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Sharana Patha

Vol. 21, No. 2

July-December 2019



**JSS MAHAVIDYAPEETHA
MYSURU**



ದಶಮ ಫಲಿತೋತ್ಸವ Decenary Convocation

Chief Guest

Sri M. Venkaiah Naidu
Hon'ble Vice President of India

Mysuru, November 2019

H H Jagadgururiji is seen honouring vice president Sri M. Venkaiah Naidu at the Decenary Convocation of JSS AHER, Mysuru. Dr. C. G. Belasumath, Dr. B. Suresh Sri V. Somanna, Sri Shivaraj Patil and Dr. Basavanagowdappa are seen in the picture

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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



President Sri Rama Nath Kovind is lighting the lamp to inaugurate foundation laying function of the New Campus of JSS AHER, Mysuru, in the presence of H.H. Jagadguruji, Sri Nirmalananda Mahaswamiji, Smt. Savitha Kovind, Sri Vajubai Rudabhai Vala, Sri Siddhalinga Mahaswamiji and Sri V. Somanna (11.10.2019)



President Sri Ram Nath Kovind is receiving his own painted picture from HH Jagadguruji at Foundation Stone Laying function of JSS AHER, Mysuru



HH Jagadguruji is seen seated amid the guests and students at Decenary Convocation of JSS Academy of Higher Education and Research, Mysuru

SHARANA PATHA

Vol. 21 No. 2

July-December 2019

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



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Dr. Sri Shivarathri Rajendra
Mahaswamiji**

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Cover Page: President Sri Ram Nath Kovind is seen unveiling the plaque laying foundation for the New Campus of JSS Academy of Higher Education and Research, Mysuru, in the gracious presence of HH Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. Others in the picture are (L to R) Jagadguru Sri Nirmalanada Mahaswamiji, Smt. Savitha Kovind, Sri D.V. Sadananda Gowda, Sri Vaju Bai Rudabhai Vala and Sri V. Somanna (11.10.19)

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From the Editor's Desk.....

The Shivasharana diaspora in the 12th century socio-economic milieu was unique that it employed rational ways and means to clear a host of misconcepts which had practically killed the spirit of true religion. What passed on for religion then was but a set of draconian practices which the Shivasharana wanted to replace them with human centric values. To begin with they put their mind and hands together to restore self-esteem among the deprived lot. They chose the path spiritual unification through occupational diversity. To achieve that they had to raise the status of all form of work as high and noble that helps one to earn his or her livelihood honestly. Anything earned or produced honestly and proffered to God will entail divine merit, they said. Once this was accepted as a correct value ethically, morally, practically and spiritually, the stigma attached to the so called low or mean calling in life which as a corollary decided once caste or castes will be put at naught.

The creation of Anubhava Mantapa, assembly of the enlightened, too was a stroke of genius aspirationally conceived and practically realized. Sitting together of all and sundry, meaning the so called high and the low, as equals in the Anubhava Mantapa meant so much elevating to them when untouchability was discreetly practised. They talked about matters spiritual in the light of their life and work experiences. Such 'talks' became the vachanas, pithy sayings, jotted down by the lettered ones in that assembly. It was just not a talking place ! Next, those who subscribed to the sharana way of life worshipped together and dined together. Thus the Anubhava Mantapa became a powerful euphemism, a symbol of socio-religious unification.

In fact most of the names of the Shivasharanas were prefixed with the kind of work they did. For example, Madivala Machideva-'Madivala' means washerman. Similarly, Dhoolayya was a cobbler, Kannappa was a fisherman. Maraiah was a rice-gleaner, Basavaiah was tool maker, Ramanna was a cowherd, Somavve was a rice-pounder, Satyakka was a street-cleaner, Manchanna was a messenger, Muddanna was a farmer, Shantarasa was a copy-writer, Bacharasa was an officer, Chikkanna was a treasurer, Dasimayya was weaver, Shankara Dasimayya was a tailor, Marithande was an announcer - so goes the list. They prided in their avocation and they wanted to be known as such because that any righteous labour that earns once livelihood was both sacred and divine

Prof. Chandrasekharaiah

Jagadguruji Writes....

Environmental concerns have taken the center-stage of national and international summits held day in and day out. Questions like why the increase in cataclysmic instances of droughts and heavy downpours, tidal waves and terrific winds, hot and cold weather, melting glaciers and drying rivers and lakes, denudation and disappearance of wild life, viral diseases and contaminated water et al? The question is absurd since everybody knows the answer that human hand alone is responsible for the tragedy. Irreversible environmental degradation and destruction have been caused to nature everywhere. Man's materialistic approach to life has reached a flash point, it seems of no return. What little being done to correct this aberration is like a pint of elixir poured to sweeten the ocean mixed up with lethal toxic elements! No wonder if said that mankind is huddled into a chamber of poisonous pollutants.

Experts continue to warn against the consequence of this catastrophe. World leaders are struggling to offset this trend with not much success. It is pointed out that the booming world population is the main culprit that guzzles and swallows natural resources too fast to allow nature of recupe and restore itself. This is true that the planet earth is overcrowded. But man's greed and covetousness at present have no parallel in the known history. Lord Buddha has spoken so much about the perils of unbridled desires and advocated the 'Middle Path' between too much and too little. Now, scientists and environmentalists warn that man has to make the choice between his survival and extinction within the next fifty or hundred years.

The Soligas, a hill-tribe, living in the Biligiranganatha Swamy temple forest near Mysuru in Karnataka for centuries used to say till recently that they never caused slightest dent to the verdant woods they lived in. They knew that nature alone sustained them for aeons that they never cut even a twig in excess of their dire need - a vow they had been keeping for centuries. Do these people have a lesson now to teach modern man? It seems not, since they too have changed their life style.

Sri Shivarathri Deshikendra Mahaswamiji

Akka and Mira: Their relevance in the 21st century

-Prof. Varada M. Nikalje

Well-behaved women seldom make history. "Well-behaved" meant a total submission to the rules of patriarchal society, where a woman's role was clearly delineated at social and individual levels. Such women live as docile daughters, faithful wives and guiding mothers. They are well-respected, for they take forward traditions and customs, fulfilling their roles. Unquestioning, yes; uncompromising, never.

Akka and Mira were certainly not well-behaved, according to societal customs and norms. The two names refer to Akka Mahadevi, the 12th century poet-saint from Karnataka, and Mirabai, the 16th century mystic from Rajasthan. So what, if at all, is their relevance today? Why should a 21st century reader even bother to read about them?

A human life lives on in the collective imagination, beyond mortal death, through two things: the works of art created by a person, and/ or the good qualities of the person.

Rebelliousness is not a quality generally associated with saints, yet they were rebels, not only of their times, but even by the standards of our time. History tells us that Akkamahadevi, a woman living in the 12th century, could have easily chosen a life of luxury, married to the local king. Instead, she spurns riches, comfort and family life, to become a wandering devotee of Lord Shiva. Centuries later, in another kingdom,

Mirabai, a princess in Rajasthan, renounces married life and palatial comfort to seek her spiritual path. The path that these women chose was one of thorns--both literally and metaphorically. Both women suffered brickbats, displeasure and censure from family members, and the populace at large, and at times, even from those on a similar path.

There is a pivotal moment in each of their women's lives-- a moment in which they broke the chains of conventional behavior, only to re-create themselves to make a place in history. When she eschews family life, Akkamahadevi discards jewellery, footwear and clothes, and walks out completely unclothed. This is singular courage, and a blinding single-minded devotion. How many of us would dare do that? Again, one must reflect: if a male saint goes naked, there is some degree of acceptance, but does the question of nudity in a woman need an extra layer of acceptance? If so, then do we, as 21st century citizens, still think in terms of phallogocentrism?

*"People, male and female,
Blush when a cloth covering their shame
Comes loose.
When all the world
Is the eye of the lord,
Looking on, everywhere
What can you cover and conceal?"*

-Akkamahadevi

Cut, chronologically and geographically, to Mirabai, who refused rich silk and gold, the hallmarks of a wedded queen, preferring instead a plain white sari and no ornaments, with a tanpura in one hand and prayer beads in the other. Just as she discarded the role of a wife, she discarded the role of a widow when her husband died, for she considered herself married to Lord Krishna:

*"Without your presence within my heart,
I can neither eat nor sleep.
I roam like a wounded doe,
But no one knows my pain.*

*If I knew that love brings pain
Such that I am experiencing,
I would have openly announced to the world
That no one should fall in love with you.*

-Mirabai

The vachanas of Akkamahadevi and the bhajans of Mirabai were composed in the vernacular, and hence they could be appreciated and understood only by those who knew the language. However, even within their restricted linguistic sphere, the compositions were extremely popular, and were sung by man and women, young and old alike. Their popularity can be attributed to the simplicity of expression, and the use of similes and metaphors from the everyday life of the people, as seen in the following examples:

*"You are like milk
In water: I cannot tell
What comes before,
What after."*

-Akkamahadevi

*"When a diamond
Seems the same
as another piece of rock,
how can one convey
its real worth?"*

-Mirabai

Far above such linguistic vehicles of expression and figures of speech, however, lies their true appeal-- the marked sincerity of tone.

*Sunlight made visible
the whole length of a sky,
movement of wind,
leaf, flower, all six colours
on tree, bush and creeper:
all this
is the day's worship.*

*Night and day
in your worship
I forget myself
O lord white as jasmine.*

-Akkamahadevi

*"Whatever is visible
Between the sky and the earth,
And within,
All will come to an end
Sooner than you think"*

-Mirabai

The intensity of passion is what makes these compositions unforgettable.

*"The arrow that is shot should penetrate so deeply
that even the feathers do not show.
Hug the body of the Lord so tightly
that the bones must be crushed to crumble.
Weld to the divine until the very welding disappears.
"*

-Akkamahadevi

*O my companion, sahe! (female friend)! I am
married to The Eternal Husband (Krishna). I am
now married to The Indivisible Husband.*

*After having gone through eighty four lakhs birth
and death cycles, I have suffered in this ocean of
samsar (worldly life).*

*The Worldly Life and the samsari relatives are all
selfish and terribly deceptive. But after marrying*

the Lord I am liberated, and feel joyous and at peace.

Gopi Mira's Lord is Giridhar (One who raised the mountain). He is the true, dependable, pure, selfless friend and husband.

-Mirabai

The 21st century is a time characterized by incessant noise: the honking of traffic and overhead aeroplanes, the screeching of TV discussions and overcrowded public places, and the continual hum of electronic devices. It takes a deep and extremely conscious effort to de-link oneself from the outside world, in order to reflect on such compelling compositions.

Fundamental to the life-story of both women is their rebellion against restrictive norms: they suffered, yet they flourished. Perhaps this is why people still identify with Akka and Mira, mirroring their plight in their own, finding multiple points of struggle, against resistance, challenge authority and a determination to follow their hearts. Society could not shame them, confine them or silence them. Mira survived at least two assassination attempts, not to speak of disownment by the royal family and being accused of sorcery. Akkamahadevi too, had to face an agnipariksha, or trial by fire, through rather severe questioning, by the gathering of saints before being admitted into the august assembly. "Some merely wanted to know her spiritual credentials; others felt that no unmarried woman could possibly be fit for their company, and still others were appalled by her nudity and the rejection of social standards which it implied."

Perhaps this is also why the compositions of the two saints were readily translated - into many Indian languages, as well as international languages such as English and

French, thus reaching a larger audience in India and beyond. Their compositions are set in different melodies and raagas, they are sung across generations and across religions. The story of their spirituality is portrayed through innumerable songs, dance forms, fiction and film, hagiography and history. It is remarkable that the poetry of Akkamahadevi and Mirabai has cut across centuries and countries. "In the early 19th century, Mirabai had caught the imagination of British colonial admirers of Indian culture and religion - Price writing in 1827 and H.H. Wilson in 1828, and Col. James Todd in Annals and Antiquities of Rajasthan (1829-32). Their reports reflect the romantic quality of her story and a simultaneous recognition of both vulnerability and strength in her character, drawing primarily on devotional and legendary material." One of my first childhood memories is that of reading Mirabai, an Amar Chitra Katha publication. Readers would also perhaps recall M.S. Subbalakshmi starring in 'Mira' (1945) and Gulzar's 'Meera' (1979). Louis Landes Levi, a Tibetan Buddhist, has brought out a translation of 25 bhajans by Mirabai. In the Introduction, she writes 'The Mira poems and her one-pointed passion for realization were very much a basis for the spiritual evolution in my own life.'

Similarly, there have been quite a few compilations of Akkamahadevi's vachanas by leading authors and publishers in Karnataka: viz, M.M. Kalburgi, R.C Hiremath, and M.S Sunkapur, to name a few, and the Classical Kannada Texts in Translation Series, published by Kannada University, Hampi, Karnataka, India. That Akka continues to be of interest is seen in publications as recent as Songs for Siva: Vacanas of Akka Mahadevi (2017) and Sky - Clad: The extraordinary life and times of Akkamahadevi (2018). Scribbles on Akka is

a short film in English, with subtitles, on Akkamahadevi. Released in the year 2000, the film has been picturised using contemporary music. The film also brings in the work of artists and writers, and the perception of Akkamahadevi in the minds of the common people. If this does not speak of relevance, then what does?

Both were, in many ways, women ahead of their times.

The human body, for instance, is never seen as what it naturally is, but rather through the various lenses of gender and culture.

The body is seen as an enemy, an obstacle to what the mind seeks to achieve. The division of the mind and body, between male and female, is overthrown in one single

gesture. This culminates in the 'trial by fire' where she stands in full nudity in the assembly of saint. She answers their questions on spirituality, and convinces them that she is no bizarre attention-seeking narcissist; that her femininity is a part of herself; that her body need not be circumvented to achieve her spiritual goal.

Akka Mahadevi does not deny the female body. She confronts it with a directness which is beyond parallel. Further, in confronting it the way she does, she forces the world around her also to do so.

Having thrust aside her earthly husband, Akka Mahadevi was now free- to wander, to pray, and to seek her Lord. Hunger and thirst meant nothing to her.

*Be like a tree that gives you flowers
Even if you ignore it
Be like a tree that gives you shade
Even if you take a fats at it.
Be like a tree that gives you fruit
Irrespective of what you do to it.
Be like a tree that gives you fire and warmth even when you kill it.
Be like a tree, ever present, ever sincere, never demanding
That knows only love.*

- Sri Shivananda

Lesser Known Vachanakaras

KANNADA MARITHANDE

-Dr. C.S. Nanjundaiah

Among the lesser known Vachanakaras, there are many interesting personalities who have shown commendable progress and change in their attitudes after the sudden twists in their lives. One such figure is Kannada Marithande whose earlier vocation was burgling the houses of the rich to make a living. May be he had no qualms about his job and continued to make a living till he was caught by Bijjala's security guards and got severe reprimand and punishment. Basavanna was, in fact, the change maker in Kannada Marithande's life. He impressed king Bijjala about the better qualities of the burglar and requested him to reduce the severe punishment of death. He redefined the burglar's life by bringing attitudinal change in him and thus Kannada Marithande turned into a true Sharana and then began to write vachanas and spread the ideology of Sharana movement by burgling into the hearts of many a common man.

