



Adijagadguru Sri Shivarathri Shivayogigalavaru

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## SHARANA PATHA



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# SHARANA PATHA

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### ***Front Page Photo Caption***

*Commemoration Stamps released in memory of Adijagadguru Sri Shivarathri Shivayogigalu. In the picture: Along with Pujya Mahaswamiji, Central Minister Dr. M. Veerappa Moily, Member of Postal Services Smt. Yashodhara Menon and Chief Minister of Karnataka Sri Jagadeesh Shettar*



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## **The Suttur Swamiji Speaks**

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"Great men think alike", so goes a proverb in English. Great men do not have the constraint of time, space and the context. What they possess is nothing but a heart that beats with compassion and yearns to extend succour.

Mahatma Gandhi once happened to walk along the banks of the Ganga savouring its flow. An old woman was washing half of her *sari* while she still had wound round the other half. Mahatma became curious; he approached the woman and asked, "Why are you washing only half of your *sari*?" That old woman looked at Gandhiji for a while and not knowing who he was, she replied even as her eyes brimmed with tears:

"This poverty is granted to me by God. Lord Vishwanatha of Kashi has not yet condescended to be kind to me. If I have to wash the entire *sari*, I need one more to change. I don't have an extra *sari*. After the first half is washed I can wash the other half." Listening to her words, Mahatma's heart was melted. He took out the cloth he had put across his shoulders and gave it to her. He decided not to wear the upper cloth until all the Indians would get proper dress.

So many gods and so many religions have manifested in this country; and yet, it is very peculiar that so much poverty prevails here. He began to think that independence actually means the freedom of the large majority of people from the clutches of extreme poverty. He started working on those lines.

A similar incident had taken place in the life of Jagadguru Sri Shivarathri Rajendra Mahaswamiji. There is a *peepul* tree near Kyatanahalli hostel on Vani Vilas Road. A young boy was lying on the platform. While going on his work the Swamiji looked at the boy and thought that he might just be sleeping there. When the Swamiji returned in the evening he saw the boy was lying just as before. The Swamiji tarried for a while and made the boy wake up and be seated, who had been completely fatigued. On enquiry, the Swamiji learnt that the boy hailed from a far off place and depended on *Vaaraanna* (daily meal offered in different households for poor and deserving students) and the people of the appointed house were not in town on that day. The Swamiji decided that he should step up opening succour-centres for poor students coming from rural areas. The way he built those 'hostels' when the going was not easy has become an important chapter in the annals of the Srimath.

These two incidents might appear to be disparate and unconnected, but if we analyse their implication, they have an underlying kinship. It pertains to the journey of great men and the way they visualize the redemption of their fellow-human beings. Common people encounter such sights everyday, but they think that it is not a matter that is pertinent to their lives or related to the lives of their near and dear ones. When millions of people grope in the dark not realizing the goal of their lives, great men and women 'see' it as the most tangible destination and move towards it like an arrow shot by an expert archer. The trajectory of their lives achieves mitigation of misery spreading fragrance all around.

**Sri Shivarathri Deshikendra Mahaswamiji**

## Notes From The Editor

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The renowned library scientist and an expert on Virashaiva literature, Dr. S.R. Gunjal has paid rich tributes to those scholars who have brought to light Vachana Literature investing an enormous amount of hard work that resembles the unrelenting vigour of a mission. Among the scholars who have contributed a great deal in this field, he remembers, Dr. Pha.Gu. Halakatti with great reverence. For Halakatti started the journal called "Shivanubhava" exclusively to publish literature of the Shivasharanas. He laid hands on all the available manuscripts, and offered to the world the genuine versions after meticulous reading of the same. Halakatti had the sole aim of making Vachana literature available to all Kannadigas irrespective of their educational status. As a result of his single-minded service to the cause he has earned the most coveted title "Vachana Pithamaha".

Prof. S.S. Basavanal is another scholar of great eminence praised by Dr. Gunjal. According to Gunjal, though Prof. Basavanal concentrated exclusively on the Vachanas of Basavanna handed down by Dr. Halakatti, Basavanal's work merits a pride of position in Virashaiva literature. Dr. Gunjal recalls what Basavanal has said in his introduction and I would like to quote a part of it as it contains observations distilled from wisdom:

"..... The Vachana literature enhanced the importance of Kannada giving a jolt to Sanskrit which

claimed supremacy. Excessive leaning towards verse subsided and prose got the due honour because of this literature. The pundits owned Sanskrit as their exclusive possession and there were other claimants as well; but the Vachanakaras distributed the coins of Vachanas minted in the womb of their 'experience'. They executed a miracle by raising the language of the people to the level of the language of gods. This literature lasts as it is a recipe that contains everything needed for both body and soul".

Dr. Gunjal has drawn our attention to the necessity of making available in English language the treasure called Vachana literature. However, he has cautioned those enthusiasts who join the band of translators readily without the required preparation. Dr. Gunjal's word of advice is that the translators must gain necessary inwardness into Vachana literature by internalizing certain texts like *Basava Purana*, *Harishchandra Kavya*, *Siddharama Charitra*, *Prabhulinga Lile* and so on, before venturing into this domain.

Dr. Gunjal insists that in addition to the study of these writings a through understanding of Evelyn Underhill's marvellous work, *Mysticism* will be of great help in order to discern the nature of Virashaiva philosophy and its world-view. He feels that any translation activity that takes place in isolation without taking into account the incremental progress achieved in the field over the years would prove to be counter-productive and unfruitful.

**Dr. C. Naganna**

## ***A History of Western Philosophy***

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**Bertrand Russell**

### **Heraclitus**

Two opposite attitudes towards the Greeks are common at the present day. One, which was practically universal from the Renaissance until very recent times, views the Greeks with almost superstitious reverence, as the inventors of all that is best, and as men of superhuman genius whom the moderns cannot hope to equal. The other attitude, inspired by the triumphs of science and by an optimistic belief in progress, considers the authority of the ancients an incubus, and maintains that most of their contributions to thought are now best forgotten. I cannot myself take either of these extreme views; each, I should say, is partly right and partly wrong. Before entering upon any detail, I shall try to say what sort of wisdom we can still derive from the study of Greek thought.

As to the nature and structure of the world, various hypotheses are possible. Progress in metaphysics, so far as it has existed, has consisted in a gradual refinement of all these hypotheses, a development of their implications, and a reformulation of each to meet the objections urged by adherents of rival hypotheses. To learn to conceive the universe according to each of these systems is an imaginative delight and an antidote to dogmatism. Moreover, even if no one of the hypotheses can be demonstrated, there is genuine

knowledge in the discovery of what is involved in making each of them consistent with itself and with known facts. Now almost all the hypotheses that have dominated modern philosophy were first thought of by the Greeks; their imaginative inventiveness in abstract matters can hardly be too highly praised. What I shall have to say about the Greeks will be said mainly from this point of view; I shall regard them as giving birth to theories which have had an independent life and growth, and which, though at first somewhat infantile, have proved capable of surviving and developing throughout more than two thousand years.

The Greeks contributed, it is true, something else which proved of more permanent value to abstract thought they discovered mathematics and the art of deductive reasoning. Geometry, in particular, is a Greek invention, without which modern science would have been impossible. But in connection with mathematics the one-sidedness of the Greek genius appears: it reasoned deductively from what appeared self-evident, not inductively from what had been observed. Its amazing successes in the employment of this method misled not only the ancient world, but the greater part of the modern world also. It has only been very slowly that scientific method, which seeks to reach principles inductively from observation of particular facts, has replaced the Hellenic belief in deduction from luminous axioms derived from the mind of the philosopher. For this reason, apart from others, it is a mistake to treat the Greeks with superstitious reverence. Scientific method, though some few among them were the first men who had an inkling of it, is, on the whole, alien to their temper of

mind, and the attempt to glorify them by belittling the intellectual progress of the last four centuries has a cramping effect upon modern thought.

There is, however, a more general argument against reverence, whether for the Greeks or for anyone else. In studying a philosopher, the right attitude is neither reverence nor contempt, but first a kind of hypothetical sympathy, until it is possible to know what it feels like to believe in his theories, and only then a revival of the critical attitude, which should resemble, as far as possible, the state of mind of a person abandoning opinions which he has hitherto held. Contempt interferes with the first part of this process, and reverence with the second. Two things are to be remembered: that a man whose opinions and theories are worth studying may be presumed to have had some intelligence, but that no man is likely to have arrived at complete and final truth on any subject whatever. When an intelligent man expresses a view which seems to us obviously absurd, we should not attempt to prove that it is somehow true, but we should try to understand how it ever came to *seem* true. This exercise of historical and psychological imagination at once enlarges the scope of our thinking, and helps us to realize how foolish many of our own cherished prejudices will seem to an age which has a different temper of mind.

Between Pythagoras and Heraclitus, with whom we shall be concerned in this chapter, there was another philosopher, of less importance, namely Xenophanes. His date is uncertain, and is mainly determined by the fact that he alludes to Pythagoras and Heraclitus

alludes to him. He was an Ionian by birth, but lived most of his life in southern Italy. He believed all things to be made out of earth and water. As regards the gods he was a very emphatic free thinker: "Homer and Hesiod have ascribed to the gods all things that are a shame and a disgrace among mortals, stealings and adulteries and deceivings of one another. Mortals deem that gods are begotten as they are, and have clothes like theirs, and voice and form . . . yes, and if oxen and horses or lions had hands, and could paint with their hands, and produce works of art as men do, horses would paint the forms of gods like horses, and oxen like oxen, and make their bodies in the image of their several kinds. . . The Ethiopians make their gods black and snub-nosed; the Thracians say theirs have blue eyes and red hair." He believed in one God, unlike men in form and thought, who "without toil swayeth all things by the force of his mind." Xenophanes made fun of the Pythagorean doctrine of transmigration: "Once, they say, he (Pythagoras) was passing by when a dog was being ill-treated. 'Stop,' he said, 'don't hit it! It is the soul of a friend! I knew it when I heard its voice.'" He believed it impossible to ascertain the truth in matters of theology. "The certain truth there is no man who knows, nor ever shall be, about the gods and all the things whereof I speak. Yea, even if a man should chance to say something utterly right, still he himself knows it not – there is nowhere anything but guessing." \*

Xenophanes has his place in the succession of

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\* Quoted from Edwyn Bevan, *Stoics and Sceptics*, Oxford, 1913, p. 121.

rationalists who were opposed to the mystical tendencies of Pythagoras and others, but as an independent thinker he is not in the first rank.

