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The 1059th Jayanthi Celebrations of Adi Jagadguru Sri Shivarathri Shiyayogi was inaugurated in the presence of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji by Dr. Veerendra Heggade, Dharmadhikari, Dharmasthala, in Shivamogga. Sri B. Y. Raghavendra, Sri D. C. Thammanna, Sri Kumar Bangarappa, Sri Yedyurappa, Sri Siddheshwara Swamiji, the Swamijis of Sirigeri and Murusavira Maths and others are seen in the picture



**JSS MAHAVIDYAPEETHA
MYSURU**

Sharana Patha

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*H.H. Dr. Sri Shivakumara Mahaswamiji
Sri Siddhaganga Math*

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For details, please contact

Publication Division, JSS Mahavidyapeetha, Jagadguru Dr. Sri Shivarathri Rajendra Circle, Mysuru - 570 004, Karnataka, India
Ph: 0821-2548212, Fax: 0821-2548218, email: jsspublications@gmail.com, website: www.jssonline.org



Jagadguru Sri Shivarathri Deshikendra Mahaswamiji and Dr. Sri Shivakumara Mahaswamiji of Sri Siddhaganga Matha, Tumkuru, sharing a lighter moment



Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji, founder of JSS Mahavidyapeetha, Mysuru and Dr. Sri Shivakumara Mahaswamiji of Sri Siddhaganga Matha, Tumkuru, amid their affable talk

SHARANA PATHA

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



Founder

**Jagadguru
Dr. Sri Shivarathri Rajendra
Mahaswamiji**

President

**Jagadguru
Sri Shivarathri Deshikendra Mahaswamiji**

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Prof. Chandrasekharaiah

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From the Editor's Desk.....

Vachana literature in Kannada is a distinct literary form in Kannada acclaimed as a trend setting creation of the 12th century Shiva Sharanas of Karnataka who also ushered in a reformative socio-religious-philosophical economic revolution to put at naught all forms of divisive elements in society. Scholars have unequivocally stated the Vachanas in Kannada are comparable to the best in world literature. It is rather difficult to identify the source for the creation or evolution of this literary form in Kannada, since nowhere in Indian languages' literature do we find similar form or format. Scholars who have made in-depth study in this area suggest that the ancient *Kannada Tripadi* literary form or the *Thevaram* compositions in Tamil could have singly or together had a role in the creation of this form.

The word 'Vachana' in this context is used to mean an utterance, a speech, a declaration, a precept, a command, a message, an aphorism, a word and most importantly, a promise or a covenant. The word in its essence unveils an evocative apotheosis of similar meaning symbolizing the zeitgeist of a society down the ages. Allama Prabhu, the master-composer in the format has observed, 'the speech (vachana) is but the self effulgent primordial principle that transcends the tongue, the palate and throat from where it originates.'

The Vachannas as such defy definition to pin them down as something that can be replicated. It is because of the singular reason that they are expressions given to their own experiential readings into the life in which their practice and precept complemented each other.

As of today as many as 27000 Vachannas of over 400 Shiva Sharanas including 35 women saints who lived between 12th and 18th centuries have been published. The number of commentaries, expositions and interpretations on them may cross a few hundreds. Presently Kannada Vachanas in their English and Indian languages translations are available. No wonder if stated that we hardly find a writer in Kannada who is not influenced by the Vachanas of the Shiva Sharanas. The 'Sharana Patha' will keep publishing them in their English translations depending on the availability of space.

Prof. Chandrasekharaiah

Jagadguruji Writes....

Health of a nation, in a broader sense, depends mainly on two factors: its people being materially prosperous and spiritually oriented. But neither of the two singly helps them realize the ultimate goal of life. Only when they come together meaningfully, there will be peace and happiness. They are complementary while they sustain our society, no matter how diverse are its people. The 'goal of life' does not mean much here. It is simple: living happily sharing and savouring the legitimate fruits of existence as designated by its bounty. It strongly opposes the idea of cornering its bounty denying it to others, viz., the life in any form on the planet.

The whole truth about life's existence is that all and sundry have come here to live harmoniously and meaningfully and depart eventually not worrying much about what preceded or what would succeed life. Is there any meaning in amassing wealth and hoarding it beyond one's needs which will bring one's downfall sooner or later? Basaveshwara observes, "If I should say I want, this day, another day, a single particle of gold, a single thread of cloth, let thy curse and the pioneers' curse be upon me!" The Shivasharanas of the 12th century said that realizing the transitory nature of existence and living accordingly is but spiritualizing one's life without much ado about religion or philosophy. If one practises this simple truth, that will indeed lead to personal glory, prosperity as well as spiritual competence.

Coming to religion and philosophy of any denomination it is known that they invariably emphasise on an unimpeachable, aboveboard life that as experienced by many promises a wonderfully peaceful and fruitful life. People as individuals in society need to assimilate the values of their respective religions or philosophy to get the quality of their life refined and enhanced. Shivasharanas say that when one has ones assigned but legitimate work or duty to perform, ones earning or income is promised which not only supports his or her life but also guarantees a life in which ones conscience will never get pricked. There is no substitute to honesty in words and deeds. He who knows this simple truth always remains happy and contented beyond imagination.

Sri Shivarathri Deshikendra Mahaswamiji

Dr. Sri Shivakumara Swamiji - The Colossus of a Saint

- Dr. Chandrasekharaiah

The colossus of a saint, Dr. Sri Shivakumara Swamiji, late pontiff of Sri Siddhaganga Matha, Tumkur, who trod the earth for over a century, was befittingly called the 'walking god.' Highly revered, loved, worshipped, honored, adored and respected so much by millions of his admiring devotees that when the saint passed away very recently on Jan 21, 2019 at the age of 111, the place Siddhaganga was literally transformed into a sea of human beings. An estimated 15 lakh mourning people, young and old, women and children cutting across our social diaspora, descended upon the place to have one last glimpse of the departing holy-man, a sort of a record in history.

Sri Shivakumara Swamiji symbolized the very best and the finest in India's saintly traditions, the epitome of complete sainthood. Possessing an unbelievably strong will, self-control, rare spiritual proclivity and physical stamina of an unwavering yogi combined with the qualifications of a true ascetic, the Swamiji's life was singularly devoted to the service mankind. Countless are the number of students who studied and passed out of the institutions established by him staying as boarders in the monastery's renowned hostel at Siddhaganga since the beginning of the last century. Similarly as a sequel thousands of devotees stream in and out of this holy place every day and have food unfailingly accepting it as *prasada*, consecrated fare since centuries turning it into a people's monastery. It was during Sri Shivakumara Swamiji's tenure that this monastery became the pride of the nation.

The legacy left behind by the Swamiji in terms of his munificence, compassion, the

kind of exemplary life he led in the service of society, the triumph of his spiritual endeavors, the blue print of life he set forth for all of us to emulate, his incomparable zeal seeking the good of all, is a phenomenon rarely found in action elsewhere. For these very reasons the Swamiji found himself placed amidst the vortex of life and yet remained detached. If at all, he desired anything he only desired that all of us need to keep ourselves in one or the other noble task - *kayaka* - and all of us need to keep service before the self.

Sri Shivakumara Swamiji was an ardent follower of the 12th century Shiva Sharanas of Karnataka - Basaveshwara and his fellow Sharanas. It would not be incorrect if opined that the Swamiji was inspired by their ideals and values and lived in accordance with their tenets. Endowed with a charismatic persona the Swamiji spoke compellingly that his innumerable addresses used to move and sway the audience. While doing so he seldom forgot to quote the Vachanas of Basava or of other Sharanas. Probably this facet of his personality, among others, made him immensely popular that there was hardly anybody who disagreed with him or commented against his views. Incidentally speaking, the Swamiji had very warm and cordial relations with the late Jagadguruji of Sri Suttur Matha, Dr. Sri Shivarathri Rajendra Mahaswamiji and also with the present pontiff Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. Paying our humble tributes to the great soul we can only say that the love and devotion showered upon him by millions will endure, and the reason behind that will continue to guide and inspire the generations to come.

The Religion of Human Rights

-Sri Ramjan Darga

Lingayat Religion is called in different names. i.e. Basava Religion, Sharana Religion, Lingavanta Religion, Kayaka Religion (Religion of Work Ethics). But according to the intellectuals, it is a Religion of Human Rights, Religion of Social Justice, Religion of Gender, Caste, Class and Racial Equality, Religion of Working Class, and Religion of Universal Brotherhood.

Lingayat Religion was established in the 12th century. Then there were 196,000 active followers to this Religion. Thus Lord Basava started the Lingayat Religion.

Basava was the Prime Minister of the Kalyana Kingdom of Kalachuris. Bijjala was the King of the Kalachuri dynasty who was rising over society of caste, class, gender and racial discrimination. Exploitation was reigning. Upper class and upper caste people were enjoying all types of facilities. Majority of working class people with different types of castes according to their nature of work were suffering from Socio-economic and Religious exploitation.

Prime Minister Basava started the movement of awareness among the working people. He broke the barrier of caste and untouchability system which was in practice as enshrined the *Manusmriti*. *Manusmriti* is the Book of Hindu Social System written by Manu long ago.

The kind of democratic movement started by Basava is the first of its kind in the history of India. But before Basava, Lokayats, Jains, Buddhists and others put in their efforts to change this inhuman system based on *Manusmriti*. All these efforts are the basis of Basava's concept of Egalitarian Society.

Basava established a socio-religious Parliament called Anubhava Mantap. There were 770 representatives including women from all cross sections of the society, with seven Leaders called Basavanna (Basava), Allamaprabhu, Akka Nagamma, Akka Mahadevi, Chennabasavanna, Siddharama and Madivala Machideva.

Allama Prabhu, who was a genius from the lower strata of the society, became the first speaker of this Parliament. Here everybody had freedom of expression. It was the center of social, economic, religious and philosophical interaction. It stood for social justice and human rights. There are 30 points of human rights in the Universal Declaration of Human Rights by the general assembly of UNO passed on 10th December 1948. All these 30 points are found in 12th century Basava's Vachanas. He declared that there is no difference between the rights of a legitimate child and an illegitimate child. He pleaded equality in every walk of life.

THE RELIGION WITHOUT TEMPLE AND IDOLS: The rich temples were the centers of exploitation. They were the meeting places of Brahmans, big businessmen, landlords and officers of the Kings' Courts. They were under the clutches of religious heads. This group was able to control even the kings. The Kings used to keep this group in good mood. Many times it was inevitable to the masses to give revenue to the famous temples also. Thus people were exploited by the Kings and the temple authority. The rich temples were like Swiss Banks, Five Star Hotels and centers of worldly pleasure for the rich. The temple dancers were always at their service. This is one of the reasons for Basava to reject the temples. He declared, human Body itself is the temple. Thus he denied the idol worship and declared God is within every being.

THE RELIGION WITHOUT CASTE AND GENDER DISCRIMINATION: Basaveshwar (Basava) established Lingayat Religion. He denied gender, caste, class and racial discriminations. He conceived the idea of the Ishtalinga, which is a small black and round shaped object. The working class, lower caste, poor or rich men and women who embrace Lingayat Religion should carry the Ishtalinga on their chest after Lingadeeksha. Thus

cobbler Haralayya and Brahman Madhuvarasa, minister in King Bijjala's cabinet, became Lingayats. The followers of the religion arranged the marriage of Haralayya's son and Madhuvarasa's daughter. But the Brahmans became upset because it was against Manu's code. The King ordered that Haralayya and Madhuvarasa be given capital punishment called Elehoote i.e. dragging the accused on street by an elephant.

THE RELIGION OF WORKING CLASS: In 12th century, Basava united the workers of different castes and communities and created a new society without any kind of discrimination. The new Lingayat society created by Basava is called 'Sharana Sankula'. This is the first formation the working class society in the world without discrimination among men and women, rich and poor, black or white. According to Basava, there is no hierarchy in professions. He was Prime Minister. But never thought his profession was superior to a cobbler's profession. His followers produced literature also. Their short devotional songs are of social consciousness. These songs are called Vachanas. So far Vachanas of 221 Sharanas have been collected, 33 women writers were among them. This is the first working class literature in the world.

From Bliss all these beings arise, by bliss
They live, into Bliss they go and reenter

**-Taithiriya Upanished
(Tr. Swami Satprakashananda)**

The Philosophy of Shatsthala

-Dr. Guru S. Bale

The goal of Shatsthala philosophy is to experience the presence of the Supreme Reality in our everyday deeds and words and feel that we are one with that reality. We need not look at each one of the spirituals states here as separated from the other, but as an integral part of the whole.

Every religion has two parts namely philosophy and its practice. The philosophy part mentions about the goal and the benefits. Practice part tells actions required to reach the goal and to gain the fruit of the religion. The two becomes the philosophy for the religion. Generally agreed things become the philosophy. The goal of Virasaiva (Lingayet) religion is to escape the cycle of birth and death and to enjoy eternal bliss while living. Satsthala path is the way to achieve that goal.

Shatsthala (Sat means six and Sthalas mean state) means six states before liberation of the soul or Linga-Anga Samarasya. The six states are Bhaktha, Mahesvara, Prasadi, Pranalingi, Sharana and Ikya.

Shatsthala philosophy is the philosophy of Siva. The goal is to find God in every day life. It says that a Bhaktha who accomplishes his goal is greater than Parashiva. In the final state, Bhaktha becomes Shiva and Shiva becomes Bhaktha, Linga becomes Anga and Anga becomes Linga, Pasu becomes Pathi and Pathi becomes Pasu, things become Prasada and God becomes Bhaktha. This

is what Linga-Anga Samarasya or the merging of Anga with Linga. Chennabasavanna describes persons in the six Satsthala as follows:

*Baktha shall have no desires for wealth
and property
Maheswara shall have no desires for money
not earned
Prasadi shall have no desire except for prasada
Pranalingi considers equally both sadness and
happiness
And he concentrates only in Linga
Sharana does not differentiate himself and
his master
Ikya blends like a field blends in a field
These states will not come to those
From things or deed done in past
They are for those
Who does Sadhane (accomplishments).*

Parashiva for amusement took the form of Linga and Anga. Linga is the divine and Anga is the devotee following devotional path. Linga took six forms. They are: Acharalinga, Gurulinga, Shivalinga, Jangamalinga, Prasadalinga and Mahalinga. Shakti associated with the Linga took the six forms. They are: Kriyashakti (Work), Jnanashakti (Knowledge), Icchashakti (Desire), Adhishakti, Parashakti, and

Cichshakti. Anga took six forms. They are: Prithvi (Earth), Jala (Water), Agni (Fire), Vayu (Air), Akasha (Sky), and Athma (Soul). Bhakti associated with Anga took six forms. They are: Sraddhabhakti, Nistebhakti, Avadanabhakti, Anubhava-bhakti, Ananda and Samarasabhakti.