The literary historians opine that Kannada Marithande lived around 1160 AD and was a contemporary of Basavanna. Lakkanna Dandesha makes a mention of him in his Shivatatva Chintamani. The other details about his place of birth, parentage and other particulars of his life are not recorded

either by him or by the others of his times. In particular, like many ardent Sharanas, he was not interested in recording his personal details.

Before examining his contribution, let us see what the literary historians tell about his earlier vocation and the turning point of his life. Kannada Marithande was a professional burglar. He was burgling only the houses of the rich, spend the booty to make a living, keep silent for sometime and when the money was spent he would start again burgling another rich man's house. This went on till he was caught red-handed by the security gaurds of the royal court when he was burgling the palace of the ruler of the land Bijjala. As was the practice of the day, he ordered execution of Kannada Marithande. This order came to the notice of Basavanna, the administrative head of the state. After hearing the tale, he pleaded before King Bijjala to extenuate the severe punishment and release him from the clutches of death. King Bijjala agreed and liberated Kannada Marithande. Basavanna brought about a complete change in him. After coming under the spiritual influence of Basavanna, this burglar transformed his life, became a true sharana and led a decent life. Like many ardent devotees, he too started writing vachanas. He must have written

many vachanas but unfortunately only four are extant. They are compiled and recorded in the Complete Vachana Set, Published by the Government of Karnataka, Volume VII, Part 2.

Maranavairi Maheshwara, (enemy of Mara) - is the ankitha (insignia) of the Vachannas Kannada Marithande. In his vachanas he freely employs the images from his erstwhile profession - burglary, burgling the houses and after the change, he began to burgle the hearts and minds of people only to install ishtalinga in them. Thousands of people responded to the call of Basavanna and his tribe at Anubhava Mantapa. It was really a period of social rejuvenation and enlightenment. Men like Kannada Marithande contributed their mite to the great cause in their own simplicity and truthfulness. One can examine the veracity of these claims by reading this vachana:

*If I burgle at night,
it is a disgrace to the master who gave me tools.
If I enter the house in stealth catching the
people unaware,
it is a disgrace to my knowledge of stealing.
Waking up those who are asleep
and showing them their jewels
I brought mine
O father, Mareshwara, enemy of Mara.*

In a remarkable way, he states the two phases of his life. In the bygone days, without any care or concern, he would go out and burgle the houses of the rich. Now after the new life he cannot do that. He is bound by the guidance of his master -

Basavanna and hence is refrained from burgling. He cannot even enter the houses of others because that action goes against the precept of the creator. The only way before him is to wake the slumbering and sleepy souls and show them the right path of enlightenment, good life and good living. He has taken his new assignment seriously and hence this expression.

In another vachana - Burgling the town, I stole water - he states that he stole the stored water for his need. When his action came to light, he poured the water out. He knew the art of stealing and he was successful in that attempt. But soon he realizes that he could only get a little - anga - the little finger.

The vachanas of Kannada Marithande reveal how he could make use of his professional tools used in burgling - iron rod and others only to highlight the nature of his present vocation. He offers a dignified and elevated meaning to the images familiar to him. Converting and changing the attitudes of the common men and women is his purpose. He seems to strive wholeheartedly for leading them to a better life based on honesty and spirituality. He knew that a true sharana is born when one is made to realize the god within concealed and shrouded. The awareness of God within is a step in one's pathway to salvation. Kannada Marithande moved among people of the day telling and showing them their Shiva, the auspicious one within. For him that was an act of burgling the inner soul.

The Gunas of Prakriti (in the form of the body, the organs and the mind) perform all actions. With the understanding deluded by egoism, a person thinks, " I am the doer." But one with true insight into the domains of *gunas* and Karma, knowing that the *gunas* as senses merely rest on the *gunas* as objects does not become attached.

-The Bhagavadgeeta

The Pioneering Palkuriki Somana

-Dr. P.R. Harinath

During the time of Shaiva Poets, which is known as "Shiva Kavi Yugam"(The Era of Shaiva poets) in Telugu literature, Mallikarjuna Pandithaaradhya has shown a strong influence on literature. As he had made a new path, he was regarded as Brahma (the creator) of Veerashaivism in Andhra Pradesh. Mallikarjuna's impact has gifted great personalities like Palkuriki Somana or Somanath in Telugu literature. People respected him as Vishnu (the organizer and manager) of Veerashaivism. Somana has emerged as an unparalleled powerful poet. Somana played a key role in spreading the teachings of Basavana or Basavanna.

Somana lived between 13-14th centuries. He followed Basavana whole heartedly. Basavana's word was final word for him. He became part and parcel of Veerashaivism during his days.

For any religion continuity is quite an important issue. To continue for generations so many things need to happen. Disciples, believers and followers should be there; arguments and discussions are required. They will make the next generation to follow the path. If not, the religion may slowly see extinction. To give continuity to Veerashaivism as envisioned by Mallikarjuna Panditharadhya, great scholar, Palkuriki Somanatha entered the field and took the responsibility to stand for it. He was a great scholar, a great poet and courageous person. He did a lot of work in Shaivism.

He wrote Somanatha Bhashyam, Rudra Bhashyam and Chaturveda saaram. He recorded the lives of great devotees of Shiva. In common mans language he wrote Basava Puranam, the life story of Inspiring Basavana. Somana is a thorough scholar in Telugu, Kannada and Sanskrit also. Basavapuranam (an epic on Basavana) is Somana's greatest work. He wrote this epic in 'dwipada' meter (two lined meter) which is easy to sing. He used the people's language to reach them in majority. This work was a sensation on those days.

Strategies of poetry :

Somana's ideas are astonishing. By the time of Somana the literary field was getting dominated by classical literature and Sanskrit language. Kings courts are patronizing mostly scholarly based works. The works that should reach everyone in the society are not written. They were beyond the reach of many people.

Looking at the situation Somana felt that he should reach common man. He got hold over the colloquial usage. In the beginning of his works he has shown his scholarship by writing poetry in classical style. It mesmerized the scholars. Simultaneously he thought to make common man come near to his poetry. Hence he used both the styles to spread his ideas.

In addition to this, Somana talked about devotees who contributed a lot to

Shaivism. Though the devotee may be a poor person, an ordinary man or woman, an untouchable (as in those days), a thief or so on, they were given enough importance in Shaivism. Somana did a great job by focusing on such lives of devotees. In Basava Purana one can observe the tales about devotees from downtrodden sections of the society.

Somana took legends from the lives of Nayanmars. He is brilliant in observing the link between literature and society. He looked at the works of Jainism and Buddhism and understood how they are succeeding in reaching the people. The philosophy should be accessible to common man. He removed the jargons and depicted through tales. He hugged the common man's language. Essence of all the four Vedas Rudrabhashyam (commentary on Rudra) is an extraordinarily scholarly way work which satisfied scholars in society.

Somana is a two edged sword. His usages were at times very scholarly with Sanskrit compounds with high flowery diction and at sometimes in a very colloquial common language. People believed that he was having spiritual powers to curse also. Somana was known as "Tatwa vidya kavitha vichaara", "Anyavaada kolahala", "Prthyaksha Bhringeeswhara avathara".

Not much is available about his life history. Pidaparthi Somana, a Telugu poet wrote a rhapsody about Basavana "Padya Basava Puranam," in which he has praised Palkuriki. He depicted the greatness of Palkuriki in a very lucid style.

In 1560AD a Kannada poet Viraktha Thontadarya wrote about Palkuriki in his 'Karnataka Somanatha Purana'. About Palkuriki much discussions took place in history of literature among scholars. In fact, Palkuriki is the name of a place. Some

scholars said that it is in Telangana in Nalgonda district near Janagama which is presently called as Palakurthi. Some think that the place may be on borders of Andhra and Karnataka near Madakasira. There is one village by name Halkuriki. Dr Chilukuri Narayana Rao, a renowned literary personality in Telugu observed about this and told that In Telugu it became Palakuriki. It is a general observation that Ha becomes Pa when it comes to Telugu. Like that Halakuriki became Palakuriki. Somana used his scholarship in establishing the ethics for Veerashivites and did a lot to standardize the path.

Janu Telugu:

He wrote in Janu Tenugu. This word has similarity with Jaannudi of Kannada language. It means a clever and lucid usage of telugu language. For instance,

*Balupoda tholu seerayunu baapa sarul gilupaaru
kannu va
Nnelathala sedu kuththukayu nindina veluputeru
valgu pll
Salu gala reni lenka nani jaanu tenunguna
vinnavinchedan
Valapu madin dalirpa basavaa, basavaa, basavaa,
vrishaadhipaa!*

This is a poem which is having pure Telugu words in majority. This is a description about Lord Shiva. The Lord is wearing the skin of tiger. Snakes as garlands. Third eye with fire, long hair, throat which is holding poison, river Ganges having all these ornaments -I am a servant to Shiva who is having all these ornaments. The poet says at the end, "Lord Shiva! like this I will pray in jaanu Tenugu".

Besides the clever usage of language his descriptions and poetic images are amazing. He described the sunset like this:

*Basavani bhakthi prabhaa patalambu
Desala vasundhara divi deetu gonaga
Dinakarudu daathmeeya thejambu tharugu
Dunu madi lajjinchi chain yaparaabdhi
Badiyeno annattlu bhaanundu grunke
Chedi mirhrudarugu raajeevamul mogiche*

*Varamukthi sathi basavaniki naarathulu
Paruvadi neththu deepambulo yanaga
Nakshatra chayamantharishkambu nindi
Yaksheenathara kaanthe yasalara velige*
(from Basava Puranam)

Poet says, that Basavana's devotion originated an aura which covered all the directions of earth. That was shining everywhere. By this even Sun shine became dull. By this sun got ashamed and went and fell in the western ocean.

In the second description he says that all the stars glittered in the sky after Sun set. It is looking like as if Mukthi sathi, (Salvation personified as Lady) lit lamps for him as auspicious arathi.

Somana as a pioneer :

Palkuriki Somana proved himself as first in many aspects. Prof. G.V. Subrahmanayam, a renowned scholar in Telugu has analyzed it.

- Most of the epics in Telugu were taken from Sanskrit texts. Story board was not of native persons. For the first time Somana took the tales of native devotees.
- Regarding epics Sanskrit has certain features and characteristics.

*Sargascha prati sargascha vamsho
manvantharaanicha*

*Vamshaanu charitham chethi puranam pancha
lakshanam*

(Purana will be having five elements. Sarga, Pratisarga, vamsha, manvanthara, vamshaanucharitham.)

This is the definition for Purana. All the Telugu poets followed this. Somana took a new path. He got influenced by Jainism. One can see the close relation of the structure of Jaina epic and Basava Purana.

- In Kannada literature 'Charithre' is well known genre. Somana being a scholar in Kannada language made it his own. He depicted the life history of Basavana in those lines and showed a new path to Telugu literature.
- Dwipada, a two lined poem was given position in a rhapsody for the first time. He gave a great status to Dwipada by using it in an epic poem.
- He took all the genres of literature to spread the teachings of Basavana and to promote the path of Veerashaivism. He has shown all round scholarship by using all these.
- He successfully constructed a bridge between oral and written traditions. Many tales and legends were taken from the oral tradition and recorded in Basava Purana. Many devotees are from downtrodden level.

Thus Somana has shown a new path to the next generation. He used poetry for a movement. Palkuriki Somana's contribution to Veerashaivism is unparalleled.

But may be time was invented so that missing might have an end. So that it shouldn't last forever? There may be something in this. And bliss, just the opposite is eternal? There is no time in bliss. All the clocks were thrown out of heaven.

- Saul Bellow

Rudra of Rigveda is not a God of terror

- Dr. Linga Raju

It seems that some scholars have wrongfully stated that the Divine Rudra of Rigveda is a god of terror. Further, some authors seem to have blindly perpetuated this claim in their writings. This article reviews pertinent parts of Rigveda itself to further evaluate that which seems to be a wrongful conviction. The review finds that Rudra of Rigveda is a benevolent divinity as well as a divinity destroying suffering and evil-doers, but not a god of terror.

Professor M. R. Sakhare in his book 'History and Philosophy of the Lingayata Religion' (1) categorically states that the idea that Rudra is a god of terror will have to be dismissed. He points the finger at Muir and Weber who falsely claim that idea: Muir says that Rudra must be regarded as a malevolent deity, and Weber says that Rudra should be regarded as the lord, but the cause of every evil.

Professor Sakhare further states that, in Rigveda, Rudra is considered to be a benevolent divinity when he confers wealth and welfare, and is considered to be a wrathful divinity when he punishes evil-doers. It is very comforting to note that Professor Sakhare sets the record straight: 'It can be easily seen, when the hymns of Rigveda addressed to Rudra are carefully analyzed, that twofold functions are attributed to Rudra - that of bestowing prosperity, and that of destroying suffering'.

Professor Sakhare also states that the explanation of Rudra's nature as a

benevolent divinity well agrees with Sayana's etymological explanation of Rudra.

Sayana, respectfully and popularly known as Sayanacharya was a great scholar, mentor and prime minister of king Bukkaraya I of the Vijayanagara Empire in Karnataka, India. Sayanacharya holds a unique place, not only because of the extensive volume of work attributed to him, but also because of its quality. The Vedas are the result of many visionary seers, and that the ancient Vedic Sanskrit was fashioned along with the Rigveda. The Vedic Sanskrit is somewhat archaic and difficult to interpret. Many ancient scholars have written commentaries on the in Sanskrit. But the only complete one of these older commentaries was authored in the latter part of the 14th century Common Era (CE) by Sayanacharya.

The Rigveda

The Rigveda is the oldest and the largest of the four Vedas. The beginning of the Rigveda period is generally considered to be around 10,000 before Common Era (BCE/BC). Rigveda period had been well established during the period prior to 3,100 BCE. The readers may very well know that Sanskrit and the Vedas are indigenous to India. The Theory of Aryan Invasion of India is erroneous, and there is no evidence whatsoever of such an invasion.

The Rigveda is wholly in the form of hymns. It has a total of 10,589 verses/

stanzas which are grouped into 1,028 suktas. These suktas are distributed into 10 mandalas. Mandala means circles or cycles, equivalent to books or chapters, but more commonly referred to as books.