The doctrine of Pythagoras, as we saw, is very difficult to disentangle from that of his disciples, and although Pythagoras himself is very early, the influence of his school is mainly subsequent to that of various other philosophers. The first of these to invent a theory which is still influential was Heraclitus, who flourished about 500 B.C. Of his life very little is known, except that he was an aristocratic citizen of Ephesus. He was chiefly famous in antiquity for his doctrine that everything is in a state of flux; but this, as we shall see, is only one aspect of his metaphysics.

Heraclitus, though an Ionian, was not in the scientific tradition of the Milesians.\* He was a mystic, but of a peculiar kind. He regarded fire as the fundamental substance; everything, like flame in a fire, is born by the death of something else. "Mortals are immortals, and immortals are mortals, the one living the other's death and dying the other's life." There is unity in the world, but it is a unity formed by the combination of opposites. "All things come out of the one, and the one out of all things"; but the many have less reality than the one, which is God.

From what survives of his writings he does not appear as an amiable character. He was much addicted to contempt, and was the reverse of a democrat.

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\* Cornford, *op. cit.* (p. 184), emphasises this, I think rightly. Heraclitus is often misunderstood through being assimilated to other Ionians.



Concerning his fellow-citizens he says: "The Ephesians would do well to hang themselves; every grown man of them, and leave the city to beardless lads; for they have cast out Hermodorus, the best man among them, saying: 'We will have none who is best among us; if there be any such, let him be so elsewhere and among others.'" He speaks ill of all his eminent predecessors, with a single exception: "Homer should be turned out of the lists and whipped." "Of all whose discourses I have heard, there is not one who attains to understanding that wisdom is apart from all." "The learning of many things teacheth not understanding, else would it have taught Hesiod and Pythagoras, and again Xenophanes and Hecataeus." "Pythagoras.. claimed for his own wisdom what was but a knowledge of many things and an art of mischief." The one exception to his condemnations is Teutamus, who is signalled out as "of more account than the rest". When we inquire the reason for this praise, we find that Teutamus said: "Most men are bad."

His contempt for mankind leads him to think that only force will compel them to act for their own good. He says: "Every beast is driven to the pasture with blows"; and again: "Asses would rather have straw than gold."

As might be expected, Heraclitus believes in war. "War," he says, "is the father of all and the king of all; and some he has made gods and some men, some bond and some free." Again: "Homer was wrong in saying: 'Would that strife might perish from among gods and men!' He did not see that he was praying for the destruction of the universe; for, if his prayer were

heard, all things would pass away." And yet again: "We must know that war is common to all and strife is justice, and that all things come into being and pass away through strife."

His ethic is a kind of proud asceticism, very similar to Nietzsche's. He regards the soul as a mixture of fire and water, the fire being noble and the water ignoble. The soul that has most fire he calls "dry". "The dry soul is the wisest and best." "It is pleasure to souls to become moist." "A man, when he gets drunk, is led by a beardless lad, tripping, knowing not where he steps, having his soul moist." "It is death to souls to become water." "It is hard to fight with one's heart's desire. Whatever it wishes to get, it purchases at the cost of soul." "It is not good for men to get all that they wish to get." One may say that Heraclitus values power obtained through self-mastery, and despises the passions that distract men from their central ambitions.

The attitude of Heraclitus to the religions of his time, at any rate the Bacchic religion, is largely hostile, but not with the hostility of a scientific rationalist. He has his own religion, and in part, interprets: current theology to fit his doctrine, in part rejects it with considerable scorn. He has been called Bacchic (by Cornford), and regarded as an interpreter of the mysteries (by Pfeleiderer). I do not think the relevant fragments bear out this view. He says, for example: "The mysteries practised among men are unholy mysteries." This suggests that he had in mind possible mysteries that would not be "unholy", but would be quite different from those that existed. He would have been a religious reformer, if he had not been too

scornful of the vulgar to engage in propaganda.

The following are all the extant sayings of Heraclitus that bear on his attitude to the theology of his day.

The Lord whose is the oracle at Delphi neither utters nor hides his meaning, but shows it by a sign.

And the Sibyl, with raving lips uttering things mirthless, un-bedizened, and unperfumed, reaches over a thousand years with her voice, thanks to the god in her.

Souls smell in Hades.

Greater deaths win greater portions (Those who die then become gods).

Night-walkers, magicians, priests of Bacchus and priestesses of the wine-vat, mystery-mongers.

The mysteries practised among men are unholy mysteries.

And they pray to these images, as if one were to talk with a man's house, knowing not what gods or heroes are.

For if it were not to Dionysus that they made a procession and sang the shameful phallic hymn, they would be acting most shamelessly. But Hades is the same as Dionysus in whose honour they go mad and keep the feast of the wine-vat.

They vainly purify themselves by defiling themselves with blood, just as if one who had stepped into the mud were to wash his feet in mud. Any man who marked him doing this, would deem him mad.

Heraclitus believed fire to be the primordial element, out of which everything else had arisen. Thales, the reader will remember, thought everything was made of water; Anaximenes thought air was the primitive element; Heraclitus preferred fire. At last Empedocles suggested a statesmanlike compromise by allowing four elements, earth, air, fire and water. The chemistry of the ancients stopped dead at this point. No further progress was made in this science until the Mohammedan alchemists embarked upon their search for the philosopher's stone, the elixir of life, and a method of transmuting base metals into gold.

The metaphysics of Heraclitus are sufficiently dynamic to satisfy the most hustling of moderns:

"This world, which is the same for all, no one of gods or men has made; but it was ever, is now, and ever shall be an ever-living fire, with measures kindling and measures going out."

"The transformations of fire are, first of all, sea; and half of the sea is earth, half whirlwind."

In such a world, perpetual change was to be expected, and perpetual change was what Heraclitus believed in.

He had, however, another doctrine on which he set even more store than on the perpetual flux; this was the doctrine of the mingling of opposites. "Men do not know," he says, "how what is at variance agrees with itself. It is an attunement of opposite tensions, like that of the bow and the lyre." His belief in strife is connected with this:

*Time doth transfix the flourish set on youth,  
And delves the parallels in beauty's brow,  
Feeds on the rarities of nature's truth,  
And nothing stands but for his scythe to mow.*

They generally add that their own verses are indestructible:

*And yet to times in hope my verse shall stand, Praising thy  
worth, despite his cruel hand.*

But this is only a conventional literary conceit.

Philosophically inclined mystics, unable to deny that whatever is in time is transitory, have invented a conception of eternity as not persistence through endless time, but existence outside the whole temporal process. Eternal life, according to some theologians, for example, Dean Inge, does not mean existence throughout every moment of future time, but a mode of being wholly independent of time, in which there is no before and after, and therefore no logical possibility of change. This view has been poetically expressed by Vaughan:

*I saw Eternity the other night,  
Like a great ring of pure and endless light,  
All calm, as it was bright;  
And round beneath it, Time in hours, days, years,  
Driven by the spheres  
Like a vast shadow moved; in which the world  
And all her train were hurled.*

Several of the most famous systems of philosophy have tried to state this conception in sober prose, as expressing what reason, patiently pursued, will ultimately compel us to believe.

Heraclitus himself, for all his belief in change, allowed *something* everlasting. The conception of

eternity (as opposed to endless duration), which comes from Parmenides, is not to be found in Heraclitus, but in his philosophy the central fire never dies: the world "was ever, is now, and ever shall be, an ever-living fire." But fire is something continually changing, and its permanence is rather that of a process than that of a substance — though this view should not be attributed to Heraclitus.

Science, like philosophy, has sought to escape from the doctrine of perpetual flux by finding some permanent substratum amid changing phenomena. Chemistry seemed to satisfy this desire. It was found that fire, which appears to destroy, only transmutes: elements are recombined, but each atom that existed before combustion still exists when the process is completed. Accordingly it was supposed that atoms are indestructible, and that all change in the physical world consists merely in re-arrangement of persistent elements. This view prevailed until the discovery of radio-activity, when it was found that atoms could disintegrate.

Nothing daunted, the physicists invented new and smaller units, called electrons and protons, out of which atoms were composed; and these units were supposed, for a few years, to have the indestructibility, formerly attributed to atoms. Unfortunately it seemed that protons and electrons could meet and explode, forming, not new matter, but a wave of energy spreading through the universe with the velocity of light. Energy had to replace matter as what is permanent. But energy, unlike matter, is not a refinement of the common-sense notion of a "thing"; it

is merely a characteristic of physical processes. It might be fancifully identified with the Heraclitean Fire, but it is the burning, not what burns. "What burns" has disappeared from modern physics.

Passing from the small to the large, astronomy no longer allows us to regard the heavenly bodies as everlasting. The planets came, out of the sun, and the sun came out of a nebula. It has lasted some time, and will last some time longer; but sooner or later – probably in about a million million years – it will explode, destroying all the planets, and reverting to the condition of a widely-diffused gas. So at least the astronomers say; perhaps as the fatal day draws nearer they will find some mistake in their calculations.

The doctrine of the perpetual flux, as taught by Heraclitus, is painful, and science, as we have seen, can do nothing to refute it. One of the main ambitions of philosophers has been to revive hopes that science seemed to have killed. Philosophers, accordingly, have sought, with great persistence, for something not subject to the empire of Time. This search begins with Parmenides.

*The crookedness of the snake  
is straight enough for the anthill.*

*The crookedness of the river  
is straight enough for the ocean.*

*The crookedness of the devotees  
of Kudala sangama Deva,  
is straight enough for the godhead.*

BASAVANNA

## Shivayogi Shivacharya's SIDDHANTA SHIKHAMANI

**Prof. S. Ramaswamy**

*Trailokya sampadalekhya samullekhana bhittaye |  
Sachchidananda rupaya shivaya brahmane namah ||*

*(Mangala Shloka)*

In this invocatory verse of "Siddhanta Shikhamani" Shiva is described as "Sat-Chit-Ananda Swarupa". Siddhanta Shikhamani is the basic, fundamental, authoritative, technical Veerashaiva text in Sanskrit. To understand any system of philosophy, its technical expressions and concepts must be precisely understood. In other words, the special terminologies and their definitions must be clearly comprehended. Siddhanta Shikhamani is indeed not just the foremost "Siddhanta" text but the first. Naturally, it is written in Sanskrit as it is the most accurate and precise language suited to explore the most sophisticated and abstract concepts. No wonder it has been written in Sanskrit.