In order to unite the forms of Linga and Anga and their associated Shakthi and Bhakthi, the devotee worships the six forms of Linga in each of the six Sthalas. In each state, he worships with the Bhakthi associated with the forms of Shakthi.

Bhakta Sthala

(Affective state)

Bhakti means devotion and Bhaktha is a person with devotion. Siddalingeshwara explains the qualities of a devotee. How and why to become a devotee? and who assists in becoming a devotee?.

Anga though separating from Linga remembers, it is divine. However, this knowledge is lost due to the power of Maya. Anga is like a seed which has all the qualities to become a tree but it cannot sprout without help. Seed to become a tree needs assistance in the form of planting, watering and nurturing. For Bhakthi to sprout, it has to be planted. Guru is the one who implant devotion first by giving Linga to Anga. He then instructs Anga ways to seek the eternal life through worship of Linga. Guru as Jangama follows the growth of devotion in Anga and nurtures it to grow and reach its full potentials.

Bhakti state is not easy to accomplish. Mere wearing of Linga, or its worship will not make a person a devotee or a Bhaktha. To become a Bhakta, one should perform divine duties, realize Parashiva as the source of all creation, including Jiva and in fact Jiva as the part of Shiva himself. The

person has to leave the bondage between himself and what surrounds Jiva or Athman to realize the ultimate. He should obtain Linga from Guru and wear it close to Jiva or Athman. Perform Linga puja wearing Bhasma on his forehead, Rudraksi round his neck, uttering Pancaksari mantra, and with the feeling that Linga is the master. The grace of Guru will assist him to be free from the bondage of life, making him to live in the world of Linga. With these qualities a Bhavi (Human) will be transformed to a Bhaktha.

*One who walks through Sadhacharas,
One who has immense devotion in Shiva;
One who bestows himself to Shiva;
One who follows the Bruthyachara;
And tenets equally the Linga and Jangama;
He is the one a Bhaktha.*

Mahalinga Guru Shiva Siddheswara Prabhuve.

Bhaktha should follow Sadacharas. He should lead a simple life with a lot of devotion to Shiva. A Bhaktha should treat Linga and Jangama equally.

Basava says "Bakthi Priya Kudala Sangamadeva", Lord is a lover of Bakthi. There are numerous stories how humans have achieved the grace and blessings of God through their intense devotion.

Maheshwara Sthala

(Conative State)

Bhaktha becomes Maheshwara through the ripening of his activities. He performs his worship of his Linga more admiringly. His knowledge becomes wisdom. With this wisdom he offers everything to his Linga and thus making his offerings Prasada. His power of wisdom and the power of his routine performance of Linga puja unite in Linga. In this state his body shines with wisdom, strength and knowledge. The qualities of

a Maheshwara is explained as follows:

*Maheswara is free from doing bad deeds,
From being violent to others.
Does not expect money that is not earned,
Does not seek pleasure from other women,
Does not listen to abuses of others,
With great devotion,
Admiration and purity performs Linga puja*

Maheshwara is a righteous person. That is, he has no desire for material things that is not earned by him through Kayaka. Does not listen to remarks of others, does not contribute for harsh treatment of others, With devotion performs Linga puja. Siddhalingeswara describes the difficulties in achieving this Sthala as follows:

*Without removing the cover of senses
Without obtaining the knowledge
Without disturbing the eye
Without disturbing the desires of senses
Without ridding the lust
What can I say,
About the difficulties of those looking at Linga*

*Without leaving the past
Without retiring the greed
What can I say,
About the person thinking of purity
Mahalinga Guru Siva Siddeswara Prabhuve*

Problems to get rid of ambitions, lust, greed and past glory are many. But Maheshwara is determined to reach his goals.

Prasadi Sthala (Cognitive State)

Maheshwara worshipping his Linga by the grace of Shiva receives Shiva Prasada. With this Prasada he will become a Prasadi. Siddhalingeswara describes this Sthala as follows:

*By the grace of Linga
Making strong every organ
Holding his wandering thoughts in Linga
Eating only what is offered to Linga
Himself offering every thing,
That which he sees and touches to Linga
Learning about them and offering to Linga
Living with that Prasada is
The Prasada Sthala
Mahalinga Guru Siva Siddeswara Prabhuve*

A person in this state solidifies all his organs towards the worship of Linga. He eats only that is offered to Linga and does not crave for things.

Prasadi is pure in his talk, work and deeds and eats and drinks only things offered to Linga. Chennabasavanna describes it the following way:

*That which comes by craving is for the body
That which comes without is for Linga
Feeding body is useless
Feeding Linga is Prasada
Aspiration is for body
Opposite is renunciation
Eating without wanting and asking
Kudala Channasanga,
Call him as Your Sharana.*

Craving for food is for body's sake. Food which comes without craving is for Linga and that food is Prasada. Eating Prasada is divine that leads to vairagya. Vairagya leads to freedom from Maya.

Pranalingi Sthala (Intuitive State)

Prasadi with intensified devotion to Shiva becomes a Pranalingi. In this state his Bhakti unites with the associated Shakti. With this unity he loses his identity with his soul. His senses become Linga senses. Prabhudevuru describes Pranalingi as follows:

*Linga is Soul; Soul is Linga
Linga has become Linga-Anga
In GuheSwara Linga,
All souls become Linga's Property
See Chennabasavanna.*

According to Prabhudeva, Soul, Anga and everything is the property of Linga. Pranalingi is also the property of Linga.

To please God, people do Tapas or penance, by not eating or eating only dried leaves, or stays in caves doing penance. They think that this type of penance will please God. But these methods will not relate their Anga to Linga. Siddhalingeswara asks, what good is to do prayer by not learning the true relationship between Anga and Linga? One who learns about this relation is Pranalingi. Pranalingi depends on Linga but not on Anga

Sharana Sthala (Executive State)

Pranalingi is a Sharana when his Anubhava Bhakti, experiential devotion, becomes Ananda Bhakti, blissful devotion. In this state, his Anubhava Bhakti and its associated Shakti called Parashakti, the primordial energy, unite to form the Linga culminating in Sharana Sthala. Siddhalingeswara describes Sharana status as follows:

*Linga is husband and sharana is wife, leaving
everything else,
Leaving his senses, learning about Him
Having His image with in himself
With equal friendship, not leaving Him
Call it Sharana Sthala
Mahalinga Guru Shiva Siddheshwara Prabhuve.*

Sharana is the wife and Linga husband, nothing else matters. He who is learning to become a Sharana is divine and the opposite is human. Chennabasavanna

describes Sharana Sthala as follows:

*Sharana's walk is of Linga
Sharana's talk is of Linga
Sharana's content is of Linga
Linga is Sharana
Sharana is Linga
Because of this, Kudala Chennasangaiah
Your Sharana is all Linga.*

Ikya Sthala (Unitive State)

This is the last state before the soul of a Bhaktha unites with Linga. His self becomes divine with Linga. He is content with Prasada. His soul and his Bhakthi unite with the associated Shakti called Chitshakti, divine power. They, together become Linga. Siddhalingeswara explains this Sthala as follows:

*Like burning camphor
Loses the quality of camphor,
Thus becoming the fire itself
The self repeatedly craving for Linga
Becomes Linga himself
This is what true Lingaikya Sthala is
Mahalinga Guru Shiva Siddheshwara Prabhuve.*

Repeated cravings for Linganga Samarasya or eternal bliss by way of integrating oneself with linga will become verily that Linga. Linga truly comes true in this Sthala.

*Like mixing ghee with ghee
Like mixing milk with milk
Like mixing oil with oil
Like mixing water with water
Like mixing light with light
Like mixing meadow with meadow
When Soul mixes with soul
Sharana unites with Linga
Mahalinga Guru Shiva Siddheshwara Prabhuve.*

When Anga joins with Linga, it will be like ghee absorbing ghee, milk absorbing

milk, oil absorbing oil, water absorbing water, light absorbing light, and field absorbing field. In these situations it is not possible to differentiate who joined who. Similarly, when soul joins soul, and Sharana becomes Linga it is not possible to differentiate the Anga and the Linga. Further he describes this Sthala as:

*The light of moon joining moon
Becomes moon itself
The rays of sun joining sun
Becomes sun itself*

*The radiation of fire joining fire
Becomes fire itself
The light from a lamp joining the lamp
Becomes lamp itself
The river from the ocean joining the ocean
Becomes ocean itself....*

We cannot separate the rays of the moon from the moon, rays of the sun from the sun, radiation of fire from fire, light from the light source, river from the ocean when they are joined. Similarly I am inseparable from the Supreme Realty.

O my beloved, it is not for the sake of the husband that the husband is dear, but for the sake of the Self the husband is dear. Not for the sake of the sons are the sons dear, but for the sake of the Self the sons are dear. Not for the sake of wealth is wealth dear, but for the sake of the Self wealth is dear. Not for the sake of the animals are the animals dear, but for the sake of the Self the animals are dear. It is not for the sake of anything that anything is dear, but for the sake of the Self that every thing is dear.

O Maitreyi the Self should be realized, should be heard, reflected on and meditated upon.

**- Sage Yagnavalkya to his wife Maitreyi
- (Brihadaranyaka Upanishad)
- Tr. Swamy Satprakashananda)**

Vemana

-Prof. N. Narasimha Rao

Vemana is a well-known Telugu poet and philosopher. There's a difference of opinion about his period in history. Mr. C.P. Brown who did research about his poems had assigned the year 1652 to him. In traditional representations Vemana is shown like a yogi nudist. For this reason probably some had called him a lunatic but many had found him to be a man of erudition and enlightenment. Vemana's poems are short four-line poems ending in a refrain. Telugu readers are familiar with the refrain which runs like '*Viswadabhirama Vinura Vema.*'

Vemana belonged to the Reddy community. His earlier name was a long one ending in the caste suffix '*reddy*'. But he liked to be known as Vemana only. He was against the caste system. He looked upon it as exploitive with some communities treating some others as inferior. Vemana being a social reformer criticizes the evils of the time. He expresses himself against hypocrisy rather strongly. Smearing holy-ash, bathing in rivers or dabbing the sandal paste on forehead will not promise godhood or divine blessings. Vemana makes fun of them saying that they are engaged in a futile exercise that what really matters is the inner purity of the devotees.

Vemana extols honesty and integrity. Qualities such as these are seldom found.

Sir Francis Bacon, father of the English Essays, is worth being considered in this context. He was a great intellectual and the epithets he attracted were 'wisest, brightest and meanest'. He got his closest friend and patron Essex sacrificed by getting him executed. He wanted to be in the good books of the queen. Royal favours outweighed personal attachment. Bertrand Russell, the great mathematician and philosopher opines that the impulse not to kill a fellow-being for personal gain must stem from one's nature.

Vemana shared reformist visions and wandered all over the Telugu land with the sole intention of transforming the society. The deed one does without inner purity is like looking food in a dirty pot, Vemana declared.

People love to compare Sarvajna of Karnakata with Vemana. There's a close resemblance between the poems of Vemana and those of Sarvajna. Sarvajna's short poems are rich in literary quality. What is said of him is applicable to Vemana's writings as well. But Vemana seems to be more rationalistic than Sarvajna.

Vemana gave a powerful expression to his reflections about the affairs of men around him. Though a yogi he was a close observer of life. He chose a simple prosodic scheme called '*Ataveladi*' to express his

thoughts and feelings. He was struck by the hypocrisy of people. In one of his poems he denounces external forms of worship. If one is not pure at heart whatever he does by way of external worship yields not fruit. He can't win the grace of God. It's surprising that some three or four hundred years ago Vemana spoke so openly against sham religious observances. He must have angered quite a few people of his time by his candour. He lived the life of a mendicant beggar. His poetical utterances make his life an open book. Vemana was great too in possessing rare common sense and wisdom. He does not denounce one and all. He speaks in glowing terms of worthy ones. Men look alike but a few of them are of real worth. He calls them '*Punya purushulu*' He is far from being a cynic. He does not expect all to follow the path of renunciation. He appreciates integrity

in any walk of life. He commends a life free from superstition and blind practices.

Vemana's contribution to Telugu literature is noteworthy. He made Telugu literature popular through his poems. The refrain of the four line poems has become a household phrase in his own life time. The common man who is otherwise not interested in literature is drawn to his poems and to the home truths expressed in them. Vemana thus may be called a people's poet. Though an ascetic he was not against a family life. He spoke prasingly of the role played by women in society.

Vemana is adored both as a poet and reformer. He is looked upon as a spiritual leader. A temple is built for him at the place he is believed to have born at Kadiri in Ananthapur district. People flock to the place to catch a glimpse of the idol erected in his honour.

If the contemplative look is lost in the Self,
If the sense of hearing is lost in the endless void,
If the mind ridden with sound rests in peace,
Would it be difficult, tell me, Revana Siddhaprabhu,
To overcome the karmic cycle of birth and death ?

- Marula Siddheshwara

- (Tr. Prof. Chandrasekharaiah)

Do We Need God? If So why?

-Sri Murlidhar Rao

IT IS VERY EASY TO BE HAPPY

Great ones have said that happiness is a state of being complete is oneself. To get real happiness we have to isolate our self from the external and look inward. Close external senses start going into the inner world. The art of getting oneself into ones own self is meditation.

Happiness is a change in attitude from have to have not

In the world where everybody is struggling to get happiness, everyone is running after things, which seem to give little happiness, my statement that it is very easy to be happy surprised my friend. "Now-a-day's life is full of miseries, everybody is tensed. Happiness, laughter and smile have become rare things. I do not understand how you can say that it is very easy to be happy?" He asked. "Yes even though all that you said are true, it is very easy and simple to be happy," I stuck to my guns. "Then will you please tell me the secret of happiness?" he was anxious.