There are about 200 suktas of hymns on Agni, the god of fire; about 250 suktas on Indra, the god of lightening thunder and rain; and over 100 suktas dedicated to Soma. 'Soma' is the moon as well as the drink that stimulates the visionary experience.

On the basis of the number of suktas dedicated to the individual divinities, Indra, Agni and Soma appear to be the main Vedic Divinities. But the importance of these gods cannot be judged on the basis of the number of references to them. They have to be judged by the functions they fulfill. In this regard, Rudra is the most important father figure in the Rigveda. The Maruts who are the Vedic storm gods are called Rudras; the rain-pouring Rudra is their father. Indra, the 'king' of the gods, is the leader of Maruts.

Rudra is one of the Divinities adored in Rigveda. The earliest phase of development of Rudra as the Supreme Being is in the hymns of Rigveda. All the Divinities that are adored in Rigveda are the facets of the same Supreme Being, or the aspects of the same Supreme Reality (4). The Divinities are really the names of the same Divine Unity; they are not separate entities, but inter-related Universal Truth Principles. Any one of them can become all of them. Divinities often display human traits or become humans; and seers/sages do often become Divinities. The Rigveda recognizes the Divine as One, as Many, as the All, and as beyond all forms.

Rudra

Rudra is glorified in five suktas of Rigveda. Pancharudram refers to the five suktas in Rigveda designated to the

Divinity of Rudra. Further, Rudra comes in many verses other than those of the five suktas, particularly in the suktas titled as Vishvedevas.

As mentioned above, it is to be emphasized that Veda is the effort of many seers, and that the Vedic Sanskrit is somewhat archaic and difficult to interpret. The five suktas referring to Rudra have been authored by five different Rishis (seers/sages). We shall look into a couple of excerpts from only three of them, Sukta 43 of Mandala 1, Sukta 114 of Mandala 1 and Sukta 33 of Mandala 1, and find out how Rudra is presented:

Sukta 43 of mandala I is titled Rudra. The Rishi who composed the sukta is said to be Kanva Ghora, The first six verses glorify Rudra, where we dont find any hint of any terrifying depiction. They are:

1. When we recite a most grateful hymn to the wise, the most bountiful, and mighty Rudra, who is in our hearts:
2. By which Aditi (here, Aditi is said to signify earth) may grant the gifts of Rudra to our people, our cows, our cattle, and our progeny.
3. By which Mitra and Varuna, and Rudra and all the gods, being gratified, may shower favors.
4. We ask the felicity from Rudra, the encourager of hymns, the protector of sacrifices, and possessor of medicaments that confer delight.
5. Who is as brilliant as the Sun, who is refulgent as bright gold, the best of the gods, and the provider of habitations?
6. Who bestows easily-obtained happiness on our steeds, our rams, our ewes, our men, our women, and our cows?

Sukta 114 of mandala I is also titled as Rudra. The composer Rishi is said to be Kutsa Angirasa. It has eleven verses. Four

of these verses contain a Sanskrit compound word 'kshayadviraya'. Its literal meaning is 'in whom heroes perish'. But it is to be interpreted as 'of whom imperial heroes are the sons' (8). It is said that 'imperial heroes' refers to Maruts who are the storm gods and the sons of Rudra. Many other verses refer to Rudra as the 'father of the Maruts' directly. Kshayadviraya is translated by H. H. Wilson as 'destroyer of heroes' whereas Griffith (9) translates it to be 'the Lord of Heroes' and 'the ruler of valiant men'.

The description of Rudra in these verses is as follows:

1. We offer these praises to the mighty Rudra, with the braided hair, of whom imperial heroes are the sons, in order that health may be enjoyed by bipeds and quadrupeds, and that all beings in this village may be well nourished and exempt from disease.
2. Be generous to us Rudra; grant us happiness, for we worship the lord of heroes with oblations; and by your directions, Rudra, may we obtain that freedom from disease and exemption from dangers, which our progenitor Manu had been bestowed.
3. Rudra, the bounteous one, May we obtain, through our worship of the gods, the favor of you, who are the lord of heroes: come to our posterity, purposing to promote this happiness, may we having our heroes in safety, offer you oblations.
4. We invoke for our preservation the illustrious Rudra, the accomplisher of sacrifices, the wanderer, and the wise; may he remove from us the anger of the gods, for we earnestly solicit his favor.
5. This praise, the sweetest of the sweet, is addressed to Rudra, the father of the Maruts: Immortal Rudra, grant us food

sufficient for mortals, and bestow happiness on me, my son and my progeny.

- 6 Desirous of protection, we have spoken and adore him; may Rudra with the Maruts hear our invocations: may Mitra, Varuna, Aditi, Sindhu, earth and heaven be favorable to this.

Sukta 33 of mandala II is the longest with 15 verses. It is also titled Rudra, and the Rishi is said to be Gritsamada Bhargava Shaunaka. Adorations about Rudra are as follows:

1. Father of the Maruts, may the felicity extend to us; exclude us not from the sight of the sun; grant that our valiant may overcome the fears, and that we may be multiplied, Rudra, by progeny.
2. With the most saving medicines which are bestowed by you, may I live a hundred winters; extirpate my enmity and hatred, my sin and my manifold infirmities.
3. You, Rudra, are the chief of beings in glory; your wielder of the thunderbolt, are the might of the mighty: transport us over trouble to safety; repel all the assaults of iniquity.
4. I bow to you Rudra, approaching our rite, like a boy to his father when pronouncing a blessing on him! I glorify you the giver of much wealth and the protector of the virtuous; do you thus glorified bestow healing herbs upon me.

In addition to the above suktas, Rudra is glorified in many other suktas, particularly in the suktas titled Vishvedevas which pertains to many different divinities. Only a few of these verses are given below:

Rigveda V.42.11: Praise him who has the sure arrow, the strong bow, who presides over all sanitary drugs; worship Rudra for a comprehensive and sound

understanding; adore the powerful divinity with prostration.

Rigveda VI.49.10: Exalt Rudra, the parent of the world, with the hymns by day; exalt Rudra by night; animated by the far-seeing, we invoke him, mighty, of pleasing aspect, un-decaying, endowed with felicity, and the source of prosperity.

Rigveda VII.36.5: Let the offerors of adoration, engaging in pious acts, worship in their own hall of sacrifice, solicitous of his friendship; praised by the leaders, he lavishes food upon them; this most acceptable adoration is addressed to Rudra.

Rigveda X.92.9: Address praise today with reverence to mighty Rudra, the ruler of the brave, who is accompanied by the mounted Maruts, the granters of wishes, together with whom he, Shiva (propitious), possessing kinsmen, besprinkles the worshippers from heaven.

As can be seen in the above verse X.92.9, Rudra has been described as Shiva. Here, Shiva is a descriptive term meaning propitious, auspicious and such. The term 'Shiva' comes about forty-eight times in Rigveda. Agni, Indra, Soma and other Divinities are also called Shiva, but the term 'Shiva' is mainly used in Rigveda to mean 'auspicious, gracious, benign, kind, benevolent, propitious, giver of happiness and such'. Shiva in Rigveda does not refer to the Divinity of Shiva.

Rigveda sukta X.61 titled Vishvedevas, in its first several verses gives two legendary stories pertinent to Rudra. These verses do not narrate the stories completely. But these legendary stories are said to be described in the Aitareya Brahmana which is an appendage of the Rigveda (8). The two stories are briefly described here:

The first story is this: While

Nabhanedishtha was engaged in his religious studies, his brothers partitioned among themselves the whole of the parental wealth without leaving anything for him. When he returned, his brothers refused to give any of their shares to him. Nabhanedishtha appealed to his father. As a compensation, Manu recommended to him to help the Angirasas who are having a hard time achieving salvation. The Angirasas were engaged in a sacrifice, but they were perplexed by the number of mantras they had to recite, and could not go any further without assistance. Nabhanedishtha went to them and repeated the mantras, and through the efficacy of that recitation Angirasas went to heaven leaving him the remainder of the sacrifice - a thousand head of cattle. But Rudra claimed whatever was left at the sacrifice as his right referring to Manu who is the patriarch of the law. Accordingly, abiding by Manu's law, Nabhanedishtha relinquished the cattle to Rudra. Divine Rudra was very impressed that Nabhanedishtha acknowledged the truth, and so Rudra presented the cows back to him.

The second story may be more familiar to the readers; it is as follows: When father Brahma had an incestuous passion for his daughter, the gods sought someone to put Brahma to death, but each of them felt his own inability to do so. They created Rudra for that purpose. Rudra then wounds Prajapati/Brahma who had assumed the form of a deer.

Thus, it is evident from the above discussion that Rigveda does not portray Rudra as a God of terror. Rudra is glorified in these suktas. This review finds that Rudra of Rigveda is a benevolent divinity as well as a divinity destroying suffering and destroying evil-doers, but not a God of terror.

Virashaiva Concept of Linga-Dharana (Diksa)

-Dr. Veerabhadra Swamy

Diksa, initiation, is a very important ceremony in all schools of Saivism. It makes the devotee eligible for Vedadhyayana, Sivapuja, and other religious duties of the nitya and the naimittika types. The highest purpose of Diksa is to illumine the mind of the devotee with Sivajnana and remove the impurities of mind and body. This purpose is evident from the very word Diksa, which is explained by the Saiva Traditions as-

"The awareness of Siva is granted (diyate), and the bondage of fetters is lost (ksiyate) by it. Hence, the wise call it Diksa."

This sense-oriented etymology of Diksa shows that it is jnanarupa as well a kriyarupa. Ethical and philosophical teachings and yogic mysticism form a part of it along with the different external rites. Accordingly the Virasaiva Diksa is three-fold, viz., Vedhadiksa, Manudiksa or Mantradiksa and Kriyadiksa. The presiding Guru places his right hand on the head of the devotee and meditates to attract the devotee's 'citkala' (the word is rather difficult to translate) installing in the process the Bhavalinga and the Pranalinga respectively in the Karanasarira (causal body) and the Sukmasarira (subtle body) of the devotee. Then in the same trance the Guru infuses the 'citkala' into the miniature Linga called Istalinga, placed on the left palm of the devotee. This is called

Vedhadiksa involving yogic mysticism on the part of the Guru. This process comes after some preliminary purificatory functions of Linga- samskara and Angasamskara, i.e., sanctifying the miniature Linga and the devotee through abhiseka, mantra, etc. The Mantradiksa consists of the Upadesa (instruction) of the Sivapancaksari mantra (a formula having five letters in reverence to Siva; e.g. namah (sivaya) which is Sadksari-mantra with 'Pranava' in the beginning. This is followed by an instruction to the devotee that he should deem the Istalinga placed in his hand as his Prana and worship it with devotion. The rest of the process consisting in the Mandaparacana, Kalasasthapana, Anga- samskara, Llingasamskara, etc., is called Kriyadiksa. This constitutes the ritualistic aspect of the Diksa ceremony. The Sddanta-Sikhamani, which is a digest of the Saivagamas from the point of view of the Virasaivism, presents three-fold Diksa as follows:

"That Diksa is said to be three-fold by those well-versed in Saivagmas as of the nature of Vedha, Kriya and Mantra. The infusion of the principle by the Guru and by the placing of the Guru's palm on the head (of the devotee) is regarded as Vedhadiksa. That which involved the instruction of the mantra (i.e. softly uttering the five-lettered mantra in the right ear of the devotee) is said to be the Mantra-diksa.

Installing of the jars (kalasa), drawing of the circular diagram, etc., is the Kriya-diksa" (VI. 12.14).

In the Saivasiddhanata (Southern Saivism) tradition also there are various aspects of Diksa, of which five are important. According to Siddhantasekhara they are: Caksusidiksa, Sparsadiksa, Mantradiksa, Vacikidiksa and Yogadiksa. This is how they are:

"In the Caksusi-diksa, the Guru closes his eyes and meditates on Siva; then he fixes his gaze on the devotee with a view to releasing him from all fetters. In the Sparsadiksa, the Guru gazes at the head of the devotee, placing his right palm on the Sambhu endowed with Brahma-form. In the Mantra-diksa the Guru makes the devotee recite the relevant mantra-s, in his mind only; and when the mantra-s are recited audibly that is the Vaciki-diksa. In the Yoga-diksa, the method of meditating on the holy principle is taught" (Siddhantasekhara, pp. 146-147).

Barring a few details, these five aspects of Diksa are found in the three aspects of Diksa highlighted in the Virasaiva tradition.

Coming to the ritualistic aspect of Diksa called Kriyadiksa, it may be noted that Ganapatipura, Svastivacana, Nandisamaradhana, Ankurarpana, Mandapadevata-pratistha, Sadadhvasodhana, Raksabandhana, Agniprati-sthapana, Svastikarohana, etc., are common to both the Saiva and the Virasaiva traditions as also to other traditions which follow the Veda and the Agamas. The Saivas have the Saiva orientation in all these. The Vedic mantras employed in these are more or less the same in all traditions.

Now about the rites which are special

to the Virasaiva-diksa. The most important rite is what is known as Pancakala-sasthapana ("The establishment of five jars"). The ground chosen for the purpose is sanctified by means of water mixed with substances considered holy by all Hindus, such as cow-dung and vegetable ingredients. In the central part of that ground the Svastika and other sacred designs are drawn. Five small heaps of rice are prepared, four at the cardinal points and one in the middle. Five small jars (kalasa-s) made of metal or mud are placed on the heaps in such a way as to maintain stability and equal level. These jars are filled with water mixed with sandal-paste, sprouts, etc. Betel levels at the rate of three or five placed in an erect position into the mouths of the jars in such a way as their tips protrude upwards and they form peripheries like those of lotuses. Coconuts are placed into the cavities formed by the betel leaves at the tops of jars. Then a white home made cotton thread is woven in the form of a design around the neck of the jars to connect them with one another. The thread connecting the jars is extended towards the seat of the officiating Guru on one side and towards the seat of the person to be initiated on the other side.

The Kalasathapana appears to be an ancient custom among the Saivas of all brands. We find numerous passages in the existing portions of the Agamas referring to the practice of establishing and worshipping the Kalasas. Siddhantasekhara of the Saivasi-ddhanta tradition describes the Kalasasthapana in many contexts of the naimittika and kamyā rites. As a part of the homa performed in the Saivadiksa called Samayadiksa, the Kalasasthapana is described as follows:

"On a platform in the north-easern

quarter (Isanya) an altar is to be made with rice and sesame grains; the measure is prescribed by the sastra-s. A jar dedicated to Siva should be decorated; in it there should be jewels, herbs, fragrant flowers, darbha grass, etc., At the neck, it should have three threads. The jar stands for Siva and is to be worshipped."

