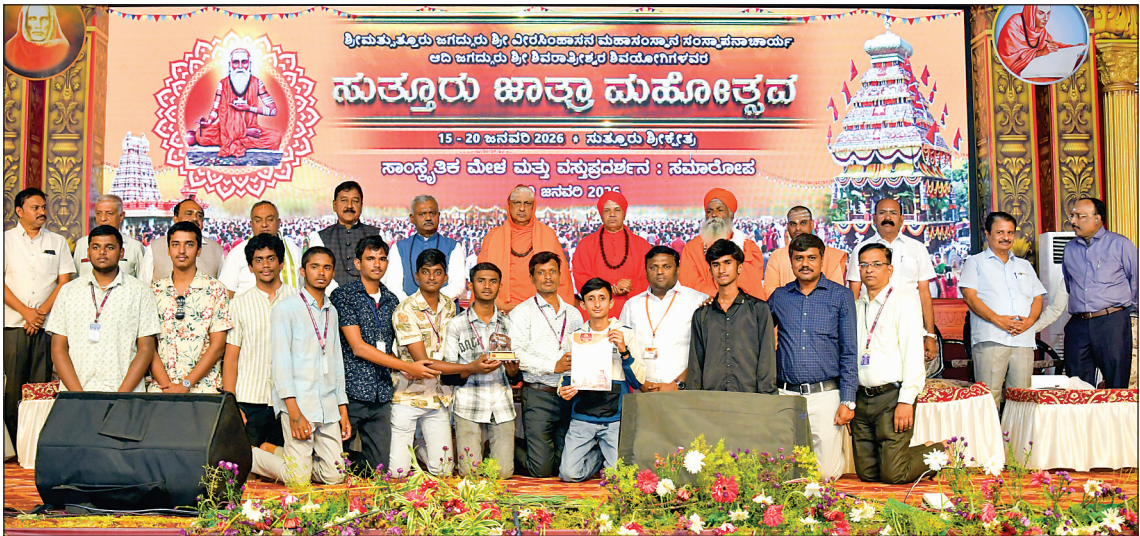
Sri P.M. Narendraswamy inaugurated the 'Running in the Slush Competition' in the gracious presence of H.H. Jagadguruji arranged in the Jathra Celebrations. Swamiji of Rabakavi, Sri C.K. Ramamurthy and others were present. (January, 17, 2026)



Dr. Sri Prabhusarangadeva Shivacharya Swamiji of Sindagi is speaking in the gracious presence of H.H. Jagadguruji during the Valedictory function of Bhajana Mela of Jathra Celebrations. Sri K. Umashankar, Sri K. Eregowda, Sri G.D. Harish Gowda, Sri C.S. Puttaraju, Dr. K. Annadani, Sri K. Vivekananda and others were present. (January 19, 2026)



Minister Sri Dinesh Gundurao is speaking in the gracious presence of H.H. Jagadgurujji in the Valedictory of Krishimela and Cattle Fair arranged in the Jathra Celebrations. Sri Veluswamy, Sri Sharavan, Smt. Lata Mallikarjun, Swamiji of Baragur, Sri C.S. Niranjankumar, Sri H.V. Rajeev, Sri Suresh, Sri H.A. Venkatesh, Smt. K.R. Nandini, Sri Subhash Malgan and others were present. (January 19, 2026)



Prize Distribution was held in the gracious presence of H.H. Jagadgurujji to the winning teams in the Valedictory of Cultural Programmes and the Exhibition arranged in the Jathra Celebrations. Sri Sanjay Patil, Sri Tontadarya, Prof. G. Hemanthkumar, Sri T.S. Srivatsa, Sri A.R. Krishnamurthy, Sri S.T. Somashekar, Swamijis of Pandomatti, Hebbalu and Saluru Maths, Sri G. Mariswamy, Sri H.V. Rajeev and Sri T.D. Subramanya were present. (January 20, 2026)



The Teppostava, (Grand Floating Festival) of Adi Jagadguru Sri Shivarathreeswara Shivayogi Mahaswamiji was inaugurated at the river Kapila in connection with the Jathra Celebrations in the gracious presence H.H. Jagadguruji and H.H. Jagadguruji of Adichunchanagiri. (January 19, 2026)