God has created so many things in the world. But He doesn't give everything to everybody. He has distributed things. The things we have, others don't have and the things other's have, we don't. For example some people are very beautiful, some are very rich, some enjoy very good health, and some are weak and sick. If the poor

man compares himself with a rich man he becomes sad and unhappy. If an ugly man compares himself with a handsome man, he becomes unhappy. Generally we look around and start thinking about all that we don't have. This is the reason why we are sad and find it so difficult to be happy. If we just change our attitude and start thinking of what we have instead of thinking of what we do not have, we will become happy. Change in the direction of thinking can change our life. If you want to be happy in life make a list of things you have. You will realize that you have so many things, which others do not have. You will forget all your shortcomings and sorrows. Just a change in our attitude can make us happy. I told you that it is very easy to be happy. Somebody has rightly said, "I was very unhappy for not having a good shoe until I met a man who has no legs" But once we become happy, we should not forget to remember the giver, God and thank Him for all that He has given us. Remembrance and feelings of gratitude will make our happiness permanent. Two simple words are written in many Churches they are Think and Thank. They convey the message to think what all He has given you and then thank Him for it. Contentment and gratitude two things are required to be happy in this world.

"Is it enough to change our attitude? Don't we need money to purchase things we desire?" My friend asked. "Yes money is needed to live but not to live happily. Money has no role to play as far as happiness is concerned. Money cannot guarantee happiness." I calmly replied. There are many poor people who are happy and many rich people miserable. If money could purchase happiness, believe me rich people would have purchased all the happiness and keep it locked in their lockers. Money can purchase luxury not happiness just as it can purchase comfortable beds but not sleep, good food not appetite.

Remember one more thing, knowledge and happiness is the only two things in this world that grow by distributing. If you want your knowledge to grow share it with others, if you want more happiness distribute it to others. Make more and more people around you happy. Your happiness will multiply. I know a person who said "I want to be happy but I do not want others to be happy". I told him my friend with this attitude you can never be happy and he could never be.

"If it is so easy to be happy, and only a change in attitude can make people happy then why there are so much unhappiness and misery all around?" My friend was anxious to know. It is because people do not want to change their attitude. They do not know difference between real and reflection. They try to search happiness in the object of comfort. They do not search it where it exists. There is a famous story of an old woman who was searching a needle in front of her hut below streetlight. Some kind people joined her in the search. Even after searching for a long time they

could not find it. Tired of searching for a long time a wise man asked the old lady where did you drop the needle? I dropped the needle in the hut she replied. "Then why are you searching it outside the hut?" the wise man again asked. Because there is no light inside the hut so I am searching the needle here below the streetlight. The old lady replied. Our condition is also like the old lady. We are all searching the happiness in the physical objects where it does not exist. If we really want happiness we should search it where it really exists. "Then please tell me where we should search for happiness?" My friend asked anxiously.

We try to search happiness in the physical objects in the external world. Our eyes see so many beautiful things, our nose smells pleasant smells, and our tongue tastes tasty things, our hand touches smooth and soft objects. We like these things and desire for them thinking that these objects will give us happiness. We run after them in search of happiness. Inability to acquire them makes us unhappy. Even if we are able to get them after great difficulty, we realize that it gives a temporary happiness. Therefore we again become sad. For example a man walking in hot sun saw a bicycle, and tried to get one for him. The moment he purchases he feels happy. But when he saw a man riding a scooter he was disturbed. With great difficulty he collected money and purchases a scooter and he was very happy to possess a scooter till one day when he was going with his family in heavy rains he saw a man driving a car. Then he struggled hard to collect money take loan and with great difficulty purchase a car. He then realizes that the

car did not give happiness as it has many related problems. To quote my own example I could not sleep properly for three days after I purchased my first car. I had no garage and had to park the car on the street. In night, I used to get up every hour to check if my prized possession is safe.

The external objects cannot give us real happiness simply because they do not have it. If they have it then happiness should have increased on acquiring more and more objects. For example if eating one cake gives X happiness, eating two cakes should give 2X happiness and eating three cakes should give 3X happiness and so on. But it does not happen. You may like eating one cake. But you may find it difficult to eat a second cake and impossible to eat the third one. It clearly shows that these items do not contain happiness. That is why one does not become happy even after acquiring tons of gold. "Then how to get happiness?" My friend was anxious to know. As happiness is not in the external world, it has to be present somewhere inside. That is why it is said that happiness is within. It is a state of mind, which can be reached by taking up the inside journey. "What do you mean by inside journey? Will you be more specific?" He pleaded. There is a real world inside us. What we see outside is the reflection of that world. Since we try to search happiness in the reflection we fail to get it and make our life miserable. To get real happiness we have to isolate our self from the external world and start looking inward. We have to close all our external senses and start going within. The art of going within is called meditation. By doing meditation regularly we can be happy always and experience Bliss. Once we experience the

bliss within we automatically stop running after external objects and be content in whatever we have. "What is meditation and how to do it?" He wanted to know.

Dwelling of the soul in divinity is meditation

"What is meditation?" He repeated his question the very next day. We were walking on the lawn of a nearby botanical garden. Sun was setting casting long shadows of trees on the ground. We were walking casually stepping on the shadows. There was a shady tree, a big banyan tree. We sat below the tree, to rest and relax. "What is meditation?" He asked again. I cannot tell you what meditation is because meditation is an experience and words fail to explain experience. The word meditation is said to be derived from Latin word meditary, which basically means healing. Meditation has power to heal. It can be healing at physical level, mental level, social or spiritual level. We call it Dhyana which means giving attention. But I said the real meaning of meditation cannot be expressed by words because it is an experience to be experienced.

"Do you know what is a jilebi?" I asked. He was surprised at the change of topic. "No I do not know, but what on earth jilebi has got to do with meditation?" "Nothing" I replied. "Then why do you talk of jilebi?" He was irritated.

There was an English man who had heard about jilebi and wanted to know what it is. He came to India and asked a scholar about jilebi. He was told that jilebi was a sweet, yellow in color round in shape like a tube with sugar syrup filled inside. The English man did not understand much. After few days he met an Indian engineer whom he asked the

same question. Jilebi is a sweet made of flour. It is like a coiled tube 2-3 mm diameter. Overall diameter of the jilebi varies from 75mm to 100 mm. The tube is filled with sugar syrup of high viscosity. The poor fellow cursed himself for asking an engineer who could only talk his language. All that he could understand was that jilebi is a sweet. He went to a sweet shop and asked the same question. The shopkeeper asked him to open his mouth and pushed a jilebi in his mouth. The Englishman realized what jilebi is and returned satisfied. That is why it is said that the taste of pudding is in eating. A man was waiting by the side of a lake to know whether the water of the lake was hot or cold. Not realizing that the only way to know the condition of water is to touch it or jump into the water. In the same way if one wants to know what meditation is one has to practice and experience it. Many people talk of meditation but very few do it.

"Do you meditate? At least tell me what your experience is?" He asked a very personal question. "Yes, I meditate and I am meditating from last ten years. Generally the experience during meditation is not to be revealed. Since, you sincerely want to know I will share some of my experiences with you. But before that I have to tell you more about meditation

A number of scholars and learned people have tried to define meditation in the same way as they have tried to define God. One of the best definitions is that it is an art of going within. As I have told you earlier, the true happiness is within. But we spend our life searching it in external world. If it is inside why do we search for

it outside? He asked. It is because, senses have a natural attitude to see outwards and think every glittering thing as gold. To give you an example, let us light a candle in a dark room. The moment candle is lighted, all the objects in the room get illuminated. It is only the borrowed light of candle, which makes them illuminate. If we think these objects are the source of light we will be mistaken. To reach the real source of light we will have to turn towards the candle, which is source of light and illuminating all the objects in the room. The moment we turn towards the light we also get illuminated. As we move towards the candle we get more and more illuminated and the world disappears from our sight. If we go still closer we start experiencing the heat of the candle.

Exactly same thing happens when we sit for meditation. The moment we turn from external world to internal world and begin the inside journey towards the inner self we feel happy, we enjoy the happiness, pure happiness totally independent of person, place or thing. Because He is the source of eternal happiness Sadananda we call Him and we have turned towards Him. As we go nearer to him we experience his grace. Finally we land up in the fire like a moth and become one with him and lose our identity. It was getting dark. We departed promising to meet next day at the same place and time.

(To be continued)

The Shatsthala Philosophy and the Upanishads

- Dr. Linga Raju

Though the Vachanas of the 12th Century Sharanas are comparable selectively we need not conclude, rather we can't, that the Sharanas borrowed freely from the Upanishads. There is enough ground to believe that the Sharanas and the Upanishadic seers experienced the same divine afflatus as did all other mystics and expressed the same in their sayings.

Vachanas, in this article, refer to the vachanas of the twelfth century Sharanas. The vachanas are composed in the form of a rhythmic prose. The vachanas are said to be comparable to the Upanishadic sayings of the great ancient sages.

It has been said that the Upanishads are the authorities for the formulation of the religious as well as the philosophical concepts of the Veerashaivas. The most important one of all the Veerashaiva concepts is the Shatsthala system. In this system, the spiritual ascension in six stages involves devotion, knowledge, and action.

Upanishads contain the esoteric spiritual knowledge meant for reflection and contemplation. They do not set forth any systematic philosophy. The Upanishads mention that the nature of the Reality is that it is Infinite where one sees nothing, hears nothing and understands nothing; and that the Reality is transcendent meaning that it is indefinable, attribute-less and free from all relationship. The knowledge of Reality is the knowledge pertaining to one's own Self. It is through the Self-knowledge that one knows anything and everything.

The Upanishadic teachers have declared that Truth is open for thorough inquiry, and that, being universal, it can be realized in anyone's life at any time. It is not reserved for any one privileged person or group, nor is it confined to time or space.

Shunya Sampadane a work in Kannada compiled by four different writers between 15th and 16th centuries AD under common title Sunya Sampadane contains the quintessence of the Veerashaiva Philosophy. It is composed mainly in the form of dialogues and discourses among various Sharanas. The central figure of Shunya Sampadane is Allama Prabhudeva. He presided over the deliberations in the Anubhava Mantapa, the Academy of Sharanas. The main theme of discussion at the Academy, 'Anubhava Mantappa' was the Shatsthala Philosophy. These deliberations which had been recorded as vachanas during the twelfth century, have been incorporated in Shunya Sampadane. The fourth version of Shunya Sampadane composed in the later part of the sixteenth century has 1543 vachanas of the Sharanas.

Brief Comparison of the Vachanas and the Upanishads

- Both vachanas and Upanishads do not have a single author. Therefore, both have differing viewpoints.
- Both the Vachanas and the Upanishads roughly teach the same thing: Nature of the Absolute Reality is that it is Infinite void where one sees nothing hears nothing and understands nothing, meaning, it is beyond human comprehension.
- The Philosophy in both is the Advaita Philosophy. It is Monism. It is the belief that there is only one Reality, and that everything including one's own self is God.
- The Absolute has no attributes - no qualities, nothing inside it, nothing attached to it, there is no outside - there is nothing. The Absolute cannot be worshipped directly.
- The concept of the creation is the same in both. In the beginning there was nothing, not even Void. Then the Eternal Being arose.
- The Eternal Being, Atman or Brahman is one and the same.
- Atman, being eternal, cannot be created or destroyed.
- Both the vachanas and the Upanishads contain similar ultimate goal of self realization.
- Meditation on the Supreme Self as the way of redemption is the theme in both.
- The Upanishads do not preach worshipping idols or images. Also there is no temple worship. Similarly, the vachanas of the Sharanas do not advocate worshipping idols or images,

and they do not recommend going to temples to worship.

- Both make it clear that Truth is open for thorough inquiry, and that, being universal, it can be realized in anyone's life at any time. It is not reserved for any one privileged person or group, nor is it confined by time or space.

The Sthalas in Veerashaivism and the Upanishads:

Bhaktasthala: Sthala means stage or level. Bhakta is one who has devotion. Feeling of devotion is always there. But the devotional feeling or mental attitude of devotion has to be associated with devotional activity either physical or mental. The activity, physical or mental, expressed by devotion is worship. In this stage, one intensifies one's true-devotion, leads a virtuous life, and incorporates austerity, restraint and dedicated work in one's daily life.

Bhakti denotes the concept of devotee and the Divine; it implies duality. This has to be reckoned with. In order to overcome this duality situation, Sharanas have adopted what is recommended in the Upanishads.

The Kena Upanishad says that devotion is of two types. The first type is the devotion that is an expression of the knowledge of unity. This type of devotion is practiced by the wise who already have realized the 'unity'. The realization is that, one's own-Self and God adored as the creator of the universe, are the manifestations of the same basic reality that is Brahman. In the state of relative consciousness, one adores God in ecstatic love; this is identical with the Knowledge. Thus one exhibits Devine expression of love, knowledge, power, bliss and peace.

The other type of devotion is the devotion that leads to that knowledge. In this type of devotion the aspirant has not attained the knowledge of unity, and therefore cannot yet express it. Thus the devotion is a matter of faith and not of expression. To attain that knowledge, the devotee worships God externally; it stimulates Divine love that rouses Atman-consciousness. Bhaktasthala is about this second type of devotion that leads to the attainment of the knowledge of unity. The Sharanas preferentially use the term 'sad-bhakti' to denote this type of 'true-devotion' or 'real devotion'.

The Shvetashvatara-Upanishad says, 'One should be devoted to that ancient Brahman - towards the Immanent Soul conceived as the Prime Cause'. The Absolute is beyond thought and speech, and cannot be the subject of devotion. Devotion requires the duality of devotee and the Divine. Therefore, to approach the unity of the Absolute through some best possible form of devotion, the immanent Atman is to be conceived as the Prime Cause (the Creator), whose presence is felt by all devotees in their hearts. Because the Absolute cannot be the subject of devotion and cannot be devoted to directly, one has to conceive the concept of the Creator and show devotion to the Prime Cause. That is what the Sharanas have adopted.

Furthermore, Kena Upanishad says something like this: 'Austerity, restraint, and dedicated work are the three means to that end, and as such, are included in the Upanishad'. Bhaktasthala teaches one to incorporate austerity, restraint and dedicated work in one's life.

Maheshvarasthala: In Maheshvarasthala, one develops firm conviction in the faith of Linga, the symbol of the Supreme

Reality. The aspirant understands that one who wavers and entertains the desire for another god or gods is neither brave nor resolute. The seeker gives up any other previously practiced faiths, and gives up all practices of rites and rituals.