The Pancalastasapana is, however, the exclusive practice of the Virasaivas. The five Kalasas represent the Pancabrahmans, Sadyojata, Vamadeva, Aghora, Tatpuruṣa and Isana. Since the Virasaiva tradition deems the five Acaryas Revanaradhya, Panditaradhya, Visvaradhya and Ekoramaradhya as the Pancabrahmas, the Kalasas are also taken as representing them. Thus the middle Kalasa represents Isanabrahma and Visvaradhya, the eastern Kalasa Sadyojata and Revanaradhya, the southern Kalasa Vamadeva and Marularadhya, the western Kalasa Aghora and Ekoramaradhya and the northern Kalasa Tatpuruṣa and Panditaradhya. It is a settled custom that the Gurus or Jangamas belonging to the Gotra-Sutra of the respective Acaryas should worship the respective Kalasas as representing them. The famous Pancabrahmantras of the Taittiriya Aranyaka (VII. 43-47) are employed as prayers in the worship of the Pancakalasas. Some Agamic verses in praise of Pancakalasa-pura are rendered by the Guru and the four Jangamas of the different Gotras officiating as the priests.

After this rite, the person to be initiated comes into the picture. The person has his head shaven with a tuft left out, washed himself clean and dressed in clean garments, with a kaupina as his undergarment. The Guru observes him with intent eyes and slowly introduces him

to the topic. The person is offered pancagavya to sip. Then follow the seven processes called subsidiary diksas performed by the Guru. "Vatsa, sadcāraṇa parityajya na pravartaya" (Child! do not act leaving good conduct) - Ajnadikṣa, 'Sisya puratana-krtacarasādrsam acāram kuru' (O Disciple, act according to the behaviours of the ancients)" - This is known as a Upamadikṣa. Then the devotee is made to sit on a 'Svastika', this process is called Svastikārohana. As a part of it, the Guru initially looks at the devotee and resorts to Yoga to sanctify his body and mind through mystic power. The Guru and the four priests take the holy waters from the respective Kalasa and sprinkle them on the head, face, chest, etc., to the accompaniment of the recitation of the Pancabrahmantras and Aghama-rsanasukta. Then the Guru performs the 'tripundradharana' with the "Vibhuti" (ashes) mixed with water on head, forehead, etc., in all the fifteen places on the body of the devotee. This is known as the Bhutipattadikṣa, "Tryambakam yajamahe" (RV.VII.59.12), etc., are the mantra-s used in the process. The Guru places the sanctified miniature Linga on the left palm and worships it. Then he looks intently into the eyes of the pupil and resorts to Yoga, in the course of which he places his hand on the head of the devotee. Through this process he extracts the 'citkala' (animating faculty of the devotee) and infuses it into the miniature Linga and places it on the left palm of the devotee. Through this process, he mystically establishes the Pranalinga and the Bhavalinga in the Suksma (subtle) and Karana (causal) bodies of the devotee. This is the Vedhadikṣa with the two processes called Ayattadikṣa and Svayattadikṣa. It is Ayatta as far as the infusion of sisya's

citkala into the sanctified Linga. The Svayatta consists in making the Linga the sisyas own by placing it on his left palm. Then follow the Mantopadesa or Manudkisa and Upadesa to the devotee on the significance of the Linga placed in his and the method of worshipping it, and so on. This is, in brief, the Diksa ceremony of the Virasaivas. The Diksa ceremony of the followers of southern Saivism involves all these processes except the Pancakala-sathapana and actual Lingadharana. After Diksa, the Saivas of that fold become eligible for worshipping the Linga installed in the temples or the Linga sanctified and placed in the God-chamber of their houses. Wearing the miniature Linga called Istalinga on the body right from the time of initiation is a special feature of the Virasaivas. The instruction to a Virasaiva

is that the Linga should be borne by him as if it were his own life; it should never be kept away. (Siddhanta- sikhmani, VI.25). During this ceremony itself the devotee becomes Astavarana- sampanna, the Astavaranas being Guru, Linga, Jangama, Bhasma, Rudraksa, Mantra, Padodaka and Prasada.

As regards Virasaiva Diksa, some important points are to be noted. Firstly Diksa is given to both men and women in the Virasaiva community. Women are as much eligible for Lingadharana as men are. Then Lingadharana is done for the child in the womb externally in the eighth month of pregnancy. After the child is born, the same Linga is again sanctified with abhiseka and tied to the arm of the child. Then in the eighth year or later the boy or the girl is initiated again.

Subtract from the great man all that he owes to opportunity, all that he owes to chance, and all that he gained by the wisdom of his friends and the folly of his enemies, and the giant will often be seen to be a pygmy.

- Charles C. Cotton

*I have surrendered my soul at the fearless feet of the mother.
Am I afraid of death anymore?
Unto the tuft of hair on my head
Is tied the Almighty mantra, mother Kali's name
My body I have sold in the market-place of the world
And with it have bought Sri Durga's Name.*

- Sri Ramakrishna Paramahansa

Insight into the world of knowledge

-Dr. Shobha

Plato defined Knowledge as "Justified true belief". In philosophy, the study of knowledge is called epistemology, there are several definitions of knowledge and a theory to elucidate its existence. Plato specifies that an assertion must meet three criteria in order to be considered knowledge: it must **be justified, true, and believed**. Some claim that these conditions are not adequate, Robert Nozick's arguments for a requirement that knowledge **'tracks the truth'** and Simon Blackburn's prerequisite that we do not want to say that those who meet any of these conditions **'through a defect, flaw, or failure'** have knowledge. Richard Kirkham suggests that our definition of knowledge requires that the evidence for the belief necessitates its truth.

Knowledge is a familiarity, awareness, or understanding of someone or something, such as facts, information, descriptions, or skills, which is acquired through experience or education by perceiving, discovering, or learning. Apprehension of objects is also called as knowledge. All things are made manifest to us when they become objects of knowledge. It is said to be the property of illumination or manifestation that belongs to the self. Without this luminous light of knowledge we lose the ground of all rational practice and intelligent activity. It includes all cognitions that have a more or less determinate objective reference. The object of apprehension may be a thing or a

quality, an act or an emotion, the existent as well as the non-existent. But in every case in which there is knowledge there must be something that stands out as the object of knowledge.

Hindu Scriptures present two kinds of knowledge, *Paroksh Gyan* and *Pratyaksh Gyan*. *Paroksh Gyan* (also spelled *Paroksha-Jnana*) is second hand knowledge: knowledge obtained from books, hearsay, etc. *Pratyaksh Gyan* (also spelled *Pratyaksha-Jnana*) is the knowledge borne of direct experience, i.e., knowledge that one discovers for oneself. Jnana yoga ("path of knowledge") is one of three main types of yoga expounded by Krishna in the Bhagavad Gita. (It is compared and contrasted with Bhakti Yoga and Karma yoga.)

The Old Testament's tree of the knowledge of good and evil contained the knowledge that separated Man from God: "And the LORD God said, Behold, the man is become as one of us, to know good and evil..." (Genesis 3:22) In Islam, knowledge has been given great significance, "al-Alim" means "The Knowing" of the 99 names reflecting distinct attributes of God. The Qur'an asserts that knowledge comes from God (2:239) and various *hadith* encourage the acquisition of knowledge. Muhammad is reported to have said "Seek knowledge from the cradle to the grave" and "Verily the men of knowledge are the inheritors of the prophets".

Dr. Shobha, Asst Professor, JSS College of Arts, Science and Commerce, Ooty road, Mysuru

According to the Nyaya, knowledge is an attribute of the self, and it is not a phase of feeling or the will, although it may be generally connected with them. It has a distinctive and self-sufficient character of its own and should not be reduced to feeling or violation. It is not a substance, since it cannot be the stuff or the constitutive cause of anything, nor is it the permanent substratum of certain recognised and variant properties. The Sankhya and the Yoga systems look upon cognition as a substantive mode or modification (vritti) of the material principle called buddhi, as it reflects the light or consciousness, which is immaterial and intangible, can be reflected on any material substances.

It is generally believed that knowledge is neither a mode nor a substance but a kind of activity or function (Kriya). The Budha and the Mimamsa systems agree in describing knowledge as an activity, a transitive process. The Nyaya, however, emphatically repudiates the conception of knowledge as an activity. Just as physical qualities are perceived by their special sense organs, so knowledge is perceived by the internal sense called Manas. Being thus fundamentally different from all physical qualities, knowledge is to be regarded as the property of an immaterial substance called soul. Still, knowledge is not an essential attribute of the soul. To the Advaita Vedanta, knowledge or consciousness is just the self, the very stuff of it. For the Nyaya, knowledge appears as the result of a relation between the soul and the body, which in themselves are not knowledge. The capacity of self-manifestation in knowledge is, according to the Nyaya, a mere hypothesis of the Sankhya-Vedanta and the Prabhakara Mimamsa. Cognition cannot cognise itself.

It can grasp, not itself, but an 'other'. Knowledge is not indeed, like the will, a way of acting on other objects, only it refers or points to some-thing else.

In western philosophy thought or consciousness, as a cognitive fact, has sometimes been regarded as an essential attribute of the mind and a pervasive character of all mental phenomena. The Nyaya, however, does not pass over the distinction between thought (Jnana), on the one hand, and feeling, including pleasure and pain, desire and aversion, and will, on the other. Under knowledge it brings together all cognitive facts, like sensation, perception, inference, memory, doubt, dream, illusion and the like.

Knowledge is the most fundamental fact of reality. The real is, therefore, an objective system, of which existence and knowledge are two inseparable aspects. It is true that what we know as the consciousness or knowledge of human beings is a specific phenomenon determined by certain conditions as the subject-object relation or the activity of the nervous system and the brain. But while these conditions explain the specific empirical form and character of this or that knowledge, they cannot account for the original sentience or experience which is embedded in reality and conditions and those conditions themselves. Therefore knowledge is present in all reality and is manifested in a specific form in man by the subject-object relation. It does not be requiring to be attached as a quality to any other reality, say, matter or mind or soul. It is just the self-expression of reality. In the words of Bosanquet we may say: "Knowledge is an essential form of the self-revelation of the universe; experience as a whole is the essential form".

Meditation - the art of doing nothing

-Sri Murlidhar Rao

There is one more definition of meditation, which says it is the art of doing nothing. We always do something or the other. "I don't think we do anything during sleeping." My friend commented. Even during sleep we are doing something. We are moving our body, snoring, dreaming, some even walk in sleep. If we are not doing anything physically, the mind is active. It dreams of wonderful things, which reflects on our body. Sometimes we dream that we are running and a tiger is chasing us. We are frightened and run faster and faster. Suddenly we get up and find that we are sweating, our breathing rate and heartbeat very high. This clearly indicates that even while sleeping we are active. It is only during meditation we try to relax totally doing nothing. But even during meditation the thinking process continues what is called the cleaning process till our mind is totally cleaned of deposits and covering on it and reaches its original calm and quiet state.

The original state of mind is very pure, very calm, quiet and peaceful. It is like a calm and clear water of a lake. The water of the lake is so calm and clear that we can see lake's bottom. Similarly we can see our own self clearly when we look inward and our mind is calm and free from impurities like worries, grossness, complexes, ego and tension. "But what is this 'self within' you are talking about from last two days?" He was curious to know.

It is our true self; it is our inner self, which is deep within us. It is that somebody who always keep telling us what is right and what is wrong. It is what we call our consciousness. It is our soul. It is the divine one within, we can call it spirit or life force. When he leaves the body life ends and we are no more. It is very easy to see him and hear him when our mind is clear but with the accumulation of dust and dirt, the image gradually fades and finally disappears. Just like it happens in the case of a mirror. We cannot see our face clearly in a dirty mirror.

"But the mind is deep inside the body. How can dust deposit on it?" He asked. There are five doors or openings in our body from which impurities enter our mind. These openings are the five senses. Eyes, nose, ear, mouth and skin. What all that we see, smell, hear and feel is transferred to the mind by the senses leaving an impression on it. Desire to possess all we see, smell, taste and feel create ripples in the calm water of Manas Sarovar, a mind lake. That is why it is said that desire is the cause of misery. "How to overcome the desire? How to prevent these impurities from entering mind?" he asked. "How do you stop somebody entering your house? By closing the door. Similarly to prevent entry of impurities close the doors of five senses and sit quietly. You need not do anything, doing nothing and sitting quietly is meditation. That is why it is

Sri Murlidhar Rao, 401, Ganesham pride Appt., Behind KVG Bank, Near New Bust Stand, Dharwad 580008

called art of doing nothing."

"Is it possible to sit quietly doing nothing? Do not thoughts bother us? Even if I try to sit for five minutes so many thoughts start coming in and I get restless." He questioned. When we sit for meditation we feel that thoughts are coming in but actually they are going out. As I told you meditation is a cleansing process. Just like if you do not clean a room for a long time a thin layer of dust gets collected on the furniture. Nobody knows when and how the dust gathered inside the room. When we start cleaning the room, the dust rises up and we notice it. Similarly when we sit for meditation thoughts that we have accumulated inside over a period of time start going out and we notice them and think that they are coming though the fact is they are going out. Gradually all the thoughts clear out and the mind becomes calm and quiet. This is also not an end of the journey, it is the beginning. Beginning of a long journey, a journey with no end. This is one more definition of meditation, a journey with no end.

Mind is most powerful. I can control the whole world but not my own mind

One day my friend surprised me. Somewhere he got a big poster of a Yogi standing on one leg with closed eye and doing tapas. He wanted to know whether this is also a way of doing meditation. "You never told me about this type of meditation? What type of meditation is this man doing? How long we have to stand on one leg to reach our goal? What will happen if we fall down while standing on one leg?" This man is not doing meditation or dhyana. He is doing tapa, I tried to explain him. Tapa or penance is done with a specific purpose. It is a sort of stubborn strategy. A Tapasvi has a specific goal in

his mind, which prompts him to do penance adopting a difficult style like standing on one leg, hanging from a branch of tree upside down or sitting under ground. He chants the name of his favorite God or a mantra to please him. He takes a pledge that he would not stop his tapa till the God feels pity for him and comes down to heed to his request. There are many examples of great tapasvis who did tapa for many years to compel their God to come down and grant the boon they desired.