Shaivism is naturally related to Shiva worship and Shiva is known by various synonyms. *The Taittiriya Samhitha* mentions the following: Vishveshwara, Kalagni, Rudra, Neelakantha, Mrityunjaya, Mahadeva, Sarveshwara and Sadashiva. It is wellknown that Veerashaivism was established by one of the five Acharyas known as "Panchacharyas". Jagadguru Renukacharya, by following the order of Lord Shiva incarnated from the "Panchalingas", beginning with Sri Somanatha. This is known through the "Panchagamas",

"Veeragama", "Vijayagama", "Swayambhuvagama", "Siddhagama" and "Suprabhedagama". The purpose of "Shaiva Siddhanta" is to teach the "Jivashivaikya" or the oneness of Jiva and Iswara - the Jivatma and Paramatma. Thus it is Advaitic in nature. In order to achieve this, six "States of Mind" are identified. These are called Shatsthalas. The word sthala in sanskrit means "Sthiti" or Existence, "La" indicates "Laya". Thus the expression Sthala means "Brahman". This derivation means - "That from which things are born, and, That into which everything dissolves. This, in the *Upanishad* is stated as the "Tatastha Lakshana" of Brahman. In Taittiriya Upanishad, it is stated as:

*Yatova imani bhutani jayante | ena jatani jivanti |  
Yatprayantya bhisamvishanti | tadbijijnasasva tat brahmeti |*

The Mangalashloka of a work of this type is always very significant. This sloka quoted at the beginning indicates in a nutshell the purport of the present treatise. It means "I pay obeisance to that Parashiva who is the cause of the existence of all living and non-living beings who is referred to by the word "Parabrahma" by the Vedantins. There are thirtysix "Tatvas" accepted in the Veerashaiva "Siddhanta". Since these thirtysix principles should be known to everyone, this is explained briefly in the present work. These principles are like the waves shining in the mighty mental ocean. This is suggested in the Mangala sloka. The six locales of the states of mind, mentioned earlier are - Bhakta, Mahesha, Prasadi, Pranalingi, Sharana and Aikya. A knowledge of these six is the basis for liberation. Sri Jagadguru Renukacharya, the founder of Veerashivism, taught the "Siddhanta of Shasthala" to the famous Agastya Maharshi. This is the

subject matter of the present work "Siddhanta Shikhamani" which is in the traditional form of a "samvada", conversation. In it Renukacharya teaches Veerashaiva Dharma and Darshana to Agastya Muni.

Now, a word about the structure of the treatise. This work has 21 chapters and 1,330 slokas. Among these 1-2, 3-4 and chapter 21 describe the historical matters in 234 slokas. The 16 chapters from 5 to 20 define the Shatsthala Siddhanta. In these 16 chapters, the complete nature of 101 "sthalas" is taught in 1096 slokas. In Veerashaiva System, the word 'Sthala' is used to indicate Parabrahma as has already been mentioned. This "Sthala" is of two kinds 'Angasthala' and 'Lingasthala'. Angasthala is of 44 types and "Lingasthala" is of 57 varieties. This is the kernel of "Siddhanta" where the following matters are discussed- the Pramana greatness of the Guru, Lingadharana, Bhasmadharana, Rudrakshadharana, Panchaksharamantra Vichara, and Varnasharma Dharma Vichara, Kriya-Jnana Samuccaya Vichara, Dvaita-Vichara, i.e., Dualism and Non-Dualism, Jivatma-Paramatma Vichara, i.e., the individual self with 's' small and the ultimate absolute self with 'S' capital, Shakti Vichara, Jagat Satyatva Vichara, i.e., the Physical Phenomenal Reality of the world, Parinama Vada Vichara, Linganga Samarasya Vichara etc. Even at a casual glance, the tremendous range and all-inclusiveness of the discussions in "Siddhanta Shikhamani" are apparent. It is the first "Source Book" or "Definitive Treatise". It is like the twin books "Vedantasara" of Sadananda Yogindra and "Vedanta Paribhasha" for understanding the basic importance of the present work under discussion - "Siddhanta

Shikhamani" is mentioned in the last stanza of the work of traditional 'Upasamhara' tying it up with the 'Upakrama' at the beginning.

*Sri Vedagama Virashaiva sarani Sri Shatsthalodyanmanim  
Sri Jiveshvara yoga padmasaranim srigopya chintamanim |  
Sri Siddhanta Shikhamanim likhayastam Lekhayadyadarat  
Shrotashravayitasa yati vimalam bhuktincha muktim panam ||*

Thus is the greatness of the work is mentioned, how it is the exploration of the Shatsthala Siddhanta, how it presents the Vedas and Agamas according to Veerashaivism and how it discusses the union of Jiva and Iswara. It is traditional to mention the 'Phalashrutī' or the use of reading the concerned text at the end as nobody does anything in the world unless it is useful. That is why in Sanskrit, there is the adage 'Prayojanamannuddishya na mandopi pravartate'. The use of reading "Siddhanta Shikhamani" is that it brings both worldly good and celestial bliss to both the reader and the listener. The tradition is maintained by Sripathi Panditha who has written a commentary on this work which is highly respected. The "Bhashya" is called "Srikara Bhashya".

He refers to the "Brahma Sutra Bhashya" of "Vedanta Sutras" of Veda Vyasa by Sri Shankara and says:

*"Renukabhagavatpadacharyenapi  
pindatapindavijnanamityarabhya  
Etani Shivabhaktasya kartaavyani prayatnatah |  
Ityantena Siddhanta Shikhamanau tassaivyopadeshat".*

Now, a word about "Shaktivishishtadvaita". In this form of Advaita, the non-dualism is conceived as the union of Shaktivishishta Jiva and Shaktivisistha Shiva.

This inseparableness is but the fundamental principle of Advaita. In Sanskrit this identity of Jiva and Shiva is expressed as "Shiva ittyahamityubhau na bhinnau Shiva evaham aham Shivassa eva."

This is what Sri Shankaracharya has categorically asserted in his famous sloka: "Nirvanashatka"

*Aham nirvikalpo nirakara rupo  
Vibhutvaccha sarvatra sarvendriyanam |  
Navyasangatam naivamuktirnabandah  
Chidanandarupah Shivoham Shivoham ||  
I am beyond imagination, form of the formless,  
Form of Consciousness and Bliss Shiva I am I am shiva*

French Version:

*Je suis immuable, sans forme  
Je suis ce qui est present en toute choses,  
Je suis Savoir et Bonheur, je suis  
Shiva, je suis Shiva.*

In many of the Shiva Stotras by Acharya Shankara, this is the theme: Slokas like "Shiva Panchakshara Stotram "Shiva Namaalyashatkam", "Uma Maheshwara Stotram", "Shivaaparadha kshamapana stotram", "Ardhanaarishwara stotram" and above all, "Shivaananda Lahari" which has a hundred stotras and each stanza is a gem.

Another aspect of "Siddhanta Shikhamani" is that it points out the inseparability of Shiva and Shakti. Stanza eight says:

*Yamahuh Sarvalokanam prakritim Shastraparagah |  
Tam dharmacharinim Shamboh Pranamami param shivam ||*

I salute that Sarvamangala Devi, "Param Shivam"- who is recognized as the primary cause of all the

worlds and who is Shankara (Siva's) follower as a part of himself.

This aspect of "Siddhanta Shikhamani" reminds one of Kashmir Shaivism and the Shiva-Shakti relationship, identity. Kashmir Shaivism consists of Shiva and Shakti. Recognizing this aspect, Adi Shankara composed his "Soundarya Lahari" in Kashmir as different from "Shivananda Lahari" at Sri Shailam in Andhra Pradesh.

The "Shiva Sutras" which form the basics of Kashmir Shaivism are stated to have been revealed in a dream to Vasugupta (8th century AD) by Lord Shiva himself. Kashmir Shaivism is different from Shaivism, as we generally understand it. Shaivism existed from great antiquity as "Shivagama" the beginnings, of which can be traced even to the Vedas. Kashmir Shaivism is a form of Advaita. The followers of Kashmir Shaivism recognize a three-fold classification namely, "Para" which is "Jnanapradhana": "Apara" which is "Kriyapradhana" and "Parapara" which is a combination of "Jnana" and "Kriya". The essence of this form of Shaivism is based on the concept "Trika" which consists of three elements: (1) "Pati", (2) "Pashu" and (3) "Paasha". "Pati" is Parama Shiva, "Pashu" is the imprisoned "Jiva", "Paasha" constitutes the shackles that separate the "Jiva" from the "Paramashiva" placing it in the midst of worldly existence. When the "Jiva", "realizes" that he is not different from Shiva, the shackles disappear. This, as one can easily recognize, is the "Ultimate Realization" in the Advaita System of philosophy. The shackles mentioned in the Kashmir Shaivism are the same as the "granthis" which means the "knot" mentioned in "Mundakopanisad".

*Bhidyate hridayagranthih chchindyante sarvasamshayoh |  
Kshiyante chasya karmani tasmin drashte paravare |*

which means that in the case of the person who is a self-realized soul, all the shackles or "granthis" or knots get broken, all his doubts are severed, and all "works" kaamyakarmas get dissolved (*Free translation by me*).

Thus, after noticing the primary characteristics of Shaivism and its various shades, let us now take a closer look at "Siddhanta Shikhamani". The verses have been chosen at random in the interest of brevity.

First of all, the concept of "Mukti" in Shaiva Siddhanta. Shivadwaita Ananda is "Mukti"..... This is what has been termed Aikyasthala. The 'Aikya' is one who has attained the state of mind that he and Shiva are one and the same. He is immersed in the ocean of Shivananda:

*Advaita bhavanajatam kshanamantrepi yatsukham |  
Tatsukham koti varshe prapyate naiva bhogibhi ||  
Chittavritti samalina jagatah Shivoayoginah |  
Shivananda parisphurteh muktirityabhidhiyate ||*

That Ananda or Bliss which is obtainable by the Shivadwaita, even for a moment is more than the kind of joy, available to the worldly people for a million years (*Free Translation by me*).