Wrestling Competition was inaugurated in the gracious presence of H.H. Jagadguruji in connection with Jathra Celebrations. Smt. Parimala Nagappa, Dr. Datteshkumar, Sri Manjunath, Sri M. Mutturaj, Sri Rizwan Harshad, Sri Tanveer Sait, Sri Doddaswamegowda and members of Wrestling Committee were present. (January 19, 2026)



Sri Basavaraj S. Bommai and Kum. Shobha Karandlaje inaugurated Ragi grinding competition in the gracious presence of H.H. Jagadguruji. Dr. Giridhar Parvatam, Sri P. Mariswamy, Sripadangalu of Sri Sode Math, Sri Tejaswi Surya and others were present. (January 16, 2026)



Sri Datta Vijayananda Teertha Swamiji of Sri Avadhootha Datta Peetha is speaking in the gracious presence of H.H. Jagadguruji in the Valedictory of Bhajana Mela held in connection with the Jathra Celebrations. Sri Janardhana, Sri Sureshbabu and the Swamijis of Huvinahadagali, Sindagi and Kanakapura were present. (January 26, 2026)



Film Artist Sri Dali Dhananjaya is speaking in the gracious presence of H.H. Jagadguruji in the inaugural function of Painting, Kite Flying Competitions and 55th Cattle Fair in connection with Jathra Celebrations. Sri Narendra, Smt. B.V. Geeta, Sri Shivashankarappa Sahukar, Sri Rudrappa Manappa Lamani, Sri Basavamurthy Madara Channayya Swamiji, Swamijis of Kanakapura, Devanur and Rabakavi, Sri Neenasam Satish, Sri N.S. Nagabhushan and Sri Vasuki Vaibhav and others were present. (January 17, 2026)



H.H. Jagadguruji is felicitating and blessing Kalaimamani Sri Shivamani, noted drum player for his performance in the Jathra Celebrations. (January 16, 2026)



In the Mass Marriage programme held in the gracious presence of H.H. Jagadguruji 134 pairs entered into wedlock arranged in connection with Jathra Celebrations. Sri Asagodu Jayasimha, Smt. Sunanda Allam, Sri Allam Veerabhadrappa, Sri Hampangowda Badarli, Sri R.V. Deshapande, Rev. Fr. Dr. Gabriel Mar Gregorious, Swamijis of Kanakapura and Padagur, Sri M. Vivek, Swamijis of Harave and Madalli and others were present along with the newly married couples. (January 16, 2026)



The Teppotsava (Grand Floating Festival), of Adi Jagadguru Sri Shivarathreeswara Shivayogi Mahaswamiji of Sri Suttur Math was held in the River Kapila at Suttur Srikshetra in connection with the Jathra Celebrations. (January 26, 2026)



Mass Marriage programme arranged in connection with the Jathra Celebrations was inaugurated in the gracious presence of H.H. Jagadguruji. Sri Venkateshwar Rao, Sri Rajanna Heggadalli, Smt. V. Sunanda Allam, Sri Allam Veerabhadrappe, Rev. Fr. Francis Serav S.J., Rev. Fr. Dr. Gabriel Mar Gregorious, Swamiji of Padugur, Sri Ramalingareddy, Sri Mallikarjuna and others were present. (January 16, 2026)



Sri B.Y. Vijayendra, MLA and State BJP Unit President is speaking in the gracious presence of H.H. Jagadguruji in the valedictory of Agricultural Seminar organized in the Jathra Celebrations. Sri S. Guruswamy, Prof. M. Gangadhar, Sri Swami Prabhakarananda Saraswathi Maharaj, Sri Arjuna Avadhoota Guruji, Dr. Basavakumar Swamiji, Sri M. Rudresh, Sri L. Nagendra and others were present. (January 18, 2026)



Vachanas of Allamaprabhu Vol. I & II by Sri Siddheshwara Swamiji of Jnanayogashram, Vijayapura, was released by Justice Sri Dikshiti Krishna Sreepad in the gracious presence of H.H. Jagadgururiji at Sri Shivarathreeswara Centre, Bengaluru. Sri Shivanand Shahapur, Dr. C. Somashekar, Sri D.R. Patil, Sri M.B. Patil, Sri Basavalinga Swamiji, Sri Gorucha, Prof. Mallepuram G. Venkatesha, Dr. N.G. Mahadevappa and Sri Subbarao were present. (February 28, 2026)

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