It is surprising that many Tapaswi's are highly egoistic even after doing tapa for many years even after pleasing their God with their tapas. They do not care even for the God whom they prayed and who granted them boons. One such interesting example is of a demon called Bhasmasura who pleased Lord Shiva by his hard tapa and got a boon that would empower him to reduce anybody to ashes on whose head he places his hand. The only intention of the demon was to become powerful enough to conquer all the three worlds. Once he got the boon, he wanted to test it by keeping his hand on Lord Shiva himself who granted the boon. Lord Shiva had to run to save himself. The demon chased him. Finally lord Vishnu had to come in the form of a beautiful dancer called Mohini, to rescue Shiva. The demon was attracted by the beauty of the dancer and forgot chasing Shiva. He wanted to marry Mohini. Once the demon was under the spell of Vishnu he was challenged to compete in dancing. The egoistic demon accepted the challenge readily. It so happened that in the course of the performance Vishnu in the guise of beautiful dancer took a difficult posture by placing his palm on his own head. The demon had to repeat the act. Obviously, the demon was caught unaware and by

placing his hand on his own head got himself reduced to ashes. The story shows how a tapaswi even after pleasing Shiva got himself reduced to ashes due to his own ego. On the other hand dhyana burns the ego. This is the difference between tapas and meditation. Tapas are done to please God to get boons. Whereas dhyana is done to have God himself and to be one with Him.

There is also a good example of sales promotion in which it was announced that whatever you touch would be yours but the condition was that you were allowed to touch only one thing. Hundreds of people rushed to the shop to touch and takeaway the thing they wanted. Many people took expensive furniture and some took huge television sets. Finally an intelligent fellow came and touched the owner of the shop himself. As per the condition the owner himself became his property along with the shop and many more such shops the owner possessed. Let us also become intelligent. Instead of asking a boon from God let us try to own Him. In meditation we do not ask him for a thing but we crave to be one with Him and wait for His grace, that is why meditation is also known as process of waiting.

"Now I understand the difference between tapas and dhyana but what is this japa?" My friend wanted to know. "As I told you it is very difficult to control our mind, Japa is one of the methods prescribed to control the mind. It is repeating one word or a set of words whenever the mind is free. There are three stages of Japa. First stage is doing japa, chanting the mantra loudly, it is the starting point. Then japa is done silently. The last stage is called ajapa. In which we go beyond words. Even though mouth is

silent japa continues in the mind. This is a higher stage of japa that leads further on the path of spirituality.

There was a great saint who used to advise everybody to do Japa but he himself was never found doing it. One day one of his disciples asked him why he does not do Japa? He smiled and asked the disciple to keep his ear on any part of his body. The disciple was surprised to hear the mantra emanating from every part of his body. It is called the ajapa stage where the japa stops automatically but every cell of body starts vibrating at that frequency. It is said that even to-day after many years of his departure from this world the sound of japa is heard from his samadhi on a specific day. Thousands of people gather on that day every year to hear the japa. This is the power of japa, which leads to the meditation state then to Samadhi, state of union with the infinite.

What is samadhi? He wanted to know everything to-day itself. It was past midnight. My friend who was particular about punctuality had forgotten about the time. Seeing his interest I was compelled to continue. It is very difficult to tell what Samadhi is, because great people who reached this stage never like to tell their experience. We do not know what happens after death because nobody comes back to tell about his experience. Anyway I can try to tell you about various stages of developments during the journey, I cannot tell about the destination because it is a journey without end. As I already told you Meditation is also defined as a journey with no end.

The night has come to an end. We have spent the whole night talking. Sun was rising, driving the darkness of ignorance away. Everything was illuminated in the golden light of the rising Sun.

MARULASHANKARADEVA

A ruby dropped by the road side

-Dr. C.R. Yeravintelinath

(Attracted by the great religious revolution started by Basavanna, Marulashankaradeva of Kalinga(present Orissa) came to Kalyana. Marulashankaradeva, one of the contemporaries of Basavanna was a wonder of wonders since he attained the Unitive state while still in body. He was staying in the meditative state incognito in Basavanna's courtyard, hidden in the heap of the left-over Prasada. He had been in that state for twelve long years. Yet Basavanna did not take cognizance of his presence on his own campus. The following dramatic scene shows how Allamaprabhu removed the screen from off Basavanna's eyes so that he could see the precious stone lying in the Pit of Prasada that Marulashankara waited for the arrival of Allama Prabhu who would grant him the bliss of uniting with the Ultimate, even as Ahalya waited for the arrival of Shree Rama who would deliver her from the curse of her husband that had turned her into stone, speaks volumes for the greatness of Allama Prabhu as a savior of the needy devotees.)

Blessed by Allama Prabhu, when Basavanna's devout heart burst with joy, the former pleased with the latter's spotless piety, moved slowly along with Basavanna, Chennabasavanna, Siddharama,, and other countless Shivasharanas walked, amidst triumphal shouts: "Hurrah! Hurrah!", towards Basavanna's very spacious palace. Basavanna's campus was expansive

as well as holy and was greater and holier than Varanasi. He had earned a lot of merit by gathering a large number of sharanas . Some he knew and some he knew not personally. But all were blessed by Basavanna's grace and pleased with his selfless service. One such person as dwelt on the holy campus and yet Basavanna did not know him was Marulashankaradeva. Allama Prabhu, an ethereal Jangama, himself a wonder of wonders among Shivasharanas, noticed another wonder on Basavanna's campus. He saw a Sharana in the guise of a marulaIa (simpleton) emerge from the Pit of Prasada, containing the left-over food of the Shivasharanas. Marulashankara who had been living in it for nearly twelve years incognito, on seeing a holy person of Allama Prabhu's stature among the throng , rose slowly from the Pit. As the needle glad to see the lodestone, rises slowly from its place, Marulashankara, forgetting himself slowly moved towards Allama Prabhu. Although all saw him, none cared to know who he was and how great he was. It is curious to note that even Basavanna who had harboured innumerable Sharanas in his palace and in whose vicinity the simple Sharana had been living for several years, did not know him. But it is Allama Prabhu who could recognize the eminence of a simple person in the

guise of a fool. "As soon as Allama entered the abode of Basavavanna, he saw Marulashankaradeva, who had ennobled himself and conquered the terror of worldliness by lessening his sins and been meditating day in and day out, by the side of the hearth." P.L.Ch. 15., V.3). Seeing Maarulashankara, Allama Prabhu stopped and turning to Basavanna said that he saw a wonder in his courtyard. Then Basavanna said to Allama Prabhu:

*"O God of gods, pray can there be
Sandal-tree above a sandal tree?
Alchemic stone above alchemic stone?
Or any food above ambrosia?
O Prabhu, Kudala Sangama Lord,
If you have seen a greater miracle,
The pray tell me".*

Then Allama Prabhu said that true devotees are like a precious treasure hidden from the eyes of common men and like an alchemic stone turning into ordinary stone at the sight of sinners.

*"None can see the ruby lying
On the road nor the hoarded treasure.
Can the mortals find the life restoring herb?
Sharanas appear as ordinary persons
Like the alchemic stone appearing as mere stone
To the eyes of a sinner.
O Sangana Basavanna,
Behold the majestic stature*

Of Marulashankara our Guheshwara's Sharana!"

As soon as Marulashankaradeva approached Allama Prabhu, he fell prostrate at his feet and said:

"Ah, How lucky I am indeed! Today I saw my guru; my wishing-tree of good luck, the treasure trove of my liberation!" Allama Prabhu wondered at Basavanna

who did not understand Marulashankaradeva who lived in the guise of an innocent man like gold hidden in rock, like oil hidden in sesame. He told him also:

"Dear Basava, this foolish Shankaradeva is one among the innumerable great souls, who have come to seek shelter under your tree of devotion. He is simply incomparable. You are indeed very lucky to have all these believers at your door."

At the same time turning to Siddharama, Allama Prabhu said:

"The innocent Shankara is the essence of enlightenment; the quintessence of divine knowledge and embodiment of righteousness and tranquillity. He is incomparable, indeed."

When the greatness of Marulashankaradeva was driven home to the Sharanas, they showered praises over him, saying-

He knows no pride; not aware of existence or non-existence of the body; is rich in gifts of grace of Linga and Jangama.; has grown a part of the Absolute.

Allama Prabhu was the chief among the Sharanas whom Marulashankara praised before merging in the void:

*"O Shuddha, Siddha, Prasiddha,
Prasanna Prabhuh,
Shantacchennamallikarjuna Lord,
You alone know
The greatness of Prabhudeva, who's
Greatness is greater than your own
greatness:
But how can I?
Your mercy, O your mercy!"
"O innumerable great saints
Prabhu chief among them,
I've made obeisance to your holy feet,
And silencing all speech
As camphor is consumed in fire,
Have merged in your holy feet!"*

Marulashankaradeva was a wonder both in life and in death for his exit from this world was nothing short of a miracle, as he united with the Ultimate along with his body.

Attracted by the great religious revolution started by Basavanna, Marulashankaradeva of Kalinga(present Orissa) to Kalyana and stayed there twelve years at the great Pit of Gifts where the left-over of the Sharanas was piled up. That food was the most sacred food which could heal all kinds of diseases and destroy all sins and free people from the fear of the cycle of birth and death. People visiting Basavanna's place must have seen him, but none took notice of him, the reason being he was in the guise of a simpleton. Marulashankara was not an ordinary person. He was a Ganeswhwara, a member of the chief cohorts of saints. That was versed in the Prasda lore needs no explanation, since he could experience the Divine Grace in the crumbs of the Sharanas.

That Marulashankara waited for the arrival of Allama Prabhu who would grant him the bliss of uniting with the Ultimate. even as Ahalya waited for the arrival of Shree Rama who would deliver her from the curse of her husband that had turned her into stone, speaks volumes

for the greatness of Allama Prabhu as a savior of the needy devotees.

With all his spiritual perfection attained being hidden from the eyes of the world, it seems he lacked in something , and that is knowledge to attain the principle of Shunya. This is exactly what Allma Prabhu did for him. Allamaq Prabhu taught him the highest spiritual lesson to Marulashankara who could perform the impossible, conquering his senses, mind and body, merging on the void along with his body.

Thus Allama Prabhu helped mankind attain eternal happiness by playing with some, by speaking to some, by making some speak out, by seeing some, by scolding some, by thrashing some, by singing to some, and by blessing some. Within a few seconds of seeing Maraulashankara , he granted him eternal bliss, the result of mystic experience of the Divine Principle , which is not possible for others to achieve even after innumerable births. The underlying purpose of Allama Prabhu's revealing the greatness of Marulashamkaradeva was to show to Siddharama the greatness of Basasvanna from whom Marulashankara was to receive enlightenment in respect of Ishtalinga and Pranalinga

It I am your pupil, and you are my Master,
Destroy to works of my body,
Expunge the taint of my senses;
Clothe yourself is my limbs,
Empty yourself in my breath,
Lose yourself in my will!
Come to my palm as grace healing balm,
O Lord of the Hidden Caverns

**-Allma Prabhu
Tr. A.K. Ramanujam**

Indian Philosophy

- Prof. Lokeshamurthy

Philosophy (from Greek *philosophia*, literally "love of wisdom") is the study of general and fundamental problems concerning matters such as existence, knowledge, values, reason, mind, and language.

Philosophy is a way of thinking about the world, the universe, and society. It works by asking very basic questions about the nature of human thought, the nature of the universe, and the connections between them.

"Philosophy" comes from Greek words meaning "love of wisdom." Philosophy uses the tools of logic and reason to analyze the ways in which humans experience the world. It teaches critical thinking, close reading, clear writing, and logical analysis; it uses these to understand the language we use to describe the world, and our place within it.

It is to introduce students to the life of the mind, with all the characterological as well as intellectual changes that requires. It is to welcome the young man or woman into a moral sphere in which argument, honesty, and a passion for ideas reign.

Does philosophy do any good? Very few people would dispute it. It is easy to argue that philosophy is a good thing because it helps us to think more clearly. Philosophy helps people to understand the world and the way the people think and act.

Philosophers believe that asking philosophical questions is fruitful because it brings wisdom and helps people to learn about the world and each other. Some people think that philosophy is harmful as it encourages free thinking and often questions the belief that others hold.

Philosophy is important for us because it help us to develop critical thinking, skills as well as a development for logical thinking which help us to understand and decide what is and what is not true. It encompasses not only logical but a moral and ethical means of understanding.

Benefits of Studying Philosophy

- The ability to think logically.
- The ability to analyze and solve problems.
- The ability to assess proposed solutions.
- The ability to write and speak clearly, attending to details.

Indian philosophy refers to ancient philosophical traditions of the Indian subcontinent. The principle schools are classified as either orthodox or heterodox - *astika* or *nastika* - depending on one of three alternate criteria: whether it believes the Vedas as a valid source of knowledge; whether the school believes in the premises of Brahman and Atman; and whether the school believes in afterlife and Devas.

There are six major schools of orthodox Indian Hindu philosophy-Nyaya,

Vaisheshika, Samkhya, Yoga, Mimamsa and Vedanta, and five major heterodox schools - Jain, Buddhist, Ajivika, Ajñana, and Charvaka. However, there are other methods of classification; Vidyananda for instance identifies sixteen schools of Indian philosophy by including those that belong to the Shaiva and Raseshvara traditions.

The main schools of Indian philosophy were formalised chiefly between 1000 BCE to the early centuries of the Common Era. Competition and integration between the various schools was intense during their formative years, especially between 800 BCE and 200 CE. Some schools like Jainism, Buddhism, Yoga, Shaiva and Vedanta survived, but others, like Ajñana, Charvaka and Ajivika did not.

Ancient and medieval era texts of Indian philosophies include extensive discussions on Ontology (metaphysics, Brahman-Atman, Sunyata-Anatta), reliable means of knowledge (epistemology, Pramanas), value system (axiology) and other topics.

Common themes

Indian philosophical traditions

Earliest Hindu philosophy were arranged and codified by Hindu Vedic sages, such as Yajnavalkya (c. 8th century BCE), who is considered one of the earliest philosophers in recorded history, after Aruni (c. 8th century

Jain philosophy was propagated by Tirthankaras, notably Parshvanatha (c. 872 - c. 772 BCE) and Mahavira (c. 549-477 BCE).

Buddhist philosophy was founded by Gautama Buddha (c. 563-483 BCE).

Sikh philosophy was crystallized in Guru Granth Sahib enshrined by Guru

Gobind Singh.

Indian philosophies share many concepts such as dharma, karma, samsara, reincarnation, dukkha, renunciation, meditation, with almost all of them focussing on the ultimate goal of liberation of the individual through diverse range of spiritual practices (moksha, nirvana). They differ in their assumptions about the nature of existence as well as the specifics of the path to the ultimate liberation, resulting in numerous schools that disagreed with each other. Their ancient doctrines span the diverse range of philosophies found in other ancient cultures.

Orthodox schools

accept the testimony of the Vedas.

- Samkhya, the rationalism school with dualism and atheistic themes
- Yoga, a school similar to Samkhya but accepts personally defined theistic themes.
- Nyaya, the realism school emphasizing analytics and logic.
- Vaisheshika, the naturalism school with atomistic themes and related to the Nyaya school.
- Purva Mimamsa (or simply Mimamsa), the ritualism school with Vedic exegesis and philology emphasis, and
- Vedanta (also called Uttara Mimamsa), the Upanishadic tradition, with many sub-schools ranging from dualism to nondualism.