All systems of thought postulate the three principles: World, Soul and God. But in Advaita there is only one principle which only appears as three principles. It is expressed in Vedanta as:

"Ishvaro gururathmeti murtibhedamdvibhagine"-  
Iswara, the Guru and Self appear to be three, but in reality, it is only one. As "Shikhamani" puts it:

*Aham Shivao gurushchaham aham Vishwam Characharam |  
Yayam Vijnayate Samyakpurna Pasmrita ||*

"I am Shiva, I am also the one who appears as the Guru. I am the entire living and non-living world". In Veerashaiva Siddhanta, Shiva is the supreme principle. He is what is called "Parabramhan" in Vedanta:

*Brahmeti Padeshasya Vishayam yam Prachakshate |  
Vedantino jaganmulam tannamami Param Shivam ||*

which means that what the Vedantins, who project the upanishadic philosophy mean this by the word "Parabrahma". He is one without a second. As the Sruti Vakya says: "Ekamevadhvitiyam Brahma". The "Shikhamani" says: "Sachchidananda rupaya Shivaya brahmane namah", "Aparichchinaam avyaktam lingam brahma sanatanam", "Param Pavitramamalam lingam brahma sanatanam" (P. 62); from such various references, it is clear that it is Parashiva Brahma alone that is "Linga". This Parashiva Linga is of the form of consciousness and the cause for everything. This is the Parabrahma, Mahalinga. It is originally "impartite" ('aparichchinna'). But for the sake of worship it became partite from the power of Maya. It means that it obtained the Anga-Linga differences.

As is mentioned in the Mundakopanisat:

*Yathornanabhih srijate grihnate cha  
Yatha prithivyamoshadhayah sambavanti |  
Yatha Satah purushat Keshalmani  
Tathaksharat sambhavatih vishwam ||*

which means that just as the spider puts forth and withdraws its web being both the "Upadana Karana" and the "Nimitta Karana", as the vegetation sprouts fresh from the earth and just as the hair springs out

from a living human being, similarly, the entire universe comes out of Akshara, the Eternal and Indestructible Force.

The teaching of "Shikhamani" can be looked at from five angles, namely Shiva, Shakti, Jiva, Jagat and Mukti. The last of these has already been discussed. After dealing with the concept of "Shiva", we can now look at "Shakti". The "Maya Shakti", already referred to has two aspects: Avarana and Vikshepa. "Siddhanta Shikhamani" says :

*Mayashakti vashadisho nanamurthidharah prabhuh |  
Sarvajnah sarvakartacha nityamukto maheshvarah ||*

Iswara, with the help of "Mayashakti" puts on various forms. But he is the Omniscient, misunderstood in ordinary parlance. It could be explained literally as "That which does not exist"; in absolute terms, Maya occupies as superimposition, as nescience in the individual jivas, because of the jiva's ignorance. As a result he is both the "Samavaya" and "Upadana" cause. The above-mentioned example of the spider may be recalled here. Further, the "Shikhamani" explains:

*Yamahuh sarvalokanam prakrim Shastra paragah |  
Tam Dharmacharinim Shamboh pranamami param Shivam |*

I salute that "Shive" who is the "Dharmachirini", one who is the "Mulaprakriti" of all the worlds who makes Shiva assume the universal form through 'Ichchashakti', 'Jnanashakti' and 'Kriyashakti'. Here, one may refer to the Swetashvatara Upanishad:

*Mayam tu prakritim Vidyanmayinam cha  
Maheshwaram (IV, 9, 1)*



Maya and Prakriti are the same, sometimes it is called "Maya" and sometimes it is called "Prakriti". When Brahman is manifesting himself, it is through "Maya" or "Prakriti".

Brahman has two aspects - "Nirguna" and "Saguna". Brahman without any attributes is "Nirguna". Brahman is now in the Absolute State, inactive. He has withdrawn this universe into Himself. When Brahman is in the relative state, when he is creating, sustaining or destroying, he is "Saguna", with attributes. He is then the Lord of Maya- "Mayinam cha Maheshwaram" means this. The "Siddhanta Shikhamani" equates Shiva with Brahman.

It may be remembered that Adi Shankara salutes this aspect in "Lingashtakam".

*Devamuni Pravaraarchita Lingam  
Kamadahana Karunakara Lingam |  
Ravanadarpa Vinashakalingam  
Tatpranamami Sadashivalingam ||*

Indeed, Shankara pays obeisance not only to Shiva but Shive in the same breath in his "Uma Maheshwara Stotram". In fact, it is the refrain in all its twelve stanzas- "Namo namah shankaraparvatibhyam". In Sanskrit, "Two" is different from singular as plural in other languages. Shivabhyam is used to indicate Shiva and Shakti, the confirmation of which is seen in the concept of Ardhanarishwara where the refrain is, "Namah Shivayai cha namah Shivayah". Thus the 'Shaktivishishtadvaita' is found in the Stotras of Shankara. Indeed, the derivation of the word Shiva is: "Sherate Avatishtante Animadhayo Ashtau Gunah asmin ithi Shivah". Indeed "Ishwaram" is composed

of the 'Shadvidha' (six characteristics) - Anima, Garima, laghuma, Mahima, Prapti and Prakamyā. In Shankara's "Shiva Panchakshara Stotram" in each of the five stanzas, the first letter of each stanza starts with the five letters: Na - Ma - Shi - Va - Ya.

Shiva is perhaps the most subtle of all the Hindu Gods, of many forms and many names. The Dancer, the Destroyer, The Ascetic, Kailaspati. Vishwanatha etc, the originator of grammar (language) through his Dhakka (instrument) emerging as "Maheshwara Sutras". Elyse Aylen, a Canadian poet, has written some lovely poems on Lord Shiva. For example:

*O Shiva, white is thy body covered with ashes,  
White is Kailas on which thou dwellest,  
Kailas the holy, shining in the beauty of its snows,  
O Shiva, white is the bull on which thou ridest,  
White are thy matted locks,  
Flecked with the form of Ganga,  
O blue-throated one, O moon-crested,  
White shines the moon on thy forehead,  
Thy wrists are twined with serpents,  
Lord of the Mountain  
To Three I bow.*

Western savants and scholars are particularly fascinated by the "Saguna" aspect of Shiva. In addition to this, our text "Siddhanta Shikhamani" also talks about the "Nirguna" aspect.

*Eka eva shivah sakshat chidananda mayo vibhuh |  
Niroikalp nirakaro nirguno nishprapanchakah  
Anadyavidya sambandhathadamsho jivanamakah |*

"There is only one Shiva. He is unchanging, without any form and without attributes. Shiva, Parameshwara stays as the indwelling entity in various Jivas. An

interesting comparison is given in the "Siddhanta Shikamani".

*Chandrakante yatha to yam suryakante yathanalah |  
Bije yathankurah siddhe tadatmani Shivah Sthitah ||*

Just as water is contained in the Chandrakanta stone, fire in Suryakanta stone, the sprout in the seed, similarly, Shiva is ingrained in the Jiva, through what is called "Tadatmya Sambandha".

Thus the Brahman in Vedanta School is ever present. It is not something to be freshly obtained. In technical terminology, Brahman is "Prapta prapti", not "Aprapta Prapti" what is already present seems - only seems - to have been acquired afresh. As Shankaracharya puts it in his Atmabodha:

*Atma tu Satatam prapto apraptavadavidyaya |  
Tannashe praptavadbhati svakanthabharanam yatha ||*

Just as the ornament which has always been around the neck but sought for everywhere and not finding it, on realizing that it has always been there, ignorance is dispelled on the removal of the nescience. Thus, after discussing the fundamental concepts of Shakti Vishishtidwaita of Veerashiva Siddhanta, with references to Shiva, Shakti, Jiva, we can turn to Jagat. Jagat is no different from Shiva :

*Atmashakti Vikasena shivo vishwatmana sthitah |  
Kuntibhavat Yathabhati Patah svasya Prasaranat ||*

The example makes the position quite clear. Just as the innate strength and quality of cloth makes it capable of spreading out like a tent, thus Parashiva with his innate power has enveloped the world that is "Jagat". It is quite clear from this that the world is non-

different from Shiva. It is further made clear in the sloka-

*Pithika Paramashaktirlingam Sakshatparah Shivah |  
Shiveshaktisamayogah Vishvam Lingam Taduchyate ||*

The "Panipitha" is itself "Parashakti", "Linga" is Shiva. The "Linga" which is a combination is the form of the entire universe.

By this we can infer thus: the "Siddhanta Shikhamani" seems to posit the "Reality" of the phenomenal world. This is different from the Vedantic position of the appearance only concept and differs from "Shankaradwaita" which asserts - "Brahma Satyam Janmithya jivo brahmaiva naparah". However, the jagatsatyatva or jaganmithyatva is not the subject of this cursory essay of mine on Siddhantha Shikhamani. An analytical study of this text in comparison with Vedantic and Upanishadic texts is quite outside the scope of either my intention or ability. The Shiva concept, especially, in its "Saguna" aspect must be briefly commented on. Attention must be drawn to the tradition of Shaivism and Shiva worship in the national conscious level multi-singularity as exposed in Bhakti Movement represented throughout India from Kashmir Shaivism to Tamil Shiva tradition through the Veerashaiva Movement of Karnataka, with Basavanna, Mahadeviakka and Allama Prabhu. Only one example can be mentioned here, for lack of space - that a "vachana" of Akka Mahadevi and just a few lines on that:

*With the grace of the mind, my companion  
I learnt the higher experience of Shiva  
Who is Srishaila Channamallikarjuna,  
My ever virtuous husband.*