A Sharana should be firm in the belief that there is only one God. At this juncture, it is to be pointed out that one God statement here does not mean it is Monotheism which, despite having only one God, may mean that the individual-self and God are two separate entities. Monotheism is not Theistic Monism. In Theistic Monism everything including the Self is only one, and there is nothing else. It is all just God.

Basavanna has several vachanas which state that God is one only. He makes that statement in many different ways. Many of his vachanas proclaim about one God.

*Listen, O, to the man who claims "Veda is self-begot".
Mark, brothers, you should believe "One only,
without a second, God".*

*"Om, God who created heaven and earth is the
only God!"*

*Mark, brothers, you should believe "Rudra is the
only, without a second, one".*

*The scriptures proclaim "In wonder they
speak of Him".*

*Mark, brothers, Kudala Sangama Deva alone
is the creator of the world!*

The above quotations refer to a verse in Shvetashvatara Upanishad:

*Rudra is indeed one only, there is no one
beside Him who can make Him the second.
He, who protects and controls the worlds by
His own powers, O men, is present inside the
hearts of all beings. After projecting and
maintaining all the worlds, He finally
withdraws them into Himself.*

The similarities between the above

vachana of Basavanna and the passage in Shvetashvatara Upanishad given above can easily be recognized.

Further, it is indeed remarkable that the Rigveda mantra is used word for word in three of Basavanna's vachanas. The same Rigveda verse is in Shvetashvatara Upanishad, but with different wordings. The vachanas say that the Lord encompasses and pervades everything. Basavanna's vachana is as follows (words taken verbatim are in parenthesis):

*Whichever way we look you are there O Lord!
You are the Form of all cosmic space O Lord!
You are the universal eye (vishvatashchakshu)
O Lord!
You are the universal face (vishvatomukha)
O Lord!
You are the arms of all (vishvatobahu) O Lord!*

And you are the feet of all (vishvataspada)
O Lord! O Kudala Sangama Deva!

The Shvetashvatara Upanishad verse is as follows: *With hands and feet everywhere, with eyes, heads and mouth everywhere, with ears everywhere, 'That' exists, pervading everything in the universe.*

Continuing on, in Maheshvarasthala it is incumbent upon the devotee to completely give up any previously practiced faith. It is also expected that the devotee should not return to the previously practiced state. At this juncture the issue of the *bhavi* comes in several vachanas. *Bhavi* is a world-ling or a miscreant, the one who is subject to the cycle of births and deaths. *Bhavi* does not believe in the Sharana way of life.

Katha Upanishad describes a bhavi, but it does not use the term bhavi:

Fools, dwelling in the very midst of ignorance yet vainly fancying themselves to be wise and learned, go round and round in

the cycles of birth and death, not achieving the emancipation from bondage of life. For them the path of hereafter does not appear.

Basavanna despises false beliefs and rituals in many vachanas.

*O Sir, wherever they see water, they dip in it;
O Sir, wherever they see a tree, they circle it!
They who seek water that dries up and the
withering tree
How can they see Thee?
O Kudala Sangama Deva?*

The silent contemplation of the Divine Linga remains the only yearning.

The Upanishads also despise false beliefs and rituals. Vedas, in all, are generally considered to have two portions. The first part consisting mostly the Samhitas and Brahmanas, is the portion dealing with action or rituals with the belief that salvation/liberation can be obtained through the right performance of rituals as enjoined in the Vedas. But the second part (Upanishads) coming at the end of the Vedas, despises rituals and deals with the knowledge.

Prasadisthala: The term 'Prasada', in general, means 'grace' which is explained as a virtue coming from God to the devotee. This type of explanation implies duality, but it really is the oneness philosophy. One dedicates oneself as the offering to the Divine. By offering the body, mind and will, to Guru, Linga and Jangama, one achieves purity of the body, clarity of the mind and perfection of the will. That one is the partaker of the grace of the Divine that is Prasada. True Prasada is 'serenity' that ensues when one completely eliminates ignorance and the sense of ego.

The concept of Prasada first comes in

Shukla Yajurveda: May everything in this world be offered to God as worship, and May it be granted to me also'.

Then Katha Upanishad gives the following: '*The desire-less one, free from grief, realizes the glory of Atman through the purity of senses and mind*'. The compound word 'dhatuprasadat' containing the term 'prasada' is used in the Upanishad to mean '*through the purity or tranquility of the senses and mind*'. One has to have this desire-less peace of mind to realize the Self.

Pranalingisthala: One who withdraws from outer objects and concentrates on the internal Linga is a Pranalingi. Once the seeker has become Pranalingi, there is no duality; it is all oneness. Conscious Self-experience is the main characteristic of Pranalingisthala. Many Upanishads have what is in the Pranalingisthala. Some examples are given below:

- In the vachanas, the body of a person is referred to as the city of Shiva, and also as a nine-door Shiva-shrine (the nine-doors being - two eyes, two ears, two nostrils, mouth, genitor-urinary opening, and anus). Linga is enshrined in this body in the prime-middle-station which is the heart. Many Upanishads describe this: Shvetashvatara-Upanishad says the soul resides in the body of nine gates, and it is the master of the whole world, animate and non-animate. Katha Upanishad speaks of the city of the unborn (Atman), referring to the body which is said to have eleven gates (the above nine doors, and the umbilicus and Brahmarandhra at the top of the head). Chandogya-Upanishad speaks about the City of Brahman, again referring to the body, and speaks of a mansion in it in the shape of a lotus referring to the heart.

- During the process of breath-control (pranayama) in this sthala, one ignores the external world, and focuses on the internal Linga. This has been brought out very well in the Shvetashvatara-Upanishad: '*Placing the body in a straight posture, holding the chest, neck and head erect, and drawing the senses and the mind into the heart, the knowing one should cross-over all feared currents by means of the raft of Brahman. Controlling the senses and regulating the activities of the body, one should breathe through the nostrils when the vital activities become gentle. Then the knowing one, without being in the least distracted, should keep his head on the mind*'.
- When breath regulation becomes effortless, the person is totally absorbed in its fineness. And when one continues to concentrate on the internal Linga, the seeker experiences vivid impressions of light, sound and taste. This is again well brought-out in the Shvetashvatara-Upanishad: '*Forms that appear like snow, smoke, sun, wind, fire, fire-fly, lightening, crystal, and moon, precede the manifestation of Brahman in Yoga practice*'.
- When the vital-energy moves through the central Sushumna nadi (the main central channel/conduit/pathway from heart to the top of the head that conducts vital-force in the body), the external world is kept at abeyance and a peerless peace wells out. This has been described in many Upanishads.
- The Pranalingi gets convinced beyond doubt that the Absolute is the subtlest of the subtle, is the Imperishable and the Unchanging. Katha Upanishad says '*Atman, smaller than the smallest and greater than the greatest, is lodged in*

the heart of the individuals. The individual, who has relinquished all desires, thus becoming free from grief, realizes the glory of Atman through the purity of senses and mind'.

- Aitareya Upanishad explains the Mahavakya, the great saying: 'exalted actual self-experience alone is Brahman', or 'the thought itself is Brahman', or 'the Supreme Knowledge is Brahman', or simply 'Pure Consciousness is Brahman'. The Self-experience of Pranalingi, seeing one's own 'Self' permeating the whole universe, is 'Prajnanam Brahma', but the Pranalingi has not yet become the Knowledge itself.

Sharanasthala: Sharana is the one who is characterized by pure delight (Ananda) derived from contemplation on the inner Linga/Self. In Sharanasthala, all memory dies, all error burns, awareness gets forgotten, all symbols crumble, body's motion ceases, and the mind gets lost in the Linga. The individual consciousness is taken over by the Supra-mental Consciousness. The Sharanasthala concepts are found in many Upanishads. These are explained very briefly. Hopefully that will not lead to confusion among the readers.

- The Sharanasthala vachanas state that all memory is dead, all error burnt, awareness forgotten, all symbols have crumbled, there is no motion for the body, and the mind is stilled. Brihadaranyaka-Upanishad says something like this: '...this infinite entity (the individual-self) fully embraced by Pure Consciousness of the Supreme-Self, knows nothing external or internal...'

Aikyasthala: A Sharana, who attains identity with the Absolute by becoming one with it, becomes an Aikya in this very life. An Aikya is described as - the knower of the truth, has become immortal, is sublime and of the most-high, has attained Bliss, is an inhabitant of the Void, and perfect and serene. There is no separate consciousness of the individual. The Aikyasthala concepts are found in many Upanishads.

- Mundaka Upanishad says something like this: 'As flowing rivers lose name and form when they disappear in the ocean, so the wise one free from name and form goes into the highest of the high - the Supreme Divinity. Whoever knows the Supreme Brahman becomes the very Brahman'. Taittiriya-Upanishad has a similar statement: 'One who realizes Brahman attains the Supreme'. Somewhat similar statement is in Brihadaranyaka-Upanishad which says something like this: 'One who has no craving, whose only object of desire is the Self, being Brahman itself, is merged in Brahman'.
- Brihadaranyaka-Upanishad states that Brahman has only two limiting adjuncts superimposed on it through ignorance - gross and subtle forms... But the specification about Brahman is 'not this, not this', eliminating not only the two limiting adjuncts, gross and subtle forms stated above, but also all possible specification about Brahman. There is no other or better specification than 'not this, not this'. Its sacred name is the Truth of truths.

Hardekar Manjappa: Gandhi of Karnataka

- Dr. S. Narendra Prasad

During freedom struggle movement, different Kannada speaking regions experienced diverse kinds of movement. It resulted in the rise of many individuals as leaders. Many among them later carved their niche in their respective fields of interests. But some among them never preferred to be highlighted they never wished themselves to become popular and revered by people. In spite of these they became leaders and nearly after a century we still cherish them in our memory for their dedication and cause to which they sacrificed their life. One among them was Hardekar Manjappa. He was also known as "Gandhi of Karnataka."

CHILDHOOD AND EARLY STRUGGLE

He was born on 18 February 1886, at Banavasi in a poor family. His brother was a clerk in the Bombay Presidency at Sirsi. After completing his Mulki examination Manjappa was appointed as a teacher at an early age. He gave tuition to supplement his livelihood. During this time, he began studying the life histories of eminent leaders of the time. For quite sometime he remained in this profession. During this time he began to concentrate on the art of writing small pieces. He made attempts to learn Sanskrit but soon gave it up. But, this did not deter him to continue his efforts.

He tried translating some pages of "Satyarth Prakasha" of Dayananda

Saraswathi into Kannada, but soon gave it up. In 1905 Bengal was partitioned. Anti-partition struggles swadeshi and boycott movements turned him into a nationalist. He enthused people in the concept of Swadesh. During this time he became more inclined towards Bal Gangadhar Tilak and his political ideology. During this period he began spreading the ideals of Swaraj and the concepts of Swadeshi. Particularly Manjappa was very much influenced by Kesari and writings of Tilak.

AS A JOURNALIST

Hardekar Manjappa also rose to become a journalist. His career in the field of journalism saw many ups and downs. In September 1906, he started his first newspaper "Dhanurdhari." It consisted of four pages and published on Fridays. Since he was well versed in Marathi he published Kannada translations of Marathi articles published in Kesari. Because of differences with the owner of the press, it ceased its publication. But help came to him from a philanthropist, Bondande Balappa. With his financial support, Manjappa again resumed it in 1908.

When anti-partition struggle gathered momentum, 'Dhanurdhari' also acquired its importance as a nationalist newspaper. Its editorials and articles enthused readers to offer themselves in nationalist activities

and social reform. He decided to dedicate his life to the cause of the society. And in July, 1910 he took an oath to remain as a bachelor throughout his life. With this he entered into the domains of different life style.

AS AN INMATE OF ASHRAMA

He led a simple life. He changed his food habits. He abjured salt, sour and spicy food and wheat. He cooked his own food. While in Ashrama he used to finish his meal before sunset. After some years his mother came to live with him. He began studying literature available on yoga, rebirth and the existence of God. He made attempts to translate Gita Rahasya of Bal Gangadhar Tilak into Kannada. Meanwhile he took interest in political movements. He attended the annual session of the Indian National Congress held at Madras in 1914. After meeting several leaders his nationalist spirits also increased. Though he was attracted towards the ideology of the Congress, yet he had his own reservation about its political goals. Hence, he relied on much on its social values.

His journey in Nationalism brought him to the fold of Mahatma Gandhi. In 1917 he was drawn towards Home Rule League Movement jointly led by Mrs. Annie Besant and Tilak. In 1919, Manjappa published a small book on Gandhi's life and struggles. This book soon became famous. Hence he decided to publish more in Kannada.

Another ideology of Gandhi which attracted him was Khadi. He began to wear Khadi. He decided to popularize it among the common people. Details pertaining to this can be had from his autobiography. In 1921, he mooted an idea of publishing books and pamphlets under "Rashtra Jeevana" serial and sell them to

readers after collecting subscriptions. In this he was helped by many Philanthropists. Titles like "Bharatiya Deshabhakti", "Virasaiva Samaja Sudharane" and on the lectures of Swami Ramananda Tirtha became more popular.

To propagate Khadi and its importance in Swadeshi, he started "Khadi Vijaya." If 'Dhanurdhari' reflected his nationalist thinking, 'Khadi Vijaya' brought into light his vision on self-reliance and simple life. Like Gandhi, he preferred to continue his career as a journalist. He desired to serve the cause of the society through his journalistic writings. His desire to establish an ashrama increased. Hence, he established an ashrama to train propagators of Gandhian way of life and ideology. With this he entered into another phase in his life.

ASHRAMA NEAR HARIHARA

Hardekar Manjappa, who had been influenced by Sabaramati Ashrama decided to establish one on the bank of the river Tungabhadra near Harihara. His friend Bondade Balappa donated him some land. Here two modest buildings were constructed. In March, 1923, it was inaugurated. Soon after entering it he gave up the use of metal including his silver linga which he possessed on his body replacing it into a sandal one. He motivated people by visiting the nearby villages to recruit people to his Ashrama. During such visits he carried Ekatari, a string musical instrument to supplement his speeches.