These are often coupled into three groups for both historical and conceptual reasons: Nyaya-Vaisheshika, Samkhya-Yoga, and Mimamsa-Vedanta.

The Vedanta school is further divided into six sub-schools: Advaita (monism/

nondualism), also includes the concept of Ajativada, Visishtadvaita, Dvaita (dualism), Dvaitadvaita (dualism-nondualism), Suddhadvaita, and Achintya Bheda Abheda schools.

Besides these schools Madhava Vidyaranya also includes the following of the aforementioned theistic philosophies based on the Agamas and Tantras.

- Pasupata, school of Shaivism by Nakulisa
- Saiva, the theistic Sankhya school
- Pratyabhijña, the recognitive school
- Rasesvara, the mercurial school
- Panini Darsana, the grammarian school (which clarifies the theory of Sphota)

The systems mentioned here are not the only orthodox systems, they are the chief ones, and there are other orthodox schools. These systems, accept the authority of Vedas and are regarded as orthodox (astika) schools of Hindu philosophy; besides these, schools that do not accept the authority of the Vedas are heterodox (nastika) systems such as Buddhism, Jainism, Ajivika and Carvaka. This orthodox-heterodox terminology is a construct of Western languages, and lacks scholarly roots in Sanskrit.

Carvaka / Charvaka is a materialistic and atheistic school of thought and, is noteworthy as evidence of a materialistic movement within Hinduism.

Heterodox (Sramanic Schools)

Several Sramanic movements have existed before the 6th century BCE, and these influenced both the astika and nastika traditions of Indian philosophy. The Heterodox (Sramanic schools)

Sramana movement gave rise to diverse range of heterodox beliefs, ranging from accepting or denying the concept of soul, atomism, antinomian ethics, materialism, atheism, agnosticism, fatalism to free will, idealization of extreme asceticism to that of family life, strict ahimsa (non-violence) and vegetarianism to permissibility of violence and meat-eating. Notable philosophies that arose from Sramanic movement were Jainism, early Buddhism, Carvaka, Ajnana and Ajivika.

Ajnana philosophy

Ajnana was one of the nastika or "heterodox" schools of ancient Indian philosophy, and the ancient school of radical Indian skepticism. It was a Sramana movement and a major rival of early Buddhism and Jainism.

May we hear with our ears what is good and auspicious,
may we see with our eyes what is good and auspicious,
may we live the life allotted to us with our hearts devoted
to thee, O Lord.

- Atharva Veda

Vachanas of Allama Prabhudēva

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

(Continued from previous issue)

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!
97. Stop, archer, you who made
A bow of sugarcane
And arrow of a scented flower;
Can you, pray, shoot into my heart
At Liṅga named Guhēśvara?
98. When I ask my eyes not to see,
Why won't they heed?
When I ask my ears not to hear,
Why don't they heed?
When I ask my tongue not to taste,
Why doesn't it heed?
When I ask my nose not to smell,
Why doesn't it heed?
When I ask my skin not to feel,
- Why doesn't it heed?
When, knowing this mystery, I speak to them,
There is harmony.
Because Guhēśvara-liṅga was pleased,
The shame of my conceit departed wearily.
99. The rafters were well-jointed, and
There were twin pillars: fine the house,
And fine the roof above.
But then, setting the body on fire,
I did enlarge the house,
To make it fit for Liṅga and Jaṅgama.
My birth destroyed, I dwell
In the utter Void, O Guhēśvara!
100. All tremor gone, my mind is caught up in
Thee!
Vision is changed to Prāṇa, all thirst is
quenched;
My heart at peace, O Guhēśvara,
Is caught up in the Absolute!
101. I saw, when mind was pregnant,
The hand give birth;
I saw the ear drink up the camphor scent;
I saw the nose absorb the lustre of the pearl;
I saw the hungry eyes swallow the diamond;
I saw the three worlds merge
In a sapphire, O Guhēśvara!
102. The lustre of the feet is in the hand;
The lustre of the hand is in the eyes;
If you would know the cause,
The eyes are cause.
There is thought in one word,
And action in the looking-glass.
They know not why it is, O Guhēśvara!

103. Inhabiting a nectar sea,
Why should you fret for a cow?
Dwelling in a Mēru mountain,
Why worry to wash gold-dust?
Abiding in the holy Guru,
Why fret for spiritual knowledge?
Being in the midst of Prasāda,
Why should you yearn for liberation?
When once the Li-ga dwells upon your palm,
Why worry about anything else?
Tell us, Guhēśvara!
104. Boasting that they know Īśvara's words,
They say, 'Prāṇa is Liṅga'.
Not knowing that the mind is great,
They act as fools.
If you know Īśvara, yourself are Śiva;
There is no other, Guhēśvara!
105. I neither affirm nor deny Karma.
I speak being knowledge-proud,
And I act as I speak.
By coming to my palm
With all your company,
You are not becoming Void,
Nor do you make me Void, O Guhēśvara!
106. My Lord was grieved when she
Demanded her heart's fee day after day.
But when she, carrying the fire,
Adored Him, he was pleased.
When the burden of worship is removed,
He was relieved from care, O Guhēśvara!
107. When you lift the child called greed
Anger, the mother, stands in front.
O Guhēśvara, one is a Liṅgaikya who
Can lift the child
That does not know duality.
108. Unless the mother is barren,
Child-bearing cannot cease;
Unless the seed dies, no plant can grow;
Unless the name dies, the ritual does not die;
- Unless the capital becomes nought,
The greed for profit will not cease.
If you'd attain the Truth
Called Guhēśvaraliṅga, birth will not cease
Unless the fruit of worship dies.
109. Should a mountain feel cold,
What would you cover it with?
If space is thrown bare,
What would you dress it in?
If a devotee should return to worldliness,
What could you say of him, Guhēśvara?
110. If you should worship in the hope
Of liberation after death,
What shall God give you?
Thy Śaraṇa, O Guhēśvara,
Who, not suffering death and pain,
Is liberated, uniting with you fully!
111. When, cutting the image in the water,
Swallowing the Mēru mount,
Tying the mouth of Śāradā,
The canal swallows the harvest
Of the black cloud, the path,
Swallowing death, keeps laughing!
When her lord comes and sits upon her back
They break the pitchers of all those who go
Unto the river bank for water.
When the kāre thorn got up and chased
The warrior pounding him,
A long-haired woman united with a Gorava.
When a jackal swallowed an elephant,
And a water-snake drank up the sea,
A sitting baby thoroughly swallowed
many.
The mother-in-law united with her
son-in-law,
And then brought forth a monkey, which
Swallowed a snake-charmer near-by.
When a frog, catching a serpent,
Crushed and swallowed it,
And the white and the red appeared in its
throat,
Guhēśvara's Śaraṇa gained peace of mind,
Like flame of camphor right in front.

112. Fixing a corner-stone upon
The main hall of the earth,
There was a foundation-stone
Upon the pinnacle of the mast.
A single monastery had
Nine bees humming; and upon
The colour of a part of it
There was a great union. Then
A billion bodies of cupid's army
Danced raising their trunks.
Guhēśvara went past
The earth that had experienced fight.

MĀHĒŚVARA-STHALA

113. O masters of the Āgamas,
Your Āgamas have gone in vain, alas!
O masters of learning, you,
Your learning has turned ignorance,
And you are woebegone, alas!
O masters of the Vēdas, your Vēdas have gone
Astray, alas! And you are lost
Thinking the Vēdas are divine!
You masters of the Purāṇas,
Your Purāṇas, reft of reason, are gone,
And you along with them are lost!
You masters of the Śāstras,
Your Śāstras fell into the stream the Great
And you not knowing that the Bhakta's
body is God,
Are lost! Long, long ago, it was said
That where Śiva is there Mahēśvara is.
So, Thy Śaraṇa, O Guhēśvara,
Is but the Bhakta in whom the God indwells.

114. I saw the fire kindled in a hole
Within a stone;
I saw the play between
A tiger and a deer grazing on grass;
And all, already dead, were playing there.
Tell me, Guhēśvara,
Can there still be Bhakti?

115. If an ugly man thinks of
A handsome man, does he become
handsome himself?
And if a handsome man thinks of

An ugly man, does he become ugly himself?
If one thinks of such as are rich,
Does poverty depart?
They say that, thinking of forbears,
They find fulfilment:
Guhēśvara is not pleased to see
Those who have not firm Bhakti in them!

116. Do you say, since there is
Neither effect nor cause, why be a Bhakta?
You eat the leavings of five mouths;
You know the faces of five women;
You know not how to break the three chains.
Behold, Guhēśvara,
The foolishness of those who claim,
Still clinging to their body, to reach Liṅga!

117. On seeing dawn, they boil for belly's sake;
On seeing dark, pour water for the bath.
Liṅga demands no vow.
One vow for the night, another for the day!
No vow for Liṅga!
The body goes one way;
The soul, another; while
The Liṅga called Guhēśvara another still!

118. They travail, worshipping day and night
With water, leaves, light, incense and food.
They know not what or how! As it is said,
'Either the people or the pilgrimage
Is foolish', they all worship in vain.
Guhēśvara, they become victims of
dissolution!

119. Bathing the Liṅga, they straightway ask
for their reward:
How can they get that which is due to
water alone?
They worship with leaf and flower, and ask
For their reward: how can it come to them
When it is due to trees? They offer food
And ask for Prasāda as their reward
But how is it theirs when it is due
To several kinds of grain?
What shall I call, O Guhēśvara,
Those perpetrators of all sins

<p>Who, giving Liṅga what is His, Ask for reward?</p> <p>120. One who has taken a vow of milk Shall find rebirth as cat; One who has taken a horse-gram vow Shall find rebirth as horse; One who has taken a vow of flowers Shall find rebirth as bee. These are shut out from Ṣaṭ-sthala; Guhēśvara is not pleased to see Men lacking faith in Bhakti!</p> <p>121. Although they know fire-stopping magic, Their home burns down; Although they have the right-twisted conch, They lose their rank; Although they own the one-faced Rudra-bead, They have their difficulties. Even if you find all these, It is as though it's nought, O Guhēśvara!</p> <p>122. Even as they say that when a thorn pricks A fisherman's foot, it pains; Or that a butcher weeps over A corpse in his house; Or that at a burglar is grieved Over a missing saucer;</p>	<p>Even so, our Guhēśvara abhors The worship of an impostor!</p> <p>123. For joy of mustard size there is A sorrow wide as sea. Look at the way they want To make love for a little while! If you would risk yourself to find a treasure-trove, Your logic's has failed, O Guhēśvara!</p> <p>124. If a thief who has robbed The God of Death should break loose, All seekers for the company of Śaraṇas Spread wide as sky To search him everywhere! Do look all over, ye! All seekers trying to realize Are lost because they did not know The inscrutable, O Guhēśvara!</p> <p>125. So long as you are liable to rebirth, Worry shall be your lot; So long as you have a body, you Cannot escape the signs of age; So long as you think of Guhēśvara, you cannot miss Liṅga!</p> <p style="text-align: center;">**</p>
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Just as a person has dreams that seem real for a time but lose their validity when he emerges into the waking state of consciousness, so it is possible for man to awaken from the dream of matter-reality and to live in the changeless realm of Spirit.

- Sri Pramahansa Yogananda

VIJNANABHIKSHU

A Philosopher of the sixteenth century

- Dr. H.V. Nagaraja Rao

India is cradle to various schools of philosophy flourished in this land from times immemorial. There were theistic, atheistic, hedonistic and idealistic philosophers propagating different doctrines at any given period of time. Some schools gave prominence to the Vedas while others refuted their authority. Some schools were dogmatic but a few were pragmatic. The Yoga school of Patanjali was pragmatic and taught the people a way of life that could lead them to spiritual emancipation. The Vedanta school, which had many branches, became very popular due to the influence of great teachers like Shankara, Ramanuja and Madhva. In the sixteenth century C.E. there were attempts to synthesize the theory of Vedanta with the practical who worked in this direction was Vijnanabhikshu.

Nothing is known about the personal life of Vijnanabhikshu. It is believed that he lived in the region which is presently called Bihar. The thinker who was in all probability a yogi, has left to us a few works written in good Sanskrit which testify to the vast knowledge of their author. Obviously, Vijnanabhikshu was proficient in the systems of Samkhya, Yoga and Vedanta. He believed that a harmonious blend of these systems was possible. Scholars are of the opinion that Vijnanabhikshu has wielded a lot of

influence on the Vedantic thought of the later centuries.

The works authored by this great thinker are as follows:

1. Vijnanamruta Bhashya

This is a commentary on the Brahmasutras of Badarayana and belongs to the Vedanta school.

2. Ishvara Gitabhashya

This is a commentary on the Ishvaragita which is found in the Kumarapurana.

3. Sankhyasara

This work gives the quintessence of the Sankhya philosophy.

4. Sankhya Sutrabhashya

This is a commentary on the Sankhyasutras ascribed to sage Kapila

5. Yogasarasamgraha

This is a compendium on the essence of Patanjali's Yogasutras.

6. Yogabhashyavarttika

This is a sub-commentary on the bhashya by Vyasa on the Yogasutras of Patanjali. Other works of Vijnanabhikshu if any have not survived the ravages of time. Among the works cited above, the Yogasarasamgraha has been translated into English by Dr. Ganganatha Jha. Dr. Shiva Kumar has translated the

Dr. H.V. Nagaraja Rao, No. 90, 9th Coss, Navilu Road, Kuvempunagar, Mysuru 570023

Sankhyasara and Dr. T.S. Rukmani has translated the Yogabhasyavarttika into English.

The Sankhya and Yoga Philosophies are dualistic in the sense that they accept two eternal realities called Prakruti and Purusha. They are also pluralistic because, according to them, there are infinite number of Purushas. The Sankhya school is silent about God but the Yoga school posits Ishvara whom it describes as Purusha free from Karma and also as a omniscient entity. However, even in Yoga concept of emancipation called Kaivalya, there is no merger of the individual soul in the universal soul or God.

In Vedanta there are many branches like Dvaita, Advaita etc. Vijnanabhikshu favours Advaita, but differs from Shankara in some ways, Shankara asserts that Brahman is the only reality and everything else emanates from it. But Vijnanabhikshu disagrees and says. If the whole world has come into existence from Brahman, evil

and sin have to be regarded as the products of Brahman and that is an absurd position. Shankara is a protagonist of the path of knowledge but Vijnanabhikshu prefers the path of devotion. According to him, a soul dissolves itself in God just as a river merges in the ocean through the emotion of Bhakti (devotion). Among the followers of Shankara, some propagate the theory of reflection or Pratibimbavada. It states that Jiva and (individual souls) are only the reflections of Brahman (The Absolute). Vijnanabhikshu rejects it because in that case the Jivas would be unreal and therefore bondage and emancipation would also be unreal. This is untenable because it makes philosophy itself is useless.