In these lines, the idea of Shiva as husband is stated. This is a form of "Bhakti" called as the 'Nayaka-Nayaki bhava' - God as Lover and Husband. Nine forms of Bhakti are recognizable - the first is "Shravanam", listening to the names of the Lord, the second is "Keertanam" composing, and singing songs in praise of the Lord; the third is "Smaranam" or Meditation; the fourth is "Padasevanam", worshipping the feet of the Lord; the fifth is "Archanam", doing pooja with flowers; the sixth is "Vandanam" prostrating before God, the seventh is Dasyam serving as a faithful servant of the Lord, the eighth is "Sakhyam" - serving as a friend and the ninth is "Atma Nivedanam" or total surrender to God. A study of the Vachanas of Akka Mahadevi reveals to us what a great devotee of Shiva she was. There is another form of "Bhakti" called "Madhura Bhakti", the love for God. Akka Mahadevi is an excellent example of this variety. Even in English translation her "Vachanas" sound beautiful. Here is A.K. Ramanujan in *Speaking of Siva* :

*I love the beautiful one  
With no bond nor fear  
No class no land  
No landmarks  
For his beauty.  
So my Lord, white as jasmine, is my husband.*

Shankaracharya's magnificent hundred verses on Shiva is a classic-"Shivananda Lahari". Here is stanza 28:

*Sarupyam tava pujane shiva mahadeveti sankirtane  
Samipyam Shivabhaktidhuryajanatasangatya sambhashane |  
Salokyam cha characharatmakatanu dhyane bhavanimpathe  
Sayujyam mama siddhamatra bhavati swamin  
kritarthosmyaham ||*

This sloka mentions four levels in the attainment of the Lord. These are in the order "Sarupya", "Samipyam", "Salokya" and "Sayujya". This means, "O Lord, I attain to similarity of form with Thee by performing thy ritualistic worship; to closeness with Thee by singing Thy praise; to residence in Thy heavenly abode by associating and conversing with Thy noble devotees; and to oneness with Thee by contemplating on Thy form constituted of the whole of this living and non-living world". This is what is taught as "Shivaikya Bhava" in "Siddhanta Shikhamani".

Shaivism, of whatever variety, whether of Kashmir or of Nayanmars of Tamil tradition or of the Vachanakaras of Karnataka or the Vedic Upanishadic - conceptual enactment is the unifying force, the breath and the soul of the whole of India. This is seen when we contemplate the twelve places, situated in various parts of India where there are the forever sacred lingas mentioned in the "Dwadashalinga Stotram" -

*Sourashtre Somanathas cha Srishaile Mallikarjunam |  
Ujjainyam Mahakalam Omkaramamaleshwaram ||  
Paralyam Vaidyanatham cha Dakinyam Bhima shankaram |  
Sethubandhe tu Ramesham Nagesham Darukavane  
Varanasyantu Vishvesham Tryambakam gaw Itamithati |  
Himalaye tu Kedaram Ghrushneswaram cha Shivalaye ||*

The meaning is self-evident, if one remembers the location of these various "Shiva Kshetras". It becomes clear that National Integration was always a fact of our indian culture. These above-mentioned twelve holy places are - (1) Somanatha in Sourashtra (2) Mallikarjuna in Srisailam (3) Mahakala in Ujjaini (4)

Omkaram in Amaleshwaram (5) Vaidyanatha in paroli, (6) Bhimashankaram in Dhakini (7) Rameshwara in Rameswaram, (8) Nageswara in Dwaraka (9) Vishweshwara in Varanasi (Kashi) (10) Triambakeshwara in Gouthami (11) Kedareswara in kedar and (12) Ghnshneswara in Shivalaya. These dozen Shiva Kshetras are especially sacred for all Shaivites and even foreigners who are familiar with Hindu Mythology and Legend visit these places in the spirit of a pilgrimage. One example may be quoted to indicate Shiva as a unifying force at the international level. Andre Malraux, the French diplomat, cultural minister, ambassador and man of letters, visited India a dozen times between 1930 and 1974 and one of these visits, he insisted was a "private visit" devoted to "pilgrimage to Shiva" His guide was no other than the famous writer from Karnataka, Sri Raja Rao. Here is the English rendering of Raja Rao's account of the pilgrimage to the sacred Shiva shrines: Original in French:

*Night had fallen over Kailas. We have  
Left our lantern behind and we go on in  
The darkness towards the sanctuary  
of the Maha Linga, one of the eight sacred lingas  
of India.*

Since we have said that Veerashaiva Siddhanta talks of Shiva in relation to Shakti, the corresponding Shakti Kshetras may be mentioned to go with Shiva Kshetras. They are seventeen and are also spread out through the length and breadth of India. They are - Kamakshi in (1) Kanchi (Tamil Nadu); (2) Tulaja Bhavani in Tulajapur (Maharashtra); (3)

Chamundeswari in Mysore (Karnataka); (4) Jogulamba in Alampur, (Andhra Pradesh); (5) Bhramarama in Sri Sailam (Andhra Pradesh); (6) Mahalakshmi in Kolhapur (Maharashtra); (7) Renuka Devi in Mahus (Maharashtra); (8) Mahakali in Ujjain (Madhya Pradesh); (9) Puruhutika Devi in Pithapuram (Andhra Pradesh); (10) Girija Devi in Cuttack (Orissa); (11) Marikamba Devi in Draksharamam (Andhra Pradesh); (12) Kamakhya in Guwahati (Assam); (13) Madhaveswari Devi in Prayag (Uttar Pradesh); (14) Vaishnavi Devi in Katra (Jammu and Kashmir); (15) Mangala Gowri in Gaya (Bihar); (16) Vishalakshi in Varanasi (Uttar Pradesh) and (17) Sharada Devi in Sringeri (Karnataka).

These lists of Shiva and Shakti kshetras have been given to show the unity of Shiva-Shakti worship throughout India, proclaiming the well-known expression - "Unity in diversity":

*Shivoapradhanah Purushah Shaktishcha Parama Shivoa  
Shivashaktamakam brahma yoginah tatvadarshinah*

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## *Pages from the Past*

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### **Sri Basavesvara and the Bhagavadgita\***

**K. Krishnamoorthy**

If the Vedas represent the earliest and best record of poetry, religion and philosophy produced by Indian genius, the *Bhagavadgita*, is by common consent its best summary in epic language. If a gap of one thousand years separates them and explains the development of a broad religious outlook in answer to the new challenges brought by time, a similar gap separates the Bhagavadgita from Sri Basavesvara whose inspiring 'Vacanas', or musings, inspire us even today. At first sight, it might appear that the two are as much distant in teaching as in time. The two belong to diverse traditions, one spirit inspires both and how an identical message of universal love and duty in the appointed task was proclaimed for the benefit of the common man. This is a modest attempt at indicating the essential agreement in fundamentals in the thoughts of the Gita and Sri Basavesvara.

A survey of the conditions prevailing at the time when the Gita was composed will show us how the fundamental harmony between thought and action or

\* Taken from *Sri Basavesvara*, the Eighth Centenary Commemoration Volume, published by the Directorate of Kannada and Culture, 1967 and 2003. We are indebted to the author and the editor.-Ed.

principle and practice, ritual and knowledge, or religion and philosophy, had disappeared in the life even of epic heroes who, by definition, represent ideal characters. The pristine spring of the eternal Vedas had almost dried up in the rising sands of cults and caste barriers. The spirit of universal religion and philosophy was practically beyond the purview of the popular minds who were confined to conventional forms, ritual or conduct.

Indologists have shown by their researches how the rise of the *Bhagavadgita* is due to the upsurge of a revaluation of the current values by a historical personality, Krsna, with his new message of *Bhakti*, or devotion, to one Almighty God, a person who was deified later though he did not spare some of the blind rituals practised in the name of the Vedic scriptures. It is difficult to say that the doctrine of *Bhakti* or devotion to a personal god and the idea of *Nishkama-karma*, or disinterested action, are propounded for the first time in the *Gita*. The word *bhakti* itself is traceable in the earlier *Svetasvatara Upanishad*:

*Yasya deve para bhaktih yatha deve tatha gurau  
Tasyaite kathita hyarthah prakasante mahatmanah.*

'To him who has the highest devotion for God and for his spiritual teachers as for God, these matters declared here will become manifest if he be a great soul.'<sup>1</sup>

1 This passage has been accepted to be the forerunner of the *Gita* thought by experts like Oldenberg and Barnett.

Vide: i) Oldenberg, *Die lehre der Upanishaden*, p. 274.

ii) L. D. Barnett, *Transactions of III International Conference for the history of religions II*, p. 48.

(*Svetasvatara Upanisad VI, 23*). And the very initial verse of the *Isavasyopanisad* speaks of the value of detachment in life.<sup>2</sup> Perhaps one might go a step backward and see a sort of family resemblance between this *bhakti* and *Upasana* of the Brahmanas and the Upanishads, the term *Upasana* including in a very significant way the system of sacrifices (*Karmakanda*) as much as the knowledge of the inner soul (*Jnanakanda*). Whatever these historical antecedents, the Vedic sacrifices as much as systems of Vedanta had both become more and more aristocratic, meaning little or nothing to the people at large in the process of their over-specialisation. Hence the need for a democratic, popular, practical guide-book in religion and philosophy which was ably fulfilled by the *Gita*.

By the twelfth century which saw the birth of Basavesvara, the *Gita* itself had fallen into the hands of the orthodox *acaryas* and had suffered the same fate as that of the Vedas before the advent of the *Gita*. Rival sects like Saivism and Vaisnavism had developed in the spirit of mutual competition, decrying each other. The mass of the people were plunged in ignorance and superstition. The stories of rivalry among gods in the *puranas* only helped to destroy the first principles of divine grace and devotion to one God. Social life was rent asunder by prejudices due to castes and vocations. To iron out these differences — social, economic, political and religious — between people by an appeal to the inner spirit of true religion

2. Cf. "If only a man knows that all must be surrendered to the Lord, then the work done by him will not cling to him". Max Muller, *Sacred Books of the East*, Vol. I. p. 314.

was a much needed task. And it was ably fulfilled in Karnataka by Sri Basavesvara.

Lord Krsna of the *Bhagavadgita* is no founder of a new religion nor is there any proclamation on his part of a new-found faith. What the *Gita* does is to remove the dross accumulated over the true spirit of the Vedic religion by fervent appeal to the heart, by a reassurance of the one God Almighty who is ever open to devotion and by whose grace alone peace here and now, whatever his station or vocation in life.