He visited far off places like Bangalore. Bijapura, Bagalkote, Biladi and other places to draw recruits. Even though help to run this poured from different sources yet it became difficult to sustain the inmates. Some people around his Ashrama

and did not tolerate his social services. He also travelled extensively to propagate Gandhian ideology. Even the Government of the Maharaja of Mysore suspected his tours and visits.

He went to Sabaramati Ashrama and met Mahatma Gandhi. He discussed with him some relevant problems. After returning, he concentrated more on writing books on Satyagraha, Brahmacharya, Ahimsa and Khadi. He wrote in Kannada on the travels of Mr. Keir Hardie, a member of the 'House of Commons' and a small book on the life and teachings of Gautama Buddha. He spread Gandhian ideology in many places of Bombay Presidency region. He was very much attracted by the philosophy of the Sharanas. He also started organizing Basava Jayanthi programmes to unify the Sharanas. In 1924, his Basava Charitre was released.

In 1924, when Indian National Congress met at Belgaum, he sent a group of trained volunteers called "Basaveshvara Seva Dala". It involved in social activities. By this time his "Basava Charitre" had attained fame. Meanwhile he lost his mother. Flood had ravaged his Ashrama. These two reasons made him to shift to a new location.

In 1927, he shifted to Alamatti on the banks of the river Krishna in the then district of Bijapura. He started Vidyalaya, to provide meaningful and constructive education. For nearly two decades this place became the centre of all his activities. From here he started editing and publishing "Sharana Sandesha" a journal in which he wrote editorials and lead articles on the philosophy of Sharanas. At the same time he advocated Gandhian philosophy and political ideology. He

started "Udyoga" another journal in which he stressed the need of self-sustenance and revival of cottage and small industries.

Gradually the institution which he had established at Alamathi attained fame. Contributions for the upkeep of this came from different directions including individuals and institutions. He tried to propagate Gandhian ideology amongst Virasaivas. In 1931, to help this he established "All Virasaiva Khadi Bhandar." But, this did not sustain for long time. He took up the cause of untouchables, as initiated by Mahatma Gandhi.

Gandhism remained the central theme in the life of Hardekar Manjappa. He personified it and by realizing its importance in the ongoing struggle for freedom emphasized it and became one among a few people from Karnataka to propagate it. Hence, he became famous as "Gandhi of Karnataka." In spite of this, his apprehension about participating directly or his involvement in political agitations denied him an opportunity to have followers, though he preached against the practice of untouchability yet several times he criticized Gandhi's stand on this particular issue.

He was an educator and a writer who wrote with convictions. Being a religious reformer, he stressed social reforms. He was sensitive towards national and international events of contemporary nature. He was a sharp critic of society and social abuses particularly alcoholism and addiction to tobacco. He was ever vigilant about the political aspirations and socially concerned and committed. He breathed his last on 3 January, 1947. With his death Kannada speaking people lost a versatile who died like an unsung hero.

Basaveshwara and Blake: A Comparative study of Some of Their Themes

- Dr. Basavaraj Naikar

The highest religion is to be compassionate to all forms of life. That is why both Basava and Blake declared that compassion was the very foundation of any religion. They thought that man should develop his own body into a mobile temple by divinizing himself.

One of the reasons for comparing Basaveshwara and William Blake is that there are many similarities between their thematic concerns although they belong to two different nations, ages, cultures and religions. Whereas Basaveshwara belonged to twelfth century Karnataka (in South India) Blake belonged to eighteenth century England. Thus they were separated in time by six hundred years and in space by about three/six thousand miles. Similarly their culture and background too. Whereas Basaveshwara belonged to the Hindu religion and culture, Blake belonged to the Western culture and Christianity.

But in spite of these temporal, spatial, cultural and religious differences between the two, one may find some similarities due to the universality of human thought and emotion. A conspicuous similarity between the two is that both of them were basically lyrical poets known for the element of mysticism in them and for their social concerns. They did not seek shelter in the forests for secluded meditation, but lived in the midst of society and developed their poetic, social and mystic vision and phi-

losophy of life out of their personal experiences of life.

The most striking similarity between Basava and Blake is their remarkable originality of thinking. They never accepted anything without testing it in the crucible of reason. They always questioned the dogmatic authority - be it social, political or religious - and pleaded their own democratic or republican and revolutionary ideas in order to remove the social injustice and inequality prevalent in life. Both of them satirized their respective societies for the social evils but yet were inspired visionaries when they rose from the social level to mystic level. Another important similarity between the two is that both of them broke the shackles of language.

These similarities between the two great mystic poets may be examined in some detail in the following paragraphs.

One thing most conspicuous in them is that both of them rebelled against authority -be it political or religious. For example Basava rebelled against the orthodox Brahmanism and the ritualism of the Vedas,

the caste-system, bonded labour and prostitution etc. Basava did not accept King Bijjala's support of Brahmanical tradition of maintaining the caste-hierarchy. For example, he argued that the money in the royal treasury belongs to the people rather than to the king. This attitude of Basava angered King Bijjala to a great extent. Similarly Basava strongly opposed the caste-hierarchy and the consequent untouchability of the sudras and taught a democratic religion of Sharanas, the who are all equal in status, free and bound by the sharanas brotherhood.

Like Basava, Blake also opposed the political authority in his time. He was an instinctive radical with a natural opposition to tyranny wherever he found it and had a distrust of authority whether it is represented in kings, priests or even in the very idea of a monolithic deity who rules human affairs.

Blake lived through a crucial phase of Western history. The major event that influenced him was the American revolution of 1776, which secured American independence from the British rule. Later he welcomed the French Revolution also, which came thirteen years later, in 1789 and wrote his large poem entitled 'The French revolution', the first volume of which was published in 1791. Obviously Blake was influenced by the triple ideals of liberty, equality and fraternity of the humankind.

Thus both Basava and Blake rebelled against the political and religious authority and orthodoxy and upheld the democratic principles of liberty, equality and fraternity of human beings, thereby exhibiting their originality of thinking and rebellious and revolutionary attitude.

Slavery:

Both Basava and Blake apposed slavery

as a social evil of their ages. Slavery indicates man's inhumanity of man and exploitation of the poor or of the lower class or caste in the society. During Basava's age (12th century) there was no individual slavery that was common in Europe and Russia. But this evil practice manifested itself in the caste-system and caste hierarchy. The shudras happened to be the lowest in the Hindu social rung. Basava opposed the social evil of untouchability and the exploitation of the shudras by the upper caste people, especially Brahmins, though he himself belonged originally a Brahmin. The shudras could not mix with those of other castes easily. They could neither inter-dine nor inter-marry with others. They had to live outside the villages, towns or cities and do the dirty job of cleaning and carrying the human excreta, carrying the care cases of dead animals, digging the grave pits etc. They were not allowed to touch or draw water from the wells along with others. Basava strongly opposed this inhuman segregation of human beings and propounded the democratic principle of equality and declared that all are equal. In order to set an example for others, he, in spite of being a Finance Minister in the court of King Bijjala, visited the mud house of Nagimayya in the colony of untouchables and partook of food with him, as he considered the latter (though lowborn) as equal to him (though highborn brahmin). Obviously the evil of untouchability and bonded labour in Hindu society were and are the variant expressions of slavery that was prevalent in Europe and Russia.

Like Basava, Blake also opposed the practice of slavery so common in England of the 18th century. Slavery is a kind of oppression opposed to freedom. He was furious at the slave traffic. Among his

engravings Blake had to illustrate the sufferings of the slaves and their fortitude under prolonged torture. For example, Captain J.G. Stedman had married a slave named Joana, but could not buy her freedom. Soon after his marriage, Stedman tried to intervene to stop the flagellation of a slave girl who had refused to submit to the loathsome embrace of her detestable executioner. Before Stedman's intervention, the girl had received two hundred whip-lashes and the overseer's reaction was to double the punishment. Stedman could only withdraw beyond earshot. Blake could not accept or approve of such inhuman practices of owning the slaves, beating them and exploiting them even sexually. He articulated his anger and opposition to this social evil in his famous poem entitled, 'Vision.'

Prostitution:

Basava opposed the social evil of prostitution in his society. He therefore tried to bring the prostitutes on the right track by asking the sharanas (the surrendered ones) to marry them, so that they might lead a secure and happy married life. One of the reasons why he opposed the temple-culture was that it encouraged the devadasi system (temple prostitution). The socio-religious evil was widely prevalent in South India. The priests as well as the rich people exploited the poor women thereby pushing them into the heinous profession.

Like Basava, Blake also strongly opposed the social evil of prostitution in England. Prostitution, poverty and disease were said to be widely rampant in 18th century England. London was especially notorious for prostitution. There were said to be many asylums for female orphans. Near Blake's house was an Asylum for Female Orphans opened in a house lately in the Hercules Inn near Westminster

Bridge by a group of noblemen and gentlemen for girls between nine and twelve years to save them from the guilt of prostitution and even from their own destitute mothers, who had ensnared their children to the house of the procurers. As Blake put it 'beauty for a bit of bread!'

Thus both Basava and Blake opposed the social evil of prostitution in their respective societies. Whereas in South India prostitution was affiliated to the temple-culture in the form of devadasi (God's-maid) system, in England it had no connection with church and was quite secular and compelled mainly by poverty and destitution. As a sensitive soul Blake opposed this social evil strongly and satirized it in his poems.

False religion:

Both Basava and Blake revolted against the practice of false religion in their own ways, in spite of the difference between their times and distance between their places. For example Basava rebelled against the animal sacrifice and mechanical ritualism (karma-kanda) of Vedic religion. Concurrently he exposed the hypocritical exploitation of the poor, ignorant, helpless people of lower castes by the caste-brahmins and other upper caste people. Likewise he opposed the corruption rampant in religious institutions like monasteries where lending money to the people at exorbitant rates of interest was practiced secretly. Similarly he condemned the mechanical reading of the Vedas by Brahmins without understanding its meaning or practicing their principles. The highest religion is to be compassionate to one and all. That is why he declared that compassion was the very foundation of any religion. He taught that man should develop his own body into a mobile temple by divinizing himself.

Like Basava, Blake also revolted against the false religion practiced by people in England of his times. That is why he complained that Christianity had turned out to be mere mock-Christianity and opined that churches had become the mills of Satan; that Satan was called God, namely Urizen. In Blake's England there were said to be 150,000 beggars. The appalling poverty as believed by the British clergy to be divinely ordained. Sickness was supposed to be God's retribution to man. Such belief was parallel to the Hindu notion of karma. The Brahmins preached that man would be born poor or shudra or chandala or suffer from disease or sickness because of his bad karma in his previous birth. The underlying assumption is that we need not commiserate them for their suffering or help them as they have to undergo the consequences of their karma. Blake, therefore, deploras man's inhumanity to man, under the influence of false religion. Just as Basava ridiculed the mechanical reading of Vedas by Brahmins, Blake ridiculed the absurdities and hypocrisies of the so-called learned pundits. Like Basava who advised the devotees to convert their persons into temples, Blake also said that temple exists in the mind and that everything that lives is holy.

Just as Basava considered kayaka (physical labour performed in the name of God) as holy and heavenly by recognizing its sanctity, Blake also celebrates the sanctity of labour in his "Songs of Innocence."

Greed:

Similarly Basava preached against greed, hoarding and possessiveness, Blake also revolted against the commercial greed.

Creation:

Basava considers the mortal world as the Maker's Mint (Kartarana Kammata), Blake also considered God as an immortal

blacksmith manufacturing the world in his forge of creation.

Language:

Basava rebelled against the Brahmanical orthodoxy, which was inseparably connected with the difficult and elitist language of Sanskrit. He therefore tried to decolonize the mind of devotees by composing his vachanas or mystic utterances in the day-to-day language of Kannada spoken and understood by the common masses. Thus the mystic experience and spiritual knowledge were brought down from the ivory tower of Sanskrit and articulated in the people's language and were made more communicable. Thus Basava rebelled against the tyranny of Sanskrit and gave a new currency to the Kannada language.

Like Basava Blake also rebelled against the rigid rules of the English language. He broke the shackles of language. He saw the manacles that bound mankind as 'mind-forged' in the dominant sequence of word, thought and reaction which shackled the intellect and imagination and governed the human behaviour. As part of his rebellion against the preconceived language, Blake invented his own private mythology and symbolism in addition to employing the normal Christian mythology and symbolism.

Basava rebelled against the hypocrisy and double-dealing of the Brahmin clergy who practised the religious rites and rituals rather mechanically and who read the Vedas in Sanskrit like parrots without understanding their deeper meaning or following their principles. Basava was known for his total honesty and hence exposed the hypocrisy of the orthodox Brahmins.

Like Basava Blake also ridiculed the absurdities and hypocrisies of the learned, but admitted the artistic and scientific feats of his day, especially in his satire, 'An Island in the Moon.'

Vachanas of Allama Prabhudēva

- *Translated by : Prof. Armando Menezes
and Sri S.M.Aṅgadi
Edited by: Dr. N.G. Mahadevappa*

(Continued from previous Issue)

BHAKTA-STHALA

64. We must not listen to the words
Of betrayer of Guru who speaks of the past
Which is already shed
Of the worldling
Who is converted to Bhakta.
We must not listen to
The words of betrayer of Liṅga who names
The nameless Liṅga.
At the beginning, the Guru had no name,
Nor Liṅga nor disciple, O Guhēśvara,
They are lost who do not know
This triple state!
65. If, after farming, you have no paddy
For your own seed, what price your
farming, pray?
If, after buying and selling, you cannot run
Your home, what price your trade?
If, after serving a master, you have not got
The eight enjoyments, what price
your valety?
If, after becoming a Bhakta, you have
not erased
Rebirth, let plague possess the home of both
The Guru who gave the initiation and
The disciple who took it,
Outright Guhēśvaraliṅga be gone!
66. Unless the crow
Who has entered Mēru turns golden-hued,
Does not a grassy knoll excel
The Mēru mount? O God,
If, after worshipping Thee, my trouble
does not go,
Was not my old condition better than
The pains I took?
O Guhēśvara, if, worshipping Thee, I die,
Is not the Lord of Death,
So poles apart from Thee,
Better than Thee?
67. When a dread ogress had a son,
He grew a plenteous corporal harvest and
Went on wearing one after the other.
O Guhēśvara, I call him Devotee
Who, chopping that ogress's nose and
breasts,
Surrendering to the heavenly maiden, and
Refusing to eat the mouthful in his mouth,
Vomits it forth!
68. In royal and in heavenly court,
There's guru's grace for all
The principal worshippers of gods and
kings.
Do all the worshippers know this?
I wondered when I saw such things;
O Guhēśvara, they're all
Engrossed in matters of this world!