Deep study of Vijnanabhikshu's complete works is necessary to understand his philosophy and to assess his contribution to the world of knowledge. Critical editions of his works and their translations in Kannada are a desideratum.

A few of his definitions (given in the Dictionary) must be admitted to be erroneous. Thus *Windward* and *Leeward* though directly of opposite meaning, are defined identically the same way; as to which inconsiderable specks it is enough to observe, that his Preface announces that he was aware there might be many such in so immense a work; nor was he at all disconcerted when an instance was pointed out to him. A lady once asked him how he came to define *Pastern* the *Knee* of a horse: instead of making an elaborate defence, as she expected, he at once answered, 'Ignorance, Madam, pure ignorance.'

-James Boswell

From **James Boswell's life of Dr. Samuel Johnson**

LORD OF THE CAVE

Allama's vachanas in English translation

- Dr. Basavaraj Naikar

Coming to the field of translation of *vachana* literature, I would like to state from my little experience in the field that translating the *vachana* literature into English happens to be more challenging and problematic than translating Vedantic texts, because the technical vocabulary or phraseology of Vedanta has been stabilized by great scholars by their common practice and consent. But such stabilization of technical vocabulary has not taken place in the case of *vachana* translation, perhaps because many scholars have not worked in this field with great dedication and in a team spirit. In this context i may be permitted to discuss Dr. Yaravintelimath's translation of Allama Prabhu's Vachanas into English published under the title *Lord of the Cave* published in 2016 by Basava Samithi, Bengaluru.

Among all the *vachana* poets, Allamaprabhu happens to be the most difficult one, as his *vachanas* are characterized by mystic height, metaphysical paradoxes, and obscure yogic symbolism. That is why even the Kannada scholars are not in a position to understand and interpret them satisfactorily. One has to be deeply grounded in the pan-Hindu philosophy to understand and interpret the yogic symbolism ingrained in his *vachanas*. Then translating such a difficult mystic poet, ob-

viously, is the most difficult task. That is why many translators who have rendered the *vachanas* of other *saranas* like Basaveswara and Siddharama have not touched those of Allamaprabhu so far. One is easily frightened by the element of mysticism, metaphysics, and philosophical concepts masquerading as obscure symbols. But Dr. Yaravintelimath has dared to translate such a difficult *Vachana* poet, for which he should be congratulated. He has translated all the 1636 *vachanas* available in print running into 1192 pages, an evidence of his sustained and patient work for years together. His deep knowledge of Virasaiva philosophy and dedication to the study of Vachana literature all through his career has enabled him to undertake this adventurous task.

Allamaprabhu's *vachanas* are generally known as 'fancy' *Vachanas* characterized by riddles, paradoxes, pan-Hindu philosophical symbolism and a mystical and metaphysical elevation. Even the Kannada readers are frightened by the element of obscurity in his *Vachanas*.

Dr. Yaravintelimath has dared to enter the cave of the tiger and has had a dialogue with the tiger as it were. The title of his translation is *Lord of the Cave*. It shows Allamaprabhu's philosophy which believes in the view that the Infinite God

Dr. Basavaraj Naikar, Professor Emeritus, Former Professor & Chairman, Department of English, Karnatak University, Pawate Nagar, Dharwad 580003

dwells in the heart cave of the individual soul and not elsewhere in the outside world. So the title is quite appropriate and points to Allamaprabhu's basic philosophy of life. At the same time Dr. Yaravintelimath has wisely rejected A.K.Ramanujan's ridiculous and undesirable habit of translating the proper names acting as the signatures of *Vachana* poets. He employs Guheswara as the signature of Allamaprabhu, which is welcome and desirable in order to create the flavor of the local Kannada culture.

He begins his magnificent work with a detailed biographical sketch about Allamaprabhu. As we all know the Indian writers of yore never cared to publicise themselves as they believed that their work is more important than their biography. This belief is also part of their religious achievement of effacement of ego. Because of this belief many of our great writers have not left sufficient details about their biographies. Likewise Allamaprabhu also has not left sufficient information about his personal life. But we have to reconstruct his biography with the slight and slender material that is available in Kannada inscriptions, narrative poems and his own *Vachanas*. Dr. Yaravintelimath has offered a comprehensive picture of Allamaprabhu's life as available both in Harihara's *Ragales* and Camarasa's *Prabhulinga Lile*. The detailed biographical sketch helps the non-Kannada and Western reader to a great extent.

Dr. Yaravintelimath has endeavoured to transfer the meaning of the *Vachanas* (utterances) from the source language of twelfth century Kannada to the target language of twenty first century modern Kannada and made it as appealing as interesting.

We may examine a few of the *Vachanas* in his collection and have a foretaste of the aesthetic delectation. The very first *Vachana* reads as follows:

*Like the spark in a stone;
Like the reflection in water;
Like a tree in the seed;
Like silence in sound
Is your kinship with your devotees,
O Guheshwara.(1)*

This *Vachana* is, obviously, known for its utter simplicity and profundity at the same time. Since it shows the immanence of God in the world and its objects, it is universal and not culture specific. The poet shows the immanence of God with the help of a chain of similes and indirectly suggests that a mystic should understand this mystery by traversing from the visible to the invisible. The translator has achieved the correct equivalence between the source language and the target language by retaining the similes, although the original mellifluity of Kannada cannot be reproduced in an alien language like English.

The following *Vachana* shows the stark materialism of humanity and their tendency for sensuous pleasures and enjoyments:

*Millions died for gold,
Millions died for woman,
Millions died for land.
I do not find any
Who died for You, O Guheshwara. (1633)*

This *Vachana* shows the combination of simplicity, profundity and universality of truth about humanity. In the source language, Kannada, Allamaprabhu has used the word 'crore'. He says crores of people have died for gold, land and woman. But

in the target language, English the fiscal term 'crore' is not in usage. Hence the translator has achieved a cultural equivalence by turning 'crore' into million thereby communicating the basic idea of the poet to the target language audience successfully.

Allamaprabhu has composed many satirical *Vachanas* commenting on the gap between personal ethics and public ethics. The following *Vachana* shows one of such gaps:

*Can a person be called a jangama
By tying jingle bells to the knee
And by wearing the garb?
Missing them, he is no jangama, look!
They do not know
How to become a jangama from within,
Guheshwara is the Great Absolute
That is beyond the reach of such disguisers. (470)*

In this *Vachana* Allamaprabhu has exposed the yawning gap between outward religiosity of a *jangama* who ties jingle bells to his knee and goes about begging, but he has not internalized the true ethics of a *jangama*.

In another satirical *Vachana* Allama prabhu highlights the conspicuous gap between private suffering and public infliction of suffering on others:

*Like a fisherman feeling pain
When a thorn pricks his leg;
Like a butcher bewailing
When someone dies in his house;
Like a thief feeling sad
When a cup is missing,
A cunning person's devotion is false.
Our Guheshwara will not be pleased
With the worship of a cunning devotee. (122)*

In yet another satirical *Vachana* Allamaprabhu highlights the conspicuous

gap between external rituals and scholarship and the internal hollowness:

*Those who are well-read in Veda,
Shastra, Purana and Agama, and
Don the outer garb of Vibhuti and Rudrakshi
Are elders observing rigid rules.
They are like the mud doll,
That waits at the door of him
Who gives food and clothing.
If you ask why, the reason is:
It is said,
"Elders versed in Veda, Agama and Shastra
Are servants, waiting at the door of him,
Who is elderly in respect of wealth."
So all the elders are door-keepers
At Goddess Laxmi's door,
O Guheshwara! (1636)*

The *Vachana* shows that everyone is a Mammon worshipper at heart though outwardly they may be great scholars known for their so-called pursuit of spirituality.

In these satirical *Vachanas* the translator has brought out the central idea of Allamaprabhu in a very clear fashion and achieves the goal of easy communication to the reader of the target language.

In the following satirical *Vachana* Allamaprabhu, like Basaveswara, denounces the temple-craft widely practiced by people in the twelfth century as it gave place to priestly high-handedness, cunning and exploitation and the evil of *devadasi* system and commercial transactions like lending money at exorbitant rates of interest. This socio-religious movement is reflected in the following *Vachana*:

*You build a stone house
And make a stone god.
If stone falls on stone,
where should that go?
Arch hell awaits those,
Who install a Linga,
O Guheswara. (212)*

In the following *Vachana* Allama prabhu, like Basaveswara, advises people to convert their being (or body) itself into a temple so that all the evils connected with temple-craft may be avoided:

*My legs became pillars,
My body, temple,
My tongue a bell and
My head a golden cupola –
What is this, O Sir!*

*My voice became a throne for the Linga.
I lived without disturbing the installed
Pranalinga,
O Guheshwara. (195)*

In these two *Vachanas*, the translator has brought out the satirical and the affirmative element quite aptly thereby appealing to all the readers as the message is universal and not highly culture-specific.

Allamaprabhu's riddle like and paradoxical utterances containing the philosophical and numerological symbolism may be seen in the following *Vachana*:

*On the tip of a thorn,
Four and eighty lakh towns were built.
A headless watchman kept guard
On those four and eighty lakh towns.
That headless watchman's sister
Was very clever in talk.
Carrying on her head a pot without bottom
With a coil of snake under it,
She went to fetch water from a well without water.
In that waterless well, grew a plant without roots.
When that plant grew into a tree,
A monkey without legs climbed it up;
A blind person saw it;
A lame person, holding a bow without strings,
Discharged an arrow without blade,
Which failed to hit the monkey,
But wounded the embryo within its womb.
Our Guheshwara was amazed to see it! (1013)*

This is one of several *Vachanas* composed by Allamaprabhu wherein he exhibits the height of his mystic achievement. When mystic experience reaches its height, it abandons realistic language and has recourse to symbolic language. Here Allamaprabhu has employed philosophical symbolism, and the technique of paradox thereby making it very difficult for the ordinary readers to decode its meaning. The translator has made a sincere attempt to bring out the enigma of the *Vachana*. It is only the reader (like Sri Siddheswara Swamiji of Jnana Yogasrama of Vijayapur) who is deeply steeped in Hindu philosophy can decode the meaning coherently and satisfactorily. The translator has done his best to offer the key to the understanding of such *Vachanas* by interpreting the meaning of such philosophical and numerological symbolism in his Notes.

It is a well known fact that technical terms of any discipline of knowledge create a great problem and challenge for any translator because of cultural difference. Therefore it may not be possible for him to achieve equivalence between the source language and the target language easily. He may either domesticate them or foreignize them according to his wish and ability. The following two *Vachanas* may be examined to illustrate this principle.

*When the Linga on the palm penetrated the body,
It became Kaya Linga;
When such great Linga penetrated Prana,
It became Prana Linga;
When such great Linga penetrated Bhava,
It became Bhava Linga;
When such great Linga penetrated Jnana,
It became Jnana Linga;
Therefore
To our Guheshwara's Sharana,
Awareness having shrunk and
The sign becoming perfect,*

*The sense of one-self became nil,
Like the camphour consumed by fire. (1058)*

In this *Vachana* the translator has, obviously, followed the technique of foreignization by using the technical words like Kaya Linga, Bhava Linga and so on, which are not understood by the reader of the target language. Hence he has to depend upon notes and annotations offered by the translator and struggle to understand the meaning of the *Vachana* belonging to a different culture.

A similar technique of foreignization is employed in the following *Vachana*:

*In Adhara, Brahma dwelt;
In Swadhithana, Vishnu;
In Manipuraka, Rudra; in Anahata, Ishwara;
In Vishuddhi, Sadashiva and in Ajna,
Maheshwara who is beyond compare.
I saw all these
Born and brought in Void,
Wearing the Linga called Void,
O Guheshwara. (201)*

The technical terms of Patanjali's yoga system and those of Virasiavism are combined in this *Vachana*, (as also words like Ayatalinga, Swayatalinga, Nada, Bindu, Kala, Bhakta, Mahesh, Prasadi, Pranalingi and Aikya and so on in several other *Vachanas*) which alienate the Western reader, because he cannot easily understand the meaning of the *Vachana* due to his unfamiliarity with Hindu religion and philosophy. The use of such technique of foreignization may be quite useful to the native reader of the *Vachana* who knows both the source language and the target language; in other words, to a bilingual scholar but a Western reader is bound to be confounded by these technical words, in which case he has to wade through the detailed notes and annotations offered by the translator. How much of domestica-

tion and how much of foreignization should be achieved in a translation are left to the sweet will and ability of the translator. The critic remains rather helpless and cannot dictate his terms to the translator. But one thing is certain that a translation with too much of foreignization will not be totally useful to a Western scholar, though it may be quite helpful to a bilingual (and bicultural) scholar. It is desirable for an ideal translation to have minimum foreignization and maximum domestication. In spite of the excellent printing and production of the book there have crept many spelling mistakes into it, which could be corrected in the next edition. The dignity of this magnificent work would have increased further if the diacritical marks with the attendant international spelling were used therein. The price of the book is not mentioned in the book perhaps because it is priceless.

On the whole, it may be said without any hesitation that Dr. Yaravintelimath has accomplished a monumental and daring task, which had not been done by any other stalwarts of Kannada language. It holds mirror to his sustained hard work and dedication, perseverance and patience, scholarship and creativity. He has met the terrific tiger in its cave and has held dialogues with it successfully and come out safe and alive. He has immortalized Allamaprabhu by releasing him from the local orbit of Kannada into the larger global market. In turn he has immortalized himself as an efficient translator. He has turned out to be a great cultural ambassador to the West. May his tribe increase! At the beginning of his translation, Dr. Yaravintelimath quotes T.S. Eliot saying "In my beginning in my end." But we may reverse and adopt it to our con-

text and say that in the end of his translation is the beginning of Translation Studies and Comparative Literature. His translation has, obviously, generated the possibility of further scholarship in the field of comparative religion, literature and mysticism. Three cheers to Dr. Yaravintelimath!