'He who loves me shall not be lost' (*na me bhaktah pranasyati*) is the ringing voice of the *Gita*, and so too is Basava's. In fact, in the trinity of Virasaiva saints, Sri Basavesvara is invariably described as the embodiment of ideal *bhakti*.<sup>3</sup> Similarly, scholars like Charpentier have observed that the *Bhagavadgita* is practically a *Bhakti-Upanishad*, verses from XI.39 to XI.50 and chapters XII to XVIII, 73, forming one unit.<sup>4</sup> This *bhakti* of the *Bhagavadgita* is quite distinct from the piety (*Sraddha*) in performance of rituals.

A singular contribution of the *Gita* is its synthesis of ascetic doctrine of salvation by knowledge and the sacrificial doctrine of salvation by work in the higher synthesis of what the *Gita* calls "Yoga". *Jnana* by itself

3. cf. (i.) *Bhaktisutra Basavannange, bhavasutra Cennabasavannange, jnanasutra Prabhudevange...Molige Marayyana Vacanagalu* (Belgaum, 1950) No. 275. (ii.) Basavanna billagi, hosa bhakti ambagi, esedanayya a lingavanu gurimadi *Cennabasavannanavara Vacanagalu* (Dharwar, 1965), No. 51.

4. Charpentier, *Some Remarks on the Bhagavadgita*, p. 12.

or *Karma* by itself is not enough. They must both be transformed into *Yoga*. This is a very untranslatable term which means much more in the *Gita* than in the system of Patanjali. The *Gita* understands by the term *Sankhya*, the method of knowledge, and by the term *Karmayoga*, the method of work (11.23). It is aware that they are not opposed but complementary to each other. At the same time the *Gita* emphasises the higher way, namely *bhakti*, or love for and trust in a personal deity (XI 33, XI 48, 53, XII 8, XVIII 62-66).

The *Gita* condemns in no uncertain terms the austerity or worship which is practised to win welcome, honour and respect and with hypocrisy", (cf. XVII. 4-6). Such austerity with cruel intent is said to be *tamasa* or darkish.

The true saving spirit is called austerity of mind (XVII 15-16).

As a corollary of all this, it follows that work is the means for one on the spiritual path while quietitude is the nature of one who has reached the goal (VI. 3). The very final message of Lord Krsna is,

Whatever work you do, whatever you eat, whatever you sacrifice or give, whatever be your austere practice, do all, O son of Kunthi, as an offering to me (IX. 27). 'Even those who are born of the womb of sin, women, Vaisyas and Sudras too, if they resort to me they go on the highest way' (IX. 32).

The *Gita* urges no one to leave his worldly employment in order to practise piety. The doctrine of vocation (*Svadharmā*) is a part of the poem. Where a man is placed, there he must do his duty:

Better a man's own duty, though ill done than another's duty well performed. (XVIII. 47).

Religion ceases to be a privilege of those who are rich or learned. In the arms of *bhakti* all are welcome, high and low alike. Morality itself becomes worship instead of an exercise. *Bhakti* ensures God's grace who is always close to man if only he should open his heart to Him (*Gita*, 11.47, 71, III 30, IX. 29, etc.). The *Gita* idea of *Bhakti* is thus the higher *bhakti* distinguished from the lower *bhakti* popularised by Puranas and involving sensuality. While lower *bhakti* is more emotional, the higher *bhakti* is an end *per se*, tantamount to deliverance.

## II

Against the background of fundamental teachings of the *Gita* presented above, if one reads the *Vacanas* of Basava, one would be struck by the amount of correspondence in essentials. The castigation of mere ritualists as hollow worshippers is the same in both. In *vacana* no. 545, Basava declares —

You ceremonialists who indulge in empty polemics, you listen to me — first try to understand that even Visnu according to your own accounts is caught in the cycle of re-birth unlike Siva. Understand the spirit of your Vedic Mantras which mention the highest station of Visnu ('Visnoryatparamam padam' and 'Atyatisthaddasangulam' etc.); Your ritual is far far away from that exalted state.

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All *vacana* references are to Prof. S.S. Basavanal's revised edition, issued from Dharwar.

Both the *Gita* and the *Vacanasastra* are unsparingly critical of scholastic discussions of the so-called Pandits. Both are interested in the awakening of the inner spirit. If the *Gita* dismisses them as the 'Vedavada', Basavesvara too observes :

"When the Mimamsaka starts with the question 'What is the proof for the existence of God?'. I shall cut the tip of his nose with the razor one is the God Almighty with eyes everywhere, with face everywhere, with arms everywhere etc., (*Visvatsaksu visvato mukha.....*). Next I shall rub it out with the brick of Vaisesika logic and hold up to his face the mirror, namely, my Lord Kudala Sangamadeva": (no. 745)

Just as Lord Krsna uses words like *Yoga* in his own special sense, so too does Basava use words like *bhakti* and *Sthala*. If once he admits the ascending order of Sthalas by stages from *bhakta* to *aikya* and *niravayava* (Appendix, no. 57), another time he denies the gradual nature of these levels of mystic experience as in *Vacana* no. 896. He is ever interested in the spirit and ever opposed to the dead letter. Talking of *anubhava*, or the mystic experience, Basava gives us metaphorical images —

*Anubhava* is a treasure hid underground. It is a veritable gem of the inner spirit. It is a dream dreamt by the babe etc., (Appendix No. 76).

It is this *anubhava* which runs as the vital strength that relates and sublimates every means at the disposal of man —

Without *anubhava bhakti* is pointless. Without *anubhava*, *linga* ceases to yield bliss. Without *anubhava* again, *prasada* is fruitless. (Appendix, No. 145.)

The words *Jnana*, *Bhakti*, *Guru*, *Linga*, *Jangama*, *Achara*, *Sthala* are used in wide significances by Sri Basavesvara ranging from the finite to the ineffable infinite (cf. Appendix, Nos. 33, 104, 277 etc.). To one who is not a specialist, the precise rendering of these shades will go difficult.

But the importance assigned by Basavesvara to right action and conduct, right thinking and right living in daily life — individual, social, political, religious and spiritual — is unmistakable. In his own metaphorical language:

*How can the waves that rise in the vast and deep ocean appear outside the ocean? When they do appear, will the ocean ever blame itself? (Appendix, No. 32).*

To the perfect soul, according to Basava, there is no second at all because in his universality he feels himself everywhere even like the ocean.

Knowledge is naturally reflected in action (Appendix, No. 3) and the cycle of *Samsara* is one of God's making and redemption from it therefore is possible only by divine grace (Appendix, No. 7). All ideas of pride and prejudice that bind one to *samsara* are, therefore, truly kept under restraint only by the balm of *bhakti* (cf. Nos. 888,894. etc.)

Among the far-flung *vacanas* of Basava which are addressed straight to the soul of men in the voice of a fellow being, unlike the *Gita* where we have the voice of God incarnate, we have just selected the one ruling idea of *bhakti* which is Basavesvara's positive contribution to the history of Indian thought. In the words of his contemporary, Cannabasavanna, the position of



Basavanna is positive, while that of Allama is negative.<sup>6</sup> It was Cannabasavanna who discharged the onerous task of substantiating Basavesvara's philosophical stand with the authority of *agamas* and he chooses in particular the texts —

- (1) *Bhakterasadhyam na hi kincidasti*  
 (2) *Bhaktya sarvasiddhayah siddhyanti* (no. 126, op. cit).  
 and (3) *sivabhaktisamavesa na jatiparikalpana* (No. 245).

Kallumathada Prabhudevaru of the fifteenth century who is a standing authority on the philosophy of Virasaivism quotes some texts which are very distinctive in raising the status of *bhakti* to heights unknown before.

*Dharmadi purusarthanam caturnam paratah para*<sup>7</sup>  
*Pancamah purusartho hi bhaktih saivi sanatani.*

'Bhakti is the fifth value of life. It is higher than the accepted four.'

*Na yogo na tapo narca kramah ko'pi na vidyate*  
*Amaye sivamargesmin bhaktireka prasasyate.*<sup>8</sup>

'In this Saiva way without delusion', there is neither *yoga* nor *tapas*, neither *puja* nor aught else. *Bhakti* and *bhakti* alone stands supreme!

It follows as a corollary from this unique idea of

6. cf. *Untembuda Basavanna konda; illembudanallama konda* No. 503. (KUD.Edn.)

7. *Lingalildvildsacdritra*, ed. Prof. S. S. Bhoosnurmath, Belgaum. I am indebted to Prof. Bhoosnurmath for this reference and to Dr. R.C. Hiremath for the idea.

8. *Ibid.* XVI, 10.

*bhakti* that an active social life for the good of humanity at large is the very hallmark of a perfected soul. Here again, the close similarity between the *Gita* idea of *Jivanmuktas* like Janaka who work for the upkeep of the world (*lokasangraha*) is unmistakable. In the same spirit that Krsna threw open the gates of salvation to the high and the low, Basavesvara went a step ahead in recognising saints among the lowest castes and professions.

In the breadth of outlook, in the spirit of tolerance, in the emphasis on positive service to society, in the denigration of petty dividing attitudes, in the reassurance of divine grace for a true soul in quest of peace, in an ethical philosophy harmonising all the best that was thought in this land, we find a great deal of similarity between *Bhagavadgita* and Basavesvara. The differences relate only to details and in view of the changed conditions of Indian society, Basavesvara's contribution was very much needed. The language of the *Gita* was Sanskrit and the thought fitted to an epic framework. This could not fire the spirit of the masses in the twelfth century. Basavesvara used the language of the people with all the force of folk-idiom and all the graces of effective poetry to bring home to one and all the message he wanted to deliver. Herein lies Basava's greatness and his ever-lasting appeal to the Kannada minds.

One modern interpreter of Basavesvara's thought has hazarded the hypothesis that Basavesvara has an ironic fling at the *Bhagavadgita* in *Vacana* no. 153, which says — *Gitava ballatha jananalla*, etc.

In the light of our study, such a conclusion cannot

be justified. In fact, Kallumathada Prabhudevaru who has commented on this<sup>9</sup> very *vacana* sees no such ironic reference. He explains that what is referred to is the natural general meaning, namely, knowledge of music. We can conclude this article with the observation that in point of beauty, popularity and philosophic breadth, the *Bhagavadgita* and *BasavesvaraVacana* stand on an equal footing.

9. Lirigalilavilasacaritra X. 41 (p. 171).

The World is wrapped  
in Your illusion, Lord,  
and You are wrapped  
in my mind, see, Lord.