69. Those puffed with pride because they
 know the Alphabet
 Can't take others into account!
 Learning a verbal Advaita from
 Instructions given by the Guru and elders,
 They argue; but know not
 Of what is going on;
 Know nothing of devotion; nothing of
 wisdom,
 Nor of deliverance; and yet,
 They go on arguing all the same!
 Thy've gone, O Guhēśvara,
 Right down into the pit of Death!
70. A maiden with five faces has,
 Lo, fifteen bodies! Though they live
 In her own house, they do not know
 themselves!
 They talk whatever comes to their lips;
 O Guhēśvara, these gross ones know not
 Thee!
71. Oil is one thing, another the wick;
 Yet, when they join, there is the flame!
 Merit is one thing, another sin;
 Yet, from their union the body is.
 One ought not to exceed; but then,
 One should not fail to exceed!
 One should not let a moment pass
 That does not gratify the body's wish.
 O Guhēśvara, I call him God
 Who, with his corporal qualities shed,
 Can practise Bhakti before
 The great Māyā-Light joins the wind!
72. They say that gold is Māyā; but
 Gold is not Māyā;
 They say that woman is Māyā;
 But woman is not Māyā;
 They say that land is Māyā, but
 Land is not Māyā.
 Look you, Guhēśvara, Māyā is
 The greed that dangles before the mind.
73. If you run into a wood for fear of thieves,
 Shall not a tiger eat you up?
 If you hide in an ant-hill for fear of tiger,
 Shall not the snake bite you?
 If you become a Bhakta from fear of Death,
 Shall not your Karma consume you?
 What shall I call the hypocrites who are
 But morsels in the jaw of Death,
 O Guhēśvara?
74. Five serpents have one body, but two fangs.
 I saw a corpse, dead of a serpent's bite,
 moving!
 Where is the Bhakti, O Guhēśvara,
 Where the Eternal (truth) is not known?
75. To die where one was born is the
 common lot;
 Merit and sin are the common lot;
 What if devotees, born of the Great
 Śiva- principle,
 Should die in the Agama-principle?
 When sin and merit are no more,
 They are the great mystics.
 That surely is not world's way,
 What shall I say, O Guhēśvara,
 Of ignorant men who say
 This is the way of the world?
76. When someone built a house
 In a forest uninhabited,
 A fire flared up and caught it!
 As the house burnt in that fire,
 Where did the owner go?
 Seeing the house burnt in that fire
 The owner of the house
 Came weeping and wailing.
 O Guhēśvara, being sick to see the place
 Where love of Thee is not, I went away.
77. The scriptural text that says,
 'Atom of atoms, greater than the greatest'
 Is false! Can dissolution be
 Where Liṅga is? Guhēśvara dwells
 In hearts of devotees, but nowhere else!

78. There is the saucer, and also the wick.
If light should kindle, how can it
without oil?
There is the Guru, and also Liṅga;
But where's the Bhakti unless the
Right knowledge of the disciple sprout?
If, saying 'I am He' you do not perform
Dāsōha, Guhēśvara spurns you!
79. Maybe you draw a form
In a gorgeous picture; but can you draw
The Prāṇa? Maybe you give
Formal initiation as ordained
By famous Āgamas; but can you give
Bhakti?
Lord, Thou art fulfilled
Of Bhakti as with soul; Thou art
Where these same qualities are.
O Guhēśvara,
Where they are not, Thou art not there!
80. A woman before her husband born
Is younger than her husband. When
he knows
That she was born his sister, and
yet united
With her, the two together bore a son!
But when the mother kissed her son,
He clasped her; now tell me what this
means!
When the mother rose and offered him
The love due to a husband, her love
Was a delight to Guhēśvara!
81. It is not like the former way!
If so, would it be so?
It is because it is not so!
As the desires of several kinds converged,
Guhēśvaraliṅga swayed me towards
Himself!
82. Bath to the body, food to the Prāṇa -
These must be offered; so long
As breathing is, they must!
So long as you have the soul
- Called Guhēśvara,
You have to practise Bhakti.
83. Not watching the path whereby I came,
I saw with delight the path whereby I came.
Checking my state, I could advance.
When traits of son and father merged
Into one feeling, a hand appeared
In an integral foot. If you
Should hold to one and leave the other,
That would be true Bhakti, for
Our Guhēśvara, O Saṅgana Basavanna!
84. The children inherit the virtues
Of their father; the disciples inherit
The virtues of their Guru.
They do not see the upper line; and so,
The line of principle above
Is left just there.
They do not see behind the screen of
darkness.
How can they know the path of principle,
The secret of Bhakti, O Guhēśvara?
85. Talking Advaita, I swelled with pride;
Talking Brahma, I was bemused.
Talking Void, I was liable to
Both joy and sorrow, O Guhēśvara,
Because of Thy Śaraṇa,
Saṅgana Basavanna,
I became a true Bhakta!
86. To marry a young maid to an elderly man,
Her five companions came in a
marriage party.
As soon as the groom was brought
And made to stand upon the nuptial dais,
The moon-faced one came and held
his hand.
And when a woman from the upper row
Signed with her eyes, those who had come
Along with the marriage party,
Together all were turned to wives!
The journey was multiplied
For going not far off.

- O Guhēśvara, what shall I say,
About the final meaning of the Ultimate?
87. See, he is God! See, he is Bhakta!
See, how he bows over and over again!
His Bhakti went down the drain:
Must there be this play,
O Guhēśvara, until death?
88. To supplicate the Liṅga in the early hours;
To greet the saints of Śiva at early dawn -
This is the worth of life!
Thus says the true Vacana!
I do not approve of those
Who are not like this, O Guhēśvara!
89. How can you detest the noise,
Standing in the shade of a rustling tree?
How can you stand upon the crown
Of woman who, setting a seal
On a crowned queen, tramples on her?
Because you have betrayed
The wife of the First, you cannot stand
Upon the earth! At sight of
All seekers going mad,
I blushed and laughed, O Guhēśvara!
90. Look you, Guhēśvara,
I grieved to see the ruin of
Men puffed with pride
That, claim in vain they are Bhaktas
Have not discarded this gaudy show,
Nor overcome their anger, nor their pain!
91. A billion have died for greed;
A billion have died for allure;
A billion for woman, gold and land.
O Guhēśvara, I see no one
Who's died for Thee!
92. Because Basavanna was born at first,
There's his Prasāda for Nāga cohorts in
The Nāga world;
There's Prasāda for the great cohorts in
The mortal world;
- There's Prasāda for cohorts of gods in
The world of gods; O Guhēśvara,
Thy curse on me, if Basava's Prasāda
is not for
Both you and me!
93. If when alchemic solution is poured into
An iron vat, it turns to gold,
That is, my fellows, alchemy!
When Liṅga comes and absorbs you,
And your body becomes Prasāda-body!
Look you, the very moment, the curse
of birth
Won't dare to touch you. Look you,
There is no flaw in the Prasāda of the First!
It does not melt in moonlight, nor
Fade in the light of sun. O Guhēśvara,
The gold absorbed by alchemy is
Thy Śaraṇa!
94. When I possessed the much loved Liṅga,
Love encompassed it! It's like fire
Consuming a camphor box.
By association with
Liṅga-mystics, my eyes were opened,
Look you, Guhēśvara!
95. In the heart-lotus a young bee was born;
It flew away and swallowed the sky.
In the breeze stirred by that bee's wings,
The three worlds stood upon their heads!
If you should break the cage
Of the five-coloured swan,
Its wings being broken, the bee
Rolls on the ground, O Guhēśvara.
Dwelling close to
The experience of Thy Śaraṇas, I saw
The mysterious dawn of the Reality!
96. There is the guru who unified
Liṅga and Prāṇa; there's also Liṅga;
As witnessing to this, there's Jaṅgama too.
O Guhēśvara, seeing these three sights,
I was amazed at the ignorance
That says there're different!

A Divine Wedding

(A play in three scenes)

- Dr. D.A. Shankar

Much has been said and written about whether or not Akka Mahadevi and Kaushika got married. Akka, the greatest of the 12th century women saints of Karnataka! The punching element here is Kaushika's shock and disenchantment at the revelation of the inside of what he had perceived to be beautiful ! Thus Akkas was free to tread her chosen path.

Scene -1

[The courtyard of a middle-class home. Young children are playing hop-scotch. Some clap and shout and sing. And, one of them suddenly stops playing the game and calls]

"Oh Girija, I stop. We play the same game. I get bored. And, my feet ache, and I stop."

- Girija : Vijaya, you get tired too soon. All right. What shall we do now? Simply sit and mope!
- Vijaya : No, no. I was just wondering: can't we play the games our seniors play?
- Girija : Which one?
- Vijaya : Honestly, I do not know. But (looking at the gate) ... Ah, now, our problem is solved. See, Mahadevi is come! She will decide for us.
- Girija : Oh, Akka is come. That is wonderful [Enter Akka Mahadevi, a stunningly beautiful girl of about twelve years. She is dressed in a long, richly pleated skirt over which she wears an embroidered blouse. Her long plaited hair is adorned with sweet-smelling white jasmine flowers. And as she comes close both Girija and Vijaya run to her, hold her by her hand and both in one breath to say: Oh, Akka, you decide for us. What game shall we play today?

Akka : Which one do you fancy?

Vijaya : Not again going to temples!

Girija : Not make-believe cooking, and serving food.

Vijaya : No imaginary guess. No. I dislike such childish pranks.

Akka : All right. You suggest. I am game 'for anything'.

Vijaya : Shall we play the game the elders play!

Girija : Which one?

Vijaya : The game of getting married!

Girija : You shameless one! All right, you want to play the role of a bridegroom or bride?

Vijaya : Neither. I shall be the officiating priest for I know the mantras. I am, you know, a daughter of a priest.

Girija : Fine. We will make Akka, the groom and I shall be the bride.

Mahadevi : Oh! Come. I cannot be the groom. Nor can I wed any one, not even in a game.

Vijaya : Pray, why not?

Mahadevi : Because

Girija : Yes, tell us why?

Akka : Because....

Vijaya : Oh, come, don't keep saying 'because, because'. Now, out with it.

Akka : Because I am already married.
(Both together laugh but are shocked).
Oh, no! no! No more teasing. Tell us why you can't play this game.

Akka : I've told you. I am already married.

Vijaya : To whom?

Girija : Yes, to whom are you married in secret?

Akka : To the most handsome of men, to the auspicious one, to the deathless one.

Girija : Who is that?

Akka : (as in a trance) To Lord Chennamallikarjuna, the lord who wears white jasmine flowers in his dark, glistening plaits of hair. To him who has small, delicately shaped white teeth and who wears the crescent moon on his head!

Girija & Vijaya : (both together) Akka. what is this? We are playing a game! But you have gone really mad. What is this you are talking?

Akka : Friends, believe me. I've been telling everyone that I have wed the one and only man, Shiva. All the men of this world are to me brothers, and nothing else.

Girija : (Frightened) Come, come, we shall go to and tell aunt Lingamma, her mother. Akka is not all right [Both hurry out].

Scene ii

[In the courtyard Lingamma is anxiously waiting. A couple of minutes later enters Mahadevi. The mother rushes towards her saying:

Lingamma : Oh! Child, are you all right? You are okay, are you? (Feeling her cheeks, and fondling her) Thanks. Shiva, no fever. Child, do you feel all right? I am glad you are home. May be you are bored, cooped up in your room. Glad you have come. Let us stand here a while. The King's procession will pass through our road. You can see the horses, the elephants, the musicians

Mahadevi : [Laughing]. Mummy. There is not anything wrong with me. I am fine. How could Lord Shiva's consort be unwell?

Lingamma : No, child, no. You must not speak like this. People will think [sobbing] you are 'not normal [controlling herself moves a two steps towards the gate], come. You hear the trumpets and the bugles (sound of trumpets, the neighing of horses, the sound of horses' hooves. [Mahadevi joins her mother, stands beside her looking up the road].

Mahadevi : Yes, mummy, I can see, there, he is the King!

Lingamma : Oh, yes. King Kaushika. He is good looking but I.... he is not like us.

Mahadevi : How do you mean!

Lingamma : He is no worshipper of Shiva!

Mahadevi : Oh, the loss is his, not Shiva's.

Lingamma : True .. but look, look he is staring at you, at you alone. Come, come, let us go in. No. we shall wait here [Lights fade out, after a while the stage is lit up].

[Soldiers in uniform stride through the gate, and they are followed by a gorgeously dressed King Kaushika. He has royal robes, and sports a big moustache. The King stares at Mahadevi and then in a voice authoritative]

Yes, girl. We like you. You are beautiful. From today you'll reside at our palace. We shall make you our queen [Looking at her bewildered face] Oh, you are surprised! Shocked! That doesn't matter, come bid good bye to your house, go with us [He moves towards her to grab her hand]

Mahadevi : [Sternly] No. Do not dare to touch me. First answer my question. What are you?

Kaushika : I am a King.

Mahadevi : A King is supposed to be the guardian of his people. He is their protector. He is a father to his Kingdom's children. Now, what are

you doing? Without so much as a 'please' you barge into my home, and think of taking me by force, is this right.

Kaushika : Kings do not argue. They do what they want to.

Mahadevi : That is what animals do. Are you a man or an animal!

Kaushika : Say, another word, I'll have you bundled into my royal bedroom.

Mahadevi : I know. Now tell me, what do you want?

Kaushika : I want to marry you.

Mahadevi : No. I know. You want to marry not me but my body, which is the only thing you see. You want to bespoil it as animals do.

Kaushika : [Stands silently]

Mahadevi : [Moves forward, take him by his hand] Come I'll show what you want to see. [She drags him in, lights fade for a while and then are back. Kaushika is trembling, and crestfallen. As they come Mahadevi speaks]. You saw me, didn't you? You saw what? A pot of excrement, a pitcher of urine, A frame work of bones, a receptacle of puss. Oh, fool, you who do not know Chennamallikarjuna. Do not hold on to the body, and come to misery. ... No. go away you fool, you have thorns in your chest ...

[Kaushika shaken rushes out; followed by his soldier]

[Enter Lingamma],

Lingamma : What have you done, daughter? The King will have us all executed.

Mahadevi : No, mother, he won't ever come back, but I am going.

Lingamma : Going where? And, wearing nothing except the light of the Sun god, and your long tresses covering your body.

Mahadevi : Yes. Alone, to find my true self. I am going to Kalyana, the place where Basavanna is, where Allamma is and where are all our brothers and sisters are. And all are equal. All are brothers and sisters. And all work hard and earn by the sweat of their brow their living. And each has his dignity and respect. Which is the new revolutionary, radical Veerashaiva faith.

Lingamma : But will they accept you?

Mahadevi : I am sure they will, for I have transformed myself into the bride of Chennamallikarjuna, and am a bodiless spirit of freedom. I am now only a soul, a soul beyond sex and gender distinction. I am truly one of them and they will accept me. [Exit].

Scene iii

[A little later. A large hall. A number of Sharanas along with Allama, Basavanna, Siddharama, Madivala Machideva, Hadapada Appanna and others are seen. Enter Akka in a blaze of white light, Basavanna is the first to greet her:]

- Basavanna : [Looking at her] Oh, Prabhu, she has conquered the body's shame. And, therefore she needs no girdle of cloth.
- Prabhu : Yes, but tell us who your husband is? If you can name him you can sit with us.
- Mahadevi : Linga is the groom, and I am the bride: Lord Channamallikarjuna is my Lord. All other men are nothing to me.
- Prabhu : The error of your mind still shows. The garment of your hair screens your body's shame.
- Mahadevi : No, I covered myself lest seals of love should hurt you. And, I love, and am married to the formless one, the deathless one.
- Basavanna : [Pleased with the answer] Ah, see, the body of the woman- child, innocence in its absolute form. She is our fraternity's glory. She is both bound and unbound. Clothed as she is the holy light of Shiva, she is transformed and is an ideal beyond notions of sex and gender. She really is Mahadevi, the great devi, the great woman.
- Prabhu : Yes, but she won't stay with us here.
- Basavanna : I know.
- Mahadevi : Yes now I go the Sri Shaila to wed and be with Chennamallikarjuna. And the (from the back stage spoken this Vachana)

*The floor was made of emerald;
The banners of gold,
The pillars were of diamond,
And for the company they used
Corals and pearls and
Rubies for the pennants
Then the wedding they celebrate;
They celebrated my wedding
They gave me away to the bridegroom
Called Chennamallikarjuna.*

If you strike the ant hill
Will the snake die?
What if you perform
The severest penance,
Will Lord Kudala Sangama
Have trust in those
Whose heart is not pure?

- Basaveshwara
- (Tr. Prof. Armando Menezes)

Triple Sights

Couldn't you behold me, My lord,
Couldn't you behold me ?
Casting your triple sights gracious
Help me accomplish my excellence.

Burn the jungle of my craving passions
That allows me not even to stir
Transform them into sacred ash,
O Rudra, by the fire of your third eye.

Riddled with dirt and darkness,
My lotus-heart rejoices not.
Let it bloom into beauty divine
By the rising sun of your right eye.

Let my swarm of senses called *chakora*
Feel overwhelmed by the milky ocean-like
Look of your left eye
O Shambhulinga, the bestower of boons.

**-Sri Nijaguna Shivayogi
(Tr. Sri Kumara Nijaguna Swamiji*)**

When shall I be in the company of your saints?
When shall I be in the minds of your own?
When shall I be a watchman at your home?
When shall I be in the midst of your crowd?
When shall I be a slave to your name?
When, O God?
When, O Lord of the Faultless Jasmines?

**-Siddharameshwara
(Tr. Prof. A.K. Ramanujan)**

* Sri Kumara Nijaguna Swamiji, Sri Shambhulingana Betta, Chilukavadi, Kollegal Taluk, Chamaraja Nagar Dist.

News Round-up

1. The 1059th Jayanthi Celebrations of Adi Jagadguru Sri Shivarathra-threeswara Shivayogi held from 4.1.2019 to 10.1.2019 was inaugurated at Shivamoga on 4.1.2019 that this week-long programme had attracted thousands of people everyday to witness religio-cultural and philosophical extravaganza highlighting the best in the interest of the people. It was inaugurated in presence of H.H. Jagadguruji by Dr. Veerendra Heggade, Dharmadhikari, Srikshestra Dharmasthala. Speaking on the occasion Jagadguruji said that the remembrances of the Holy ones time and again will help introspect ones self leading to self understanding. Dr. Veerendra Heggade recalled the socio-religious and educational contributions of Sri Suttur Math to the country and described it as phenomenal. Sri B.S. Yeddyurappa, former chief minister and Chief Patron of the celebrations observed that national integration programmes, seminars, exhibitions as part of the celebrations will draw huge but constructive response from the people. The Swamiji of Sri Sirigere Math, Sri Siddheshwara Swamiji, the Swamiji of Murusavira Math and Sri D.C. Thammanna, Sri Kumar Bangarappa and other were present in the function.

2. The 1059th Jayanthi Celebrations held at Shivamoga for over a week was concluded on 10.1.2019 speaking on the occasion H.H. Jagadguruji observed that Shivamoga region was sanctified by Al-lama Prabhu and Akka Mahadevi who took their birth at Balligavi and Undutadi respectively whose lives have been treated

as the spiritual glory of the world. The function was held in the presence of the pontiff of Murusavira Math Sri Gurusiddha Rajayogindra Swamiji and Sri Siddheshwara Swamiji of Jnanayoga-shrama, Vijayapura.

3. The annual Jathra celebrations of Adi Jagadguru Shivarathreeswara Shivayogi was inaugurated on 1.2.2019 at Suttur Srikshetra in the presence of H.H. Jagadguruji attended by Dr. Sri Niramalananda Swamiji of Sri Adi Chunchangri Math. The week-long Jathra Celebrations has been known for innumerable life-centric programmes like religious processions, Bhajanas, agricultural expo, mass marriage, discourses, dance, drama, music. Speaking on the occasion Sri Nirmalananda Swamiji said such programmes as the ones held in the Jathra will help convey the message of peace, co-existence and meaningful living based on sharing whatever the good one has with others.

As part of the Jathra Celebrations at Suttur Srikshetra, Mass Marriage programme was inaugurated by Sri H.D. Kumara Swamy, Chief Minister of Karnataka in the presence of H.H. Jagadguruji attended by invitees and guests. Speaking on the occasion the Chief Minister said that to get married at Suttur Srikshetra and receive the blessings of the Swamiji is like being blessed by the Almighty. He wished the newly married couple the best in their married life. In this programme 182 pairs got married.

Speaking in the Religious Conference

arranged in the Suttur Jathra the pontiff of Sri Siddhaganga Math, Tumkur, Sri Siddhalinga Swamiji said that every one should tread the dharmic pathway as prescribed in the religion. Remaining faithful to such a pathway distinguishes man from the animals. Ironically enough today man is caught in the web of unbridled wants and needs at the cost of peace and happiness, he said. This meaningful function was held in the presence of H.H. Jagadguruji and participated by the heads of Christian, Jain, Muslim and other religious denominations.

4. Graduates' Reception of JSS Medical College, Mysuru, was held on March 14, 2019 in the gracious presence of H.H. Jagadguruji. Graduates numbering six were awarded Gold Medals for their exceptional performance in the examinations. Speaking on the occasion Jagadguruji observed that the health scenario in India is still lacking initiatives in providing service to rural people, that the trained medical personnel continues to be reluctant to serve the rural populace. Since the service in this field needs to have humanitarian touch, better it is to look at it from this angle, Jagadguruji said. The function was attended by Sa.Ra. Mahesh, minister, Dr. B. Suresh, Vice-Chancellor of JSS University, Dr. Basavanagowdappa and others.

5. In the moonlight music concert organized at Sri Suttur Math, Mysuru, on every fullmoon night in the presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji is now favourite of music buffs in which national and international famed artist have performed already. On 22.12.2018 Vidushi Usha Hungund, Vidushi Prithvi Bhaskar, Vidwan P.S. Sidhar and Vidwan T.N. Ajay, Karnatak music exponents, performed as part of the 207th moonlight

music concert programmes.

6. A hands-on workshop titled, "Research Methodology and Biostatistics using SPSS" was conducted at the JSS Medical College, Mysuru, one of the constituent medical and health related institutions of JSS Mahavidyapeetha, Mysuru from 3rd-5th oct. 2018

50 Participants who took part in the above workshop, came from the following institutions

JSS College of Pharmacy, Mysuru

JSS College of Pharmacy, Ooty, Tamil Nadu

JSS College of Physiotherapy, Mysuru

Annamalai University, Tamilnadu

University of Mysore, Manasa - gangotri, Mysuru

JSS Science and Technology University, Mysuru

JSS Faculty of Life Sciences, Mysuru

Grace College of Pharmacy, Palakkad, Kerala

Department of Health System Management Studies, Mysuru

The workshop started at 9 am on 3.10.2018. The inauguration ceremony was graced by dignitaries of the institution who lighted the lamp after the invocation song. The participants were welcomed by Dr. Pratibha Pereira, Head, CDSA-CCBE JSSAHER followed by brief talks by Mrs. G. Vinaya Rani regarding the mandate of CDSA-COE for capacity-building for research by means of conducting training and by Dr. Narayana Murthy, HOD, Department of Community Medicine about the objectives of the workshop. Dr. P.A. Kushalappa, Director (Academics) JSSAHER delivered the presidential

address, followed by vote of thanks by Dr. Praveen Kulkarni.

7. JSS Centre for Management Studies, Sri Jayachamarajendra College of Engineering, JSS Science and Technology University, Mysuru, one of the constituent colleges of technical education managed by JSS Mahavidyapeetha, organized an orientation program for MBA students from 3rd to 10th Oct. 2018 at JSS Centre for Management Studies, Mysuru.

Sri Jairam Sampath, Chief Operations Officer, Kaynes Technology India Pvt. Ltd., Mysuru, inaugurated the program. Prof. B.G. Sangameshwara, Vice-Chancellor, JSS Science and Technology University, Mysuru presided over the function. Dr. K.S. Lokesh, Registrar, JSS Science and Technology University and Dr. T.N. Nagabhushan, Principal, SJCE, were the Guests of Honour.

8. H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji felicitated Dr. G. Hemmantha Kumar, newly appointed Vice-Chancellor of University of Mysuru in the presence of Prof. N.S. Hegde, former vice-chancellor of Mysuru University and Sri Sa.Ra. Mahesh, minister Karnataka Government. While speaking on the occasion Jagadguruji recalled the days of Dr. Hemmanth Kumar, as a student at JSS institutions, where as a boy he studied.

9. Times Higher Education World University Ranking 2019 was announced on 24.9.2018, and, the JSSAHER was ranked within 401-500 rank band among the 1,258 Higher Education Institutions throughout the world, and, ranked 3rd among the 49 Higher Education Institutions in India.

JSS Academy of Higher Education & Research, a constituent of JSS Mahavidyapeetha, Mysuru, is set to be ranked among the best universities in the

upcoming Times Higher Education rankings 2019. The exact rank will be notified two days prior to its actual publication. The ranking will be announced at the Times Higher Education World Summit, Moscow at the Research Excellence Summit to be held from 7-9 Nov. 2018.

Times Higher Education World University Ranking Team conducted one day Data Consultancy for JSSAHER on 25.10.2018. Dr. Nicki Horseman, Senior Data Consultant, UK, Along with Mr. Ritin Malhotra, Regional Manager, South Asia, had data consultation with Officers, Deans, Principals and faculty members of JSSAHER based on the data submitted for the world ranking 2019.

10. Royal College of Physicians, Edinburgh (RCPE), in association with JSS Academy of Higher Education & Research (JSSAHER), a constituent of JSS Mahavidyapeetha, Mysuru, conducted a CME programme at Mysuru which was inaugurated by Dr. B. Suresh, Vice-Chancellor, JSSAHER.

Inaugurating the program, Dr. B. Suresh said that healthcare is changing rapidly and it is essential for the physicians to develop leadership skills to adopt this change to be a successful doctor in a community of academic setting. To meet this need, well-designed and well-evaluated curriculum is necessary which needs to be integrated into the curriculum at undergraduate level and at CME. An analysis should be conducted at different levels, and, with all those involved in day-to-day clinical practice, to find out the type of leadership skills a physician needs. An ideal environment for laying the foundation for leadership competencies such as system thinking training, team collaboration, communication skills, quality improvement, insurance systems etc., needs to be provided.

FORM IV (See Rule 8)

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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.