You are more powerful  
than the world;  
I am more powerful  
than You.

As an elephant contained  
in a mirror, Lord,  
You are contained in me  
*Kudala Sangama Deva.*

**BASAVANNA**

## The Mountain Peacock\*

Dr. C. Naganna

Although there was a hot breeze blowing in the street Nirmalasetty who had leaned against a pillow in his shop did not seem to be aware of the same. He was floating in a dream world caught in a chain of thought forgetting the book in front of him.

There wasn't much movement of the people in the street. Not many customers were expected during that time. The people of the neighbouring shops had drawn the shutters and it was quite some time since they had left for their lunch. Only Nirmala was not thinking of his food. One word his wife Sumathidevi had spoken the previous night had made him forget everything. He was immersed in the same thought now.

"a baby..... a baby..... a baby ..... I want to be a mother of a baby". That was not the first time Sumathidevi had shouted in anger about her strong wish. This was a desire that filled her heart since twenty years. She had not conceived although so many years had elapsed since her marriage and she was past her prime. Women of her age had given birth to eight to ten children; many of them had even become grandmothers. Rudrambike, their next-door neighbour, had delivered of a baby very recently. Rudrambike didn't actually want any more issues; but

English translation of the opening chapter of Basavaraja Kattimani's acclaimed Kannada novel *Giriya Navilu* (1956, 1967).

she had become mother again. Sumathidevi had not been blessed by any god although she had vowed to so many gods during the past twenty years.

After having seen Rudrambike's new born baby (Kamalambike) Sumathi's desire virtually burned inside her. Whether a boy or a girl should she not give birth to a baby like others did? Should she die being branded as a barren woman? Why is the God not compassionate towards her? Who knows what sin she had committed in her past life? She had not committed any sin during this life. She had not entertained any ill-will against anyone. She had such godly parents, she had married an exemplary husband and showed unflinching devotion to Guru, Linga and Jangama. Why this punishment though she had not committed any crime? What was the wish of Lord Shiva?

Sumathidevi had immersed herself in grief the whole night worrying about her fate.

"a baby..... a baby..... a baby... won't  
I bring forth a baby at all?"

Nirmalasetty did not know how to console her. Although she had craved for a baby in the past, that day her yearning had reached the zenith.

"Sumathi, surely, you'll be a mother; it is a matter of time. Don't be frustrated", he had consoled her.

"I am not hopeful at all. Mallayya has not opened his eyes even after the lapse of so many years....."

"He will certainly open his eyes, Sumathi. It is just a matter of time. Don't lose faith".

"How can I have faith?" So saying Sumathi had cried inconsolably hugging her husband. Her tears had

drenched the entire bed. Though Nirmalasetty had tried to reassure, her sorrow had not mitigated.

That night turned out to be a terrible night for them. They did not even have a moment's sleep.

"Rudrambike says that pilgrimage to Srisaila would bless us with a child. Can't we try that?" Sumathi had asked him.

Was this a new thing to Nirmalasetty? He knew very well that all those who had the darshan of Mallikarjuna and Bhramarambike were blessed with issues. Since Mallayya of the Mountain was his family deity he always contemplated to pay a visit to the Lord's shrine. But he could not undertake such a long journey very easily. Where is Udatadi and where is Srisaila! A distance of four hundred Yojanas. One had to pass through kingdoms of so many kings and had to climb so many hills and cross so many rivers. The subject of a particular kingdom could not safely pass through the domain of another king. Because of the hatred between kings the subject had to suffer a great deal. There was no guarantee that pilgrims would return unscathed when they set out to have darshan of the Lord of the Mountain. Many had lost their lives on the way to Srisaila being attacked by thieves and robbers. Therefore, people would hesitate to undertake the pilgrimage to the Mountain.

"Sumathi, time is not propitious to travel to the Mountain. Don't you know this?"

She also knew the obstacles on the way to the shrine. But still she felt that it is necessary to undertake the pilgrimage at least once. They would have the darshan of Chennamallikarjuna and they would pray

for an issue as well. If Jyothirlinga wills, is there anything impossible? Even if the sacred breeze of the mountain touches a woman she could surely conceive forthwith.....

"Whatever may be the case. Even if death stares at our face we shall start at once", said Sumathidevi in a determined tone.

"Sumathi, it is not the question of one's life. It is a question of protecting our honour. Of late, the devotees of Lord Shiva have been attacked. Chandimadeva had come from Kalyana a week ago..... didn't you hear what he said?" Sumathi had heard what he said. Chandimadeva who had received sacred meal at their place, had described adding colourful features to the excesses committed in the places surrounding Banavasi. Listening to his narration Sumathi was greatly unnerved: "Is there no one to stop all this?"

"When anarchy prevails all around who is there to stop it? The throne of Kalyana is not strong. The present king is a real coward. There is no one to monitor the vassals. Each one follows his own belief; his own creed. Eversince the Hoysalas started following the Vaishnava philosophy the Shaiva principle appears to be on the wane. Chola king has lost his supremacy. We being Shiva-devotees have to face hardship", so saying Chandimadeva had heaved a sigh.

Knowing all this fully well Sumathidevi had determined to undertake the pilgrimage of Srisaila. Nirmalasetty had come to the conclusion that it was extremely difficult to dissuade Sumathi from her resolve.

"Devi, let us wait for a few more days. Even as

peace returns to the land, we'll surely undertake the pilgrimage", he said.

"When did peace prevail in this terrible land? The kings have always been at loggerheads. As if that was not enough, of late, different creeds have started quarrelling. This is how it is. If we wait for peace to return, we will have to wait till we depart from this world", Sumathi had placed her argument.

Nirmalasetty was not capable of countering her. It was very clear that she was not going to budge. When he realized that it won't be of any use arguing with her he became silent.

As his mind was filled with this thought he had not carried the worship properly that morning. Sumathidevi also had finished her ritual quite mechanically. As it was their usual custom, they had visited the shrine of Malikarjuna situated outside the village. Gazing at the deity in the temple Sumathidevi had forgotten herself. She regained her consciousness only when the priest had rung the bell and offered arati.

Nirmala was still worried about the problem.

After returning from the shrine Sumathi had busied herself with household chores. Nirmalasetty had no mind to read Shivaleelamrita, a book he had borrowed from Kadrimatt of Balligave; his mind was hovering around Sumathi's wish.

"If she is obsessed with this thought Mallikarjuna Himself must have oriented her in that direction. Who can guess what the Lord wishes? Whatever it is, shall we start on the pilgrimage? Mallayya, who is waiting to receive us, would surely remove all obstacles."

The insense-filled smoke wafted from inside.

Sumathidevi was waiting in the puja-room for her husband after arranging everything for the worship. When there was no sign of his coming even after the lapse of so much time she had sent a maid to fetch him. Not able to summon courage to awake the master who seemed to be dozing in the sitting posture, the maid had returned.

"Nagayee, has he come?"

"No my Lady, the master seems to be asleep".

"Asleep?" so saying Sumathi herself came out to take her husband for worship.

Even as she came near the shop after crossing the courtyard she heard someone speaking at the top of his voice. She approached quickly the spot from where the noise was emanating. She saw an elderly Sadhu standing with the stamp of anger on his face and her husband sitting beneath his feet begging his forgiveness.

Sumathidevi didn't take long to guess what had transpired. As her husband had not slept the whole night he might have dozed a bit. Forgetting that it is the time of worship he must have reclined just like that and this Maheshwara might have manifested himself then. He might have overcome with anger as my husband did not welcome him....

*(Continued in the next issue)*

## **EKANTHA RAMAIAH**

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**Dr. R. Shivanna**

Ekantha Ramaiah is one of the popular sharanas of the 12th century. He was born in Alanda, a village in Gulbarga District. Purushoththama Bhatta and Seethadevi were his parents. The family adored Lord Somanatha of Alanda. His former name was Rama. He was a unique child and was interested in *dhyana* and *pooja*. He was fond of serene atmosphere and *ekantha* - loneliness to meditate. Thus, he attained the name, Ekantha Ramaiah. He inherited pious nature and dedication from his parents.

Once, he visited Lord Brahmeshwara Temple at Abaluru. He was sad to see the temple without any arrangement for *pooja* for a long time. He decided to clean the temple and restart the worship in the temple. But Sankari Gowda, a follower of Jainism, objected to his decision. There is a myth that Ekantha Ramaiah took up a risky challenge to win over the followers of Jainism. He survived even after separating his head from the body for seven days. He was successful in his mission. As per the agreement, Sankari Gowda surrendered himself to Ekantha Ramaiah and converted Jaina Basadis -place of worship-into Lord Shiva Temples. Ekantha Ramaiah constructed Lord Veerasomeshwara Temple in Abbaluru.

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\* This is taken from *101 Shivasharanas: Brief Biographical Sketches* by Dr. R. Shivanna, translated into English by Sri T.S. Gururaj and Dr. Vijaya Subbaraj.

Dependable literary sources reveal that Ekantha Ramaiah lived during pre-Basava period. His name is mentioned in *Ganasahasra*, a prominent literary work written by Palkurike Somanatha. Ekantha Ramaiah has composed several vachanas. 'Ennayya Lord Chennameshwara' is his ankitha. A great poet Hareeshwara has composed a full-length metrical poetry about Ekantha Ramaiah. His name is also mentioned in some of the vachanas of Adayya and other sharanas.

Bijjala, the king of Kalyana, was greatly influenced by the amazing deeds of Ekantha Ramaiah. He honoured him by gifting a village Gokave (also called as Bhogavi) in the year 1155 A.D. Similarly, Somaiah IV, the king of Chalukya Empire and Kamadeva, the king of Kadambas, honoured Ekantha Ramaiah by gifting the villages Abbaluru and Mallavalli respectively.

'Ekantha Ramayyana Ragale', a metrical poetry by Harihara, gives the complete description of the life and achievements of Ekantha Ramaiah. Ekantha Ramaiah is remembered as one of the great propagators of Veerashaiva Dharma.