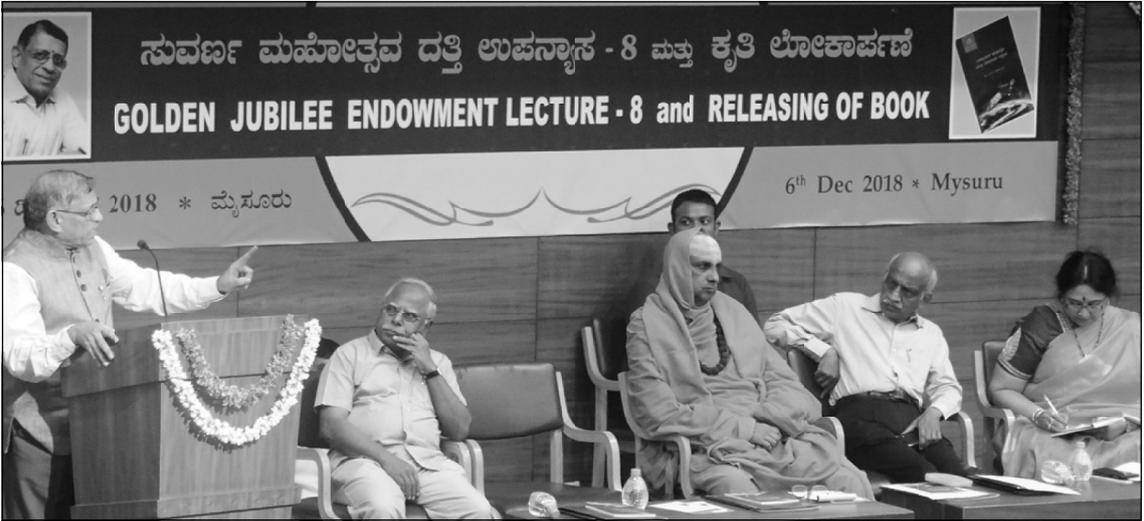
Mysuru
Jan. 1, 2019

Dr. C.G. Betsurmath
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PHOTO GALLERY



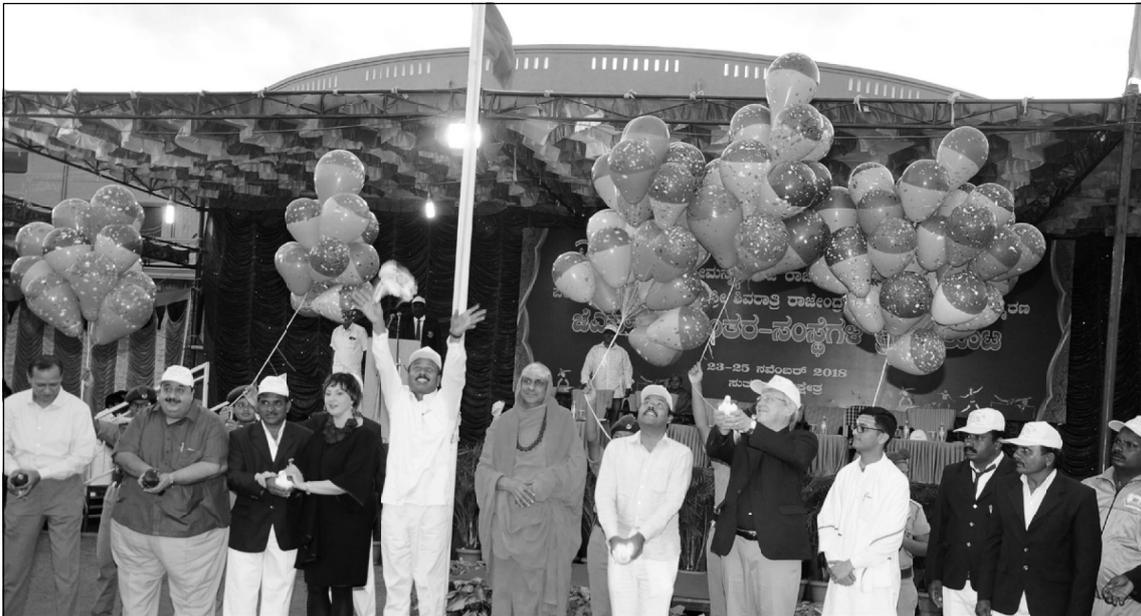
In The presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji the inauguration of the Guest House of Sri Suttur Matha constructed at Sri Malemahadeshwara Hills was performed by Sri H.D. Kumara Swamy, Chief Minister of Karnataka. MLA Sri R. Narendra, Minister Sri Sa.Ra. Mahesh, MP Sri R. Dhruvanarayan, Ministers Sri D.C. Thammanna, Sri C.S. Puttaraju, Sri C. Puttarangasetty, MLAs Dr. Shyamanuru Shivashankarappa, Sri C.S. Niranjanamurthy, Dr. Sri Nirmalanandanatha Mahaswamiji, Sri Guruswamiji, Dr. Sri Siddhalinga Shivacharya Swamiji and Others are in the picture.



In the presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji, Sri S. Gurumurthy, Part-time Director, Reserve Bank of India, is delivering Endowment Lecture in connection with the Golden Jubilee of JSS Mahavidyapeetha, Mysuru and Book Releasing at Sri Rajendra Centerary Hall, JSS Hospital, Mysuru. Industrialist Sri R. Guru, Dr. A.S. Kiran Kumar, Professor, ISRO, and Smt. R. Rajalakshmi are seen the picture.



On the occasion of 8th Endowment Lecture to Commemorate the Golden Jubilee of JSS Mahavidyapeetha a book by Dr. A.S. Kirankumar titled, 'Bahyakasa Tantrajana Mattu Samajika Anvaya' was released in the presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. Others in the picture are Sri R. Guru, industrialist, Sri S. Gurusurthy, Dr. A.S. Kirankumar and Smt. R. Rajalakshmi.



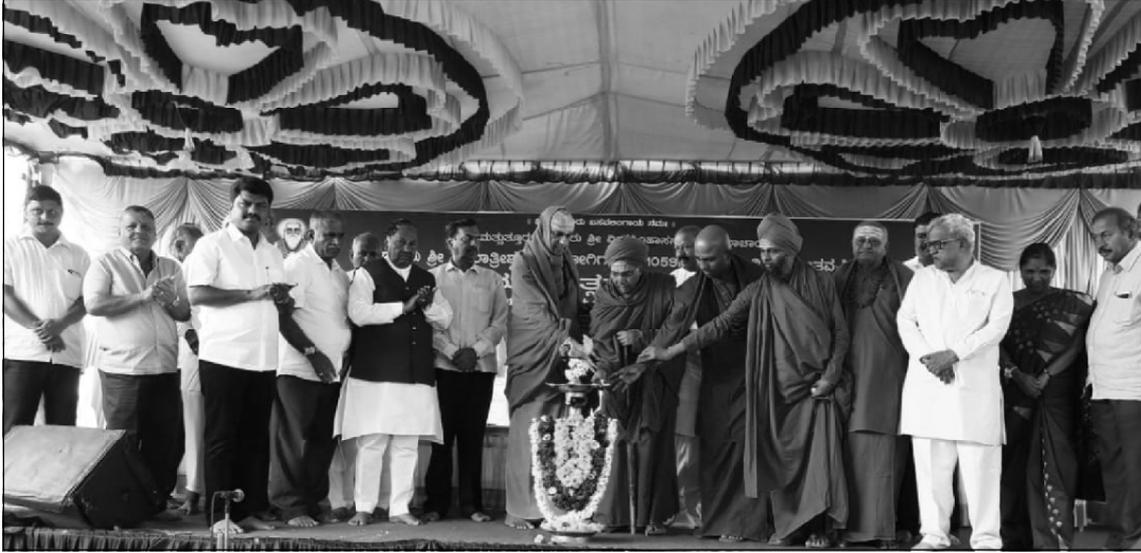
In commemoration of Dr. Sri Shivarathri Rajendra Mahaswamiji, an Inter-Institutions Sports Meet was inaugurated at Suttur Sriksheetra in the presence of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. Dr. Pradeep Desai, Dr. B. Suresh, Dr. Arizana Mestrovik, MP Sri R. Dhruvanarayana, MLA Dr. Yathindra Siddaramaiah, Sri Mike Rouse, Sri Jayarajendra Swamiji and others are seen in the picture.



H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji is seen receiving Sri Ganapathi Sachidananda Swamiji who arrived to attend the Satsanga Programme held at JSS Spiritual Mission, Mary Land, USA. Sri Ramachandra, Sri H.V. Prasad, Alamatti Swamiji and Others are seen in the picture.



The Silver Jubilee of Vidyavikasa Educational Institutions, Mysuru was celebrated in the gracious presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji on 28.11.2018. Seen the picture are Ex-MLA Sri Vasu, Higher Education Minister Sri G.T. Devegowda, Chief Minister Sri H.D. Kumara Swamy, M.P. Dr. Veerappa Moily, Dr. H.D. Chowdayya and Dr. Kaveeshgowda.



The inauguration of programmes of Adi Jagadguru Sri Shivaratreeshwara Shivayogi Jayanthi Celebrations at Shivamogga was held in the presence of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. Seen in the picture are Sri H.N. Maharudraiah, Sri Mangote Rudresh, Sri N.J. Rajasekhar, Sri Ganakappa, Sri B.Y. Raghavendra, Sri S. Rudregowda, Sri Holaluru K.G. Ningappa, Sri K.S. Ishwarappa, Sri Ayanur Manjunath, Jagadguruji of Anandapuram Math, Swamijis of Jade and Togarsi Mathas, Sri H.M. Chandrashekarappa, Smt. Latha Ganesh, Sri S.N. Channabasappa, Sri S.S. Jyothi Prakash and Others.



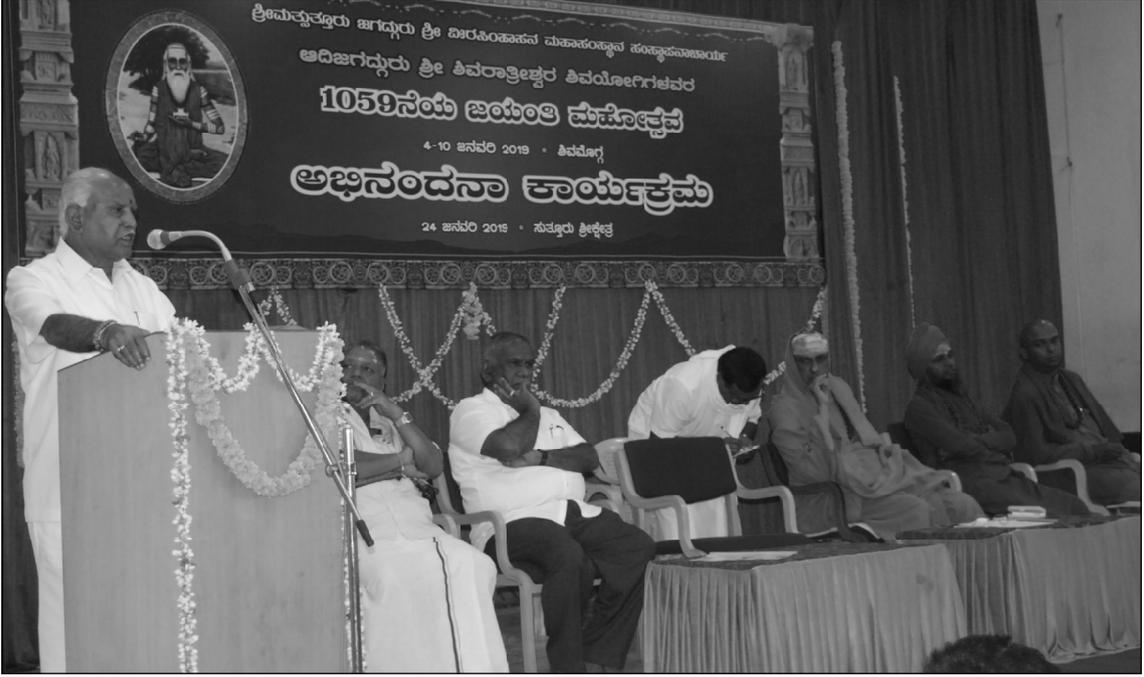
The 11th Graduation Day was held at JSS College of Science, Arts and Commerce, Mysuru in the presence of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. Others in the picture are new graduates, Prof. B.V. Sambashivaiah, Dr. C.G. Besur Mutt, Prof. B.K. Chandrasekhar, Prof. M. Mahadevappa and others.



In the 9th Convocation of JSS Academy of Higher Education and Research, Mysuru, H.H. Jagadguruji is seen with new graduates. The president of Infosys Foundation Dr. Sudha Murthy, Vice-Chancellor Dr. B. Suresh, Dr. C.G. Betsur Mutt, Dr. Chandrasekharaiah and others are seen in the picture.



In the presence of H.H. Jagadguruji, Prof. G. Hemanth Kumar was felicitated on being appointed as Vice-Chancellor of Mysore University at JSS College for Women, Saraswathipuram, Mysuru. Minister Sri Sa. Ra. Mahesh and former Vice-Chancellor Dr. S.N. Hegde are seen in the picture.



Sri B.S. Yadurappa, former Chief Minister, is seen speaking in the felicitation function graced by H.H. Jagadguruji in connection with 1059th Jayanthi Celebrations at Suttur Srikshetra.



The Book exhibition arranged in connection with the 1059th Jayanthi Celebrations of Adi Jagadguru Sri Shivarathri Shivayogi at Shivamogga was inaugurated by Prof. Jogan Shankar, Vice-Chancellor, Kuvempu University, in the gracious presence of Jagadguruji. In the picture are seen Dr. Veerendra Heggade, Dharmadhikari, Dharmasthala, Sri B.S. Yadurappa, Sri D.H. Shankaramurthy and others.



H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji is seen giving benediction in 'Sikhana Sambhrama', a programme organized to celebrate recognitions received by JSS Academy of Higher Education and Research, Mysuru from the institutions like the NAAC, NIRF, World V.V. Ranking Stars, KSURF. Dr. S. Ramanadh Setty, Dr. Y.S. Rajan, Dr. S. Chandrasekhara Shetty, Dr. S.N. Hegde, Dr. C.G. Betsur Mutt, Dr. B. Suresh, Dr. H.S. Ballal, Sri Sathyam, Sri N. Parthasarathy, Sri C.H. Vijayashankar and Sri H.K. Shivananda are seen in the picture.



In the 25th Music Conference held at JSS College for Women, Mysuru, arranged by JSS Sangeetha Sabha Trust, Mysuru, Nagaswara Vidwan M. Lakshman, Gayana Vidwan Narayana Iyyangar, Sangeetha Sevanidhi Award Winner Smt. Madhuri Tatachar, Flute Vidwan Y. Raghavandra Rao, were honoured in the gracious presence of H.H. Jagadguruji. Standing behind are Prof. K. Ramamurthy Rao, Infosys Foundation President Sri Dr. Sudha Murthy, Rajamatha Smt. Pramodadevi Wadeyar, Conference President Dr. K. Vageesh and Sri K.V. Murthy.



In the Moonlight Music Concert-207 held at Sri Suttur Matha, Mysuru on 22.12.2018 Vidushi Usha Hungund, Vidushi Pruthvi Bhaskar, Vidwan P.S. Sridhar and Vidwan T.N. Ajay are seen performing



In the state level Kadali Women's Conference held at Suttur Sri Kshetra from 14.10.2018 Smt. Neelamani N. Raju, D.G. & IGP, Karnataka is seen lighting the lamp to inaugurate the function in the presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. In the picture are seen Smt. Geetha Rajasekhar, Smt. Jaya Gowda, Smt. Sharadha Shivalinga Swamy, Dr. Leeladevi R. Prasad, Smt. Rani Satish, Dr. Basavaraja Sadara, Dr. Vijayashree Sabarada and Smt. Vagdevi.