When trouble strikes them, Lord,  
they think of You.  
As soon as trials and troubles are over,  
Lord, even if they stumble on You,  
they don't see You,  
*Ramanatha.*

*JEDARA DASIMAYYA*

## News and Events

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### Revival of FUREC

A discussion was held on 22.6.2012 at Suttur Sadana, Bangalore in order to revive the activities of FUREC which stands for "Foundation for Unity of Religious and Enlightened Citizenship." This Forum came into being basically to organize religious and spiritual programmes at different parts of the country to communicate to the people at large that the aim of all religions is the same. The Forum was started when Dr. A.P.J. Abdul Kalam was the President of India. Acharya Sri Mahaprajna along with many religious heads joined hands in its Launching.

The meeting finalized the programmes and decided to hold Annual Memorial Lectures in honour of Sri Mahaprajna, one of the founders of FUREC; to arrange international meet of different religious heads and also to arrange essay competitions to school children on various topics. Skill development and so on were also contemplated on the occasion. It was also decided to house FUREC office in the JSS Spiritual and Cultural Centre to be opened shortly at Saket in New Delhi.

In the meeting that took place in the holy presence of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji and Jagadguru Sri Balagangadharanatha Mahaswamiji, the former President of India, Dr. A.P.J. Abdul Kalam was present. Those who took part in the discussion include: Sri Nirmalanandaswamiji, Dr. Y.S. Rajan (Scientist), Sri S. Reghunathan (former Chief

Secretary of Delhi Government), Smt. Sudhamahi Reghunathan (former Vice-Chancellor), Dr. B. Suresh (Vice-Chancellor of JSS University) and Sri R. Mahesh, Convenor.

### **Spiritual Discourses by Sri Siddheshwara Mahaswamigalu**

#### **Discourse I : "Man must learn by observing nature"**

Delivering a spiritual discourse on 17.10.2012 as part of the Silver Jubilee celebrations of Sri Mahavidya Ganapathi Temple in the SJCE premises, Mysore, Sri Siddheshwara Swamiji said "man must learn by observing nature. The great savants, saints and Shivasharanas looked at nature and learnt and therefore their lives were enriched.

"Irrespective of the geographical area to which he belongs man obtains the same water, air and light. It is not the things that bring happiness to life, but the attitude we have towards life that ensures happiness.

"When people went to see Michael Angelo travelling from various places, the great artiste would be looking at the sunrays dancing on the myriad waves of the sea. 'My works are inanimate and lifeless; but look at nature, how wonderfully it creates ever-new patterns!' he exclaimed.

The revered Swamiji continued: "An Indian saint said that he would like to live for a hundred years in order to make life beautiful. Because his great wish was to live amidst nature enjoying its multifarious elegance. Nature has a wonderful capacity to cause the blooming of life.

"There are so many things that human beings need to know in this world. But it is not so easy to understand things as we wish. This body and the senses have certain limitations. After some stage our capacity ceases to function. Similarly, we can not gauge what goes on in the mind of another person. Nature has imposed such a limitation and hence this world is quite peculiar and mysterious. Man must carry on his life amidst these limitations. Mind is as marvellous as a seed; if we tend it carefully it grows luxuriously and gloriously. Further, if we provide an adequate space it can expand and envelope the entire universe.

"We are indeed lucky, we have an extraordinary mind and the richness is to allow the mind to evolve and not to render it ugly. They have discovered a new planet with full of treasures - but there is no water there. Man must learn to be happy as there are so many seas and rivers on our planet."

The discourse was given in the holy presence of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. There were many heads of other matts, students, staff and general public drawn from all parts of the city. The programme was started with the community prayer. Dr. B.G. Sangameshwara, the Principal of the college, welcomed the gathering; Sri N. Shekhar of Nodal Centre compered the programme.

\* \* \*

#### **Discourse II : "The whole world is a colony of beggars"**

Delivering the second Discourse on 18.10.2012, Sri Siddheshwara Swamiji said that "the whole world has become a colony of beggars. But his mind is an empty begging bowl in spite of the fact that he has earned

riches aplenty. Man has not overcome his desire; he has not got over his anger either. Man has closed all shutters tight, confined and cabined in his house and yet he gropes for knowledge and light. But the saints led a sacred life of spirituality bringing fragrance to all they did.

"Innumerable are the people who went in search of truth. If you want to do something in life follow that which is true and experience that which is true and love the same in all earnestness. Those who possessed all the three were called sages, saints and sharanas. If we fail to see and love and experience all that is marvelous in life we are going to miss the meaning of our existence.

"What is important is not the beauty of the face, but the pleasantness that is an inalienable part of it. What ensures that pleasantness is contentment and therefore an exemplary life is that which cultivates peace, contentment and the ability to love others.

"As the saints and sharanas had understood what is true life, their words of wisdom would show the path by being beacon lights. Therefore savants like Allama Prabhu and Basavanna led a life of great distinction that there was no schism between their word and deed.

"This life has been granted by nature and hence we have to bow down our head before nature. This salutation is life. Whoever possesses a hand that is clean and a mind that is pure, such a person's word and deed would command respect from everyone".

The second day's spiritual discourse by Sri Siddheshwara Swamiji drew a huge crowd and, as always, the people derived spiritual sustenance from

the Swamiji's words.

### **Release of Poet K.C. Shivappa's Works**

Sri K.C. Shivappa is a senior poet in Kannada and his lyrics have filled the ears of connoisseurs of Karnataka for their mellifluousness and meaning. His philosophical work "Mudduramana Manasu" (Muddurama's Mind) has become very popular as it bears comparison with "Mankuthimmana Kagga" by DVG. Shivappa has continued his contemplation on Muddurama and this time it is "Mudduramana Baduku" (Muddurama's Life) which contains 900 quatrains and another work which was released on 26.7.2012 a collection of 108 essays entitled "Badukigonda Bharavase", meaning "A Hope for Life". Prof. Mallepuram G. Venkatesh, the renowned scholar and Vice-Chancellor of Karnataka State Sanskrit University, released the books.

Paramapujya Swamiji, in his benedictory address, traced the distinction of K.C. Shivappa's poetry and the depth of his world-view. The Swamiji further lauded Shivappa's ambidexterity, in the sense that, he is a happy combination of administrative acumen and poetic genius. He appreciated that Shivappa never projected himself although he is a very distinguished poet; his quality of self-abnegation is indeed a rare thing in this day and age.

Dr. N.S. Tharanatha and Sri Hiremagaluru Kannan introduced the book to the audience and Sri Sureshanandaji Maharaj of Sri Ramakrishnashrama graced the occasion.



## Our Contributors

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Renowned Kannada Novelist
4. Mr. Bertrand Russell  
Well-known Philosopher & Mathematician

## Readers' Views

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A Reader's view is the real barometer of a Journal's worth and standard. "Sharana Patha" has been publishing articles by scholars and thinkers on Vachana Literature and on the savants who brought this rare genre into being as a byproduct of their spiritual quest and social reform.

The readers are requested to respond to these articles and the ideas expressed in them. Basavanna taught the world the value of being humble. The process of learning never ceases and, therefore, it is earnestly hoped that our knowledgeable readers would participate through sending their responses briefly so that we can share the same for the benefit of all.

**Editor**

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Smt. Aruna Miller, State Representative of Maryland, inaugurating the Anniversary of JSS Spiritual Mission at Maryland, America. In the Picture: Sri Amaranath Gowda of "Akka" Trust, Sri Sudhakar Rao, former Chief Secretary of Karnataka, Paramapujya Swamiji, Dr. Bala Bhaskar, Education Minister in Indian High Commission Office in America and Sri Jayaraj Kalmatt.

SHARANA PATHA



Valedictory Function of Spiritual Discourse in connection with the Silver Jubilee of Sri Mahavidya Ganapathi Temple at SJCE campus, Mysore. In the picture: Sri H. Viswanath, Sri S.A. Ramadas, Chief Minister Sri Jagadeesh Shettar, Paramapujya Mahaswamiji, Pujyasri Siddheshwara Swamiji, Sri Muktidanandaji, Sri Somanathanandaji and Sri Chidananda Swamiji.



Renowned poet Sri K.C. Shivappa addressing the gathering during the 97th Birth Anniversary of Paramapujya Dr. Shivarathri Rajendra Mahaswamiji at JSS Medical College Auditorium. Seen are: Dr. K.G. Das, Sri M. Guruswamy, Sri B.N. Betkerur, Rajayogini Brahmakumari Lakshmi and Dr. C.N. Mruthyunjaya.

SHARANA PATHA



Minister Sri S.A. Ramadas inaugurating the new building of JSS Skill Development Institute and other Centres at Tandy, Nanjangud Taluk. In the Picture: Paramapujya Mahaswamiji, Sri Siddaramaiah, Eric Larvetto of France, Smt. Jennifer Clark, Sri Mallikarjunaswamy, Sri Abdul Aziz and others.



Central Minister Dr. M. Veerappa Moily inaugurating the buildings of JSS Technical Education Training Centres at Mariyala near Chamarajanagar. In the picture : Sri H.S. Mahadevaprasad, Pujya Swamiji, Prof. K.R. Mallikarjunappa, Sri. R. Dhruvanarayan and Sri C. Puttarangashetty.

SHARANA PATHA



97th Birth Anniversary of Paramapujya Jagadguru Dr. Sri Shivarathri Rajendra Mahaswami. Offering floral tributes are: Sri Jagadeesh Shettar, Sri Siddaramaiah, Sri S.A. Ramadas, Sri Ganapathi Sachhidananda Swamiji, Sri A.R. Krishnamurthy along with Pujya Suttur Swamiji.



Chief Minister Jagadeesh Shettar inaugurated 1053rd Jayanthi Mahotsav of Adi Jagaduguru Sri Shivarathrishwara Shivayogigalu at Suttur Shriksheetra. In the picture: Minister V. Somanna, Smt. Shilpa Shettar, Prof. K.R. Mallikarjunappa, Sri A.R. Krishnamurthy, Minister Sri S.A. Ramadas, Sri P.G.R. Sindhya and others.

SHARANA PATHA



Chief Minister Jagadeesh Shettar releasing the Almanac entitled "Sri Shivarathreeshvara Panchanga" by Sri K.G. Puttahnnaiah during the Jayanthi Mahotsava of Adijagadguru Sri Shivarathreeshwara Shivayogi at Suttur Shriksheetra. In the Picture: Minister Sri V. Somanna, Sri P.G.R. Sindhya, Sri Nirvana Swamigalu of Kanakapura and Pujya Mahaswamiji.