Dr. Yaravintelimath's translational achievement is not appreciated and admired by our scholars now as they have not opened their eyes yet to such rare and difficult accomplishment. Perhaps another fifty years have to go before translation theory and practice as well as Comparative Indian Literature become institutionalized and standardized in the universities of Karnataka and India. Perhaps it is only the Christian scholars and Western scholars in Western Universities who can understand the extraordinary importance of Dr. Yaravintelimath's translational achievement and use it for extending the

frontiers of knowledge and wisdom. His work needs greater publicity and advertisement to attract the attention of the scholars interested in the field of Comparative Religion and Mysticism. Late Dr. D.R.Nagaraj has done an excellent study of Allamaprabhu's *Vachanas* by placing him in the pan Indian or Hindu philosophical tradition and interpreting him from a comparative perspective. Now that Dr. Yaravintelimath's translation has emerged refulgent in the field, the Western scholars may undertake a comparative study of Allamaprabhu and the Western mystics like St. Teresa and St Augustine and so on profitably and arrive at the principles of mystic universals. Likewise it is possible for adventurous Indian scholars to codify the typical nature and stages of Hindu or Virasaiva mysticism as a parallel to what the great scholar, Evelyn Underhill has done in the West.

It is the Nataraja, Shiva as Lord of the Dance, which is arguably the greatest artistic creation of the entire Chola dynasty. On one level Shiva dances in triumph at his defeat of the demons of ignorance and darkness, and for the pleasure of his court. At another level-dreadlocks flying, haloed in fire-he is also dancing the world into extinction so as to bring it back into existence in order that it can be created and preserved anew. With one hand he is shown holding fire, signifying destruction, while with the other he bangs the *damaru* drum, whose sound denotes creation. Renewed and purified the Nataraja is dancing the universe from perdition to regeneration in a circular symbol of the circular nature of time itself.

-William Dalrymple

News Round-up

Foundation for the New Campus of JSS AHE&R, Mysuru

Foundation for the New Campus of JSS Academy of Higher Education and Research, at Varuna, Mysuru, was laid by Hon'ble President of India Sri Ram Nath Kovind on 11.10.2019 in the gracious presence of HH Jagadguru Sri Shivarathri Deshikendra Mahaswamiji and many seers and dignitaries. Declaring that he was very happy to be here and lay the foundation stone for the new campus the president said Sri Suttur Matt has a thousand year-old history. It is a source of a consistent and ongoing movement to uphold the cause of social and economic justice, based on spiritual values and ideals. His Holiness Jagadguru Sri Shivarathri Rajendra Mahaswamiji, the 23rd head of Sri Suttur Matt established the Jagadguru Sri Shivarathreeshwara Mahavidyapeetha in 1954. The JSS Mahavidyapeetha leads the Math's educational initiatives. I am told it runs more than 300 educational institutes enlisting over one lakh students. My illustrious predecessors like Shri Pranab Mukherjee, Smt Pratibha Patil and Dr APJ Adbul Kalam had inaugurated some of these institutions and facilities. Congratulating the JSS Mahavidyapeetha for its yeoman services to education and society the president observed The new campus will cater to different academic programs many of which shall be focussed on health and

life sciences. These would include programs on health management, pharmacy, bio-medical sciences, psychology and human behaviour, yoga and Indian system of medicine. These areas of study are linked to our wellbeing and health in some way of the other. I am sure that the professionals coming out of this campus would play an important role in fulfilling our vision of achieving 'health for all' and 'holisitc health' in the country. There is strong interest in yoga around the world. The Indian system of medicine is also gaining acceptance abroad. This may open opportunities for you beyond the shores of India. Further he said . Our health challenges are linked to our larger socio-economic challenges. Our solutions to meet our health challenges need to be broad-based and multi-pronged. They must use the power of both modern medicine and traditional knowledge. They must focus on both the mind and the body. They must involve both prevention and cure. In this regard, I am happy to learn that the health related programs on this new campus will cater to different aspects of health. For instance, programs in yoga and traditional Indian medicine will enrich the domain of alterative therapies based in our age-old knowledge. And programs in psychology and mental health will strengthen our fight against mental disorders and diseases rooted in our stressful lifestyles.

The function was graced by HH Sri Nirmalanada Mahaswamiji, Sri Siddhalinga Mahaswamiji, Sri Siddheswhara Mahaswamiji, Smt Savith Kovind, Sri Vaju Bai Rudabhai Vala, Sri D.V. Sadananda Gowda, Sri V. Somanna. The function was largely attended by people coming from all walks of life.

Life-Rejuvenating Camp at Ooty

The Valedictory of Jeevanotsaha Camp conducted at JSS International School, Teetakal, Ooty, organized by JSS Mahavidyapeetha and Sri Shivarathreeswara Endowment, was held in the gracious presence of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji on 17.4.2019. In his discourse Sri Siddheshwara Mahaswamiji of Jnanayogashrama, Vijayapura observed that in the past our saints and sages lived amid nature peacefully sharing space with birds and beasts. To-day man is living amid concrete jungle inviting all sorts of hurdles disturbing peace and happiness. Nature alone can contribute to human happiness. It also is truly beautiful. It was this beauty that prompted our seers to proclaim, 'Satyam Shivam Sundaram' the Swamiji said. Speaking on the occasion H.H. Jagadguruji said everyone should strive to acquire equanimity in life so that he or she can accept both success and failure as part and parcel of life. That in due course enable one to grow strong spiritually which in turn lead to peace and happiness pure diving times of distress, the Jagadguruji said. Sri Go.Ru. Channabasappa, Dr. K.R. Vasanthkumar and Dr. S.P. Dhanapal were present in the function.

India and Spirituality

The inauguration of Sri Gurumalleshwara

Dasoha Math, at Kethahalli, T. Narasipura Taluk was held in the gracious presence of H.H. Jagadguruji. His Holiness said that India is rich in spirituality. Other countries may have progressed much in science and technology but they look towards India seeking guidance in spiritual sciences which, they have understood now, alone bring about peace and happiness in life. It is in Indian blood that people here feel happy to serve food to the hungry. Helping the needy will earn divine merit, they know. This is spirituality. Sharing once bounty or happiness with others is ingrained in our philosophy. Seers and saints of the land have said that this is the first step in one's spiritual sojourn leading to understand the oneness of all that lives in God's creation. The monasteries established in the name of Sri Gurumalleshwara Swamiji are known for this kind of charity, Dasoha, as propounded by the Sharanas of our land. Sri Gurumalleshwara mathas are a source of inspiration to others too, the Jagadguruji observed. The Swamijis of Vatalu, Madrahalli, Alahalli, Parinamipura and Benakahalli were present in the function.

Symposium on Soteriological literature

A Symposium was held under the aegis of the Seers' Association of Mysuru-Chamarajanagar districts, May 2019. The subject of the programme was Kaivalya literature (Soteriological literature). Attended by all the seers of the maths in the area the inaugural talk was given by Sri Siddheshwara Swamiji who stated that this exclusive form of literature entails all including the heads of the religious institutions to find a sure and certain path

leading to ones liberation. While giving benediction H.H. Jagadguruji said that this Association if the seers has for the last four decades continued to bring the Swamijis of the Maths on a single platform from where they can broadcast the principles and values of spiritual life as enshrined in the literature produced in this unique form of literature termed as Kaivalya Sahitya. Disseminating this literature among one and all in the society will in turn contribute to the good of every individual, His Holiness observed.

Basava Jayanthi Celebrations 2019

Basava Jayanthi was celebrated on 7.5.2019 in Mysuru at Kalamandira jointly organized by Akhila Bharatha Virashaiva Mahasabha, Virashaiva-Lingayat Associations and the Federation of Basava Balagas. Inaugurating the Celebrations retired Chief Justice of India Dr. M.N. Venkatachalaiah said that Sri Basaveshwara was an unparalleled humanist who in the 12th century led a movement which sought to establish a society sans all forms of discrimination in the name of religion, caste, colour, gender or creed. His vachanas in Kannada are timeless in their appeal. At a time when the present day mankind stands torn in the name of religions and castes the spirit of Basava can unfailingly lead us, he observed. Delivering keynote address, historian Dr. S. Shettar commented that quite a lot of injustice has been done to the thoughts of Basaveshwara by both his followers and researchers. While researching into his philosophy and values interpretations have created quite some confusion leading to some sort of unrest in his follows. This can be avoided provided the new gen-

eration researchers go to the roots of his thoughts and interpret them realistically. No wonder that differences that usually arise in all religions have also begun to dodge Virashaiva religion too. This need not be overstretched, Dr. S. Shettar cautioned. Basava Jayanthi celebrations were held in gracious presence of H.H. Jagadguruji, the Swamijis of various maths, the office bearers of the Virashaiva Lingayath organizations and the general public.

Foundation for Sri Basaveshwara Centre

Foundation Stone for constructing a building for Sri Basaveshwara Centre for Social Reformation, Reserch and Extention, University of Mysore, Mysore, in the Manasagangothri Campus of the University was laid by H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji and Sri Siddheshwara Mahaswamiji of Jnanayogashrama, Vijayapura on 11.5.2019 in the presence of Prof. G. Hemanthakumar, Vice-Chancellor of the University and Prof. Lingaraja Gandhi Registrar. Speaking on the occasion H.H. Jagadguruji observed that establishing Peethas as chairs in the names of great ones is not worthwhile unless they succeed in taking their message beyond their academic domains to benefit one and all in society. Given their importance or relevance to the present youth of the country need to the awakened to them, so that they are inspired by them. Much discussion is taking place about Basaveshwara all over the world now. He was a rare phenomenon and adhering to his ideals will bring about success in life to and all, His Holiness observed. Speaking briefly

on the occasion Sri Siddheshwara Swamiji said if the mind and hand of the doer is pure and clean one can expect a miracle by him. In this context Basaveshwara stands out as a unique personage in the galaxy of the world's great ones. Dr. Chandrasekharaiah visiting professor of the centre welcomed the guests in the beginning of the function.

Futuristic vision guided the seers

Speaking in the function to celebrate Basava Jayanthi and anniversaries of Dr. Sri Shivarathri Rajendra Mahaswamiji of Sri Suttur Math and Dr. Sri Shivakumara Mahaswamiji of Sri Siddhaganga Math arranged at the APMC yard at T. Narasipura by All India Virashaiva Mahasabha on 8.6.2019 H.H. Jagadguruji said that both the seers and Sri Basaveshwara were progressive and futuristic in their thoughts, actions and deeds. What they perceived to be good for the society was their life breath that they lived every minute of their life in the service of society. Historians point out that Basaveshwara was certainly far ahead of his times, may be centuries, that his contemporary conservative society could not digest what he said and did. This may be the reason why his movement did not succeed as such as he and his contemporary Sharanas wished, Jagadguruji said. Seers of various Maths and local leaders were present in the largely attended function.

Honouring the Achievers

In the gracious presence of HH Jagadguruji a function was organised by JSS Mahavidyapeetha, Mysuru, at Sri Rajendra Bhavana on 26.9.2019 to release two books, 'Glimpses of the Cherished

Values' and 'Suttura Suradhenu' and also confer Sri Shivarathreeshwara Endowment Awards. Sri Siddheshwara Mahaswamiji of Jnanayogashrama, Vijayapura, who spoke on the occasion observed that honouring the persons who have made significant contribution in their respective fields is really heart-warming and also timely. The books just now released need to be taken home and read in order to assimilate the values contained in them. Retired IAS officer Sri Chiranjivi Singh said that it is rather difficult to write a novel on the contemporary world, but in 'Suttura Suradhenu' we get a beautiful narrative of the life of HH Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji. Releasing the two works Dr. Hampa Nagarajaiah recalled the warmth and affection that Sri Rajendra Swamiji showered on all.

When people are by and large ego-centric today this work on Sri Rajendra Mahaswamiji's life is an eye-opener. Similarly 'The Glimpses of the Cherished Values', a collection of speeches by Jagadguru Sri Shivarathri Deshikendra Mahaswamiji is a mine of gems spread across the pages of this huge work. Sri Shivarathreeshwara Award for 2017 and 2018 respectively were conferred on Sri Nirupadheesha Swamiji and Dr. C. Shivakumaraswami for their works 'Siddharama Vilasa' and 'Vedagamagalu and Channabasavanna' about which Dr. Pradhan Gurudatt spoke Simultaneously Vachana Chitra Rachana Pitamaha Sri Veerapa Endowment Award to Sri Mallikarjuna M. Koravar and Sri D.V. Halabhavi Award to Sri P.S. Hiremath for the year 2019 were conferred.

Myuru Dasara Kalavaibhava

A curated programme Mysuru Dasara Kalavaibha was arranged at JSS Urban Hath on Ring road during 2019. Dasara celebrations at Mysuru in association with the Director of Kannada Big and Mega Industries and district level home industries. The exhibition was inaugurated by Minister Sri C.T. Ravi. JSS Urban hath is the result of H.H. Jagadguruji's vision aimed at supporting rural based artists and craftsman whose artefacts and creations are delightful to look at And if bought and purchased by tourists who visit Mysuru from all parts of India and abroad during Dasara Celebrations will go a long way in supporting them. Dr. C.G. Betsurmatah, Dr. C. Ranganathaiah, Sri D.K. Lingaraju, Sri Janardhan and Sri M. Shivanandaswamy were present on the occasion.

India never attacked other countries

0 While delivering the decenary annual convocation address of JSS Academy of Higher Education and Research at Mysuru on 3.11.19, Vice-President Sri M. Venkaiah Naidu said that India never committed aggression on any country in its long

history. But foreign countries have invaded our county and plundered our wealth. India has consistently maintained cordial relation with all the countries of the world. He said India's economy is now on the path of recovery despite global recession. In this context Sri Naidu observed that medical expenses should never be a burden to the poor. Doctors and hospitals know that not only the rich get diseases but the poor too would fall victims to diseases. You know who can afford and who cannot. But life is precious to everybody and therefore hospitals and doctors need attach greater importance to human life that should not suffer due to economic reasons. But then there are instances of hospitals and doctors fleecing the patients irrespective of them being poor or rich. In the convocation 1668 students were conferred medical, dental, Bio-science, Pharmacy degrees. The convocation was held in the gracious presence of HH Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. District in charge minister Sri V. Somanna, MLA Sri Tanveer Sait, MP Sri Pratap Simha, Pro-chancellor Dr. B. Suresh, E.S. of JSS Mahavidyapeetha Dr. C.G. Betsurmatah and other were present.

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

PHOTO GALLERY



The 120th commemoration day celebration of Sri Gurumalleshwara Swamiji at Devanur Math, Devanur and inauguration of the new Dasoha Bhavan was held on 20.6.2019 by lighting the lamp in the gracious presence of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji and the Swamijis of Somahalli, Devanur, Hosamath, Kanakapura, Vatalu, Baradanapura, Madahalli and Dadadahalli. Sri Mallanna and Prof. D.M. Shanthappa are also seen.



The Centenary Celebrations of Maharaja Sri Jayachamarajendra Wodeyar organised by Kannada Sahitya Parishat was inaugurated at Jaganmohana Palace Auditorium by lighting the lamp on 22.6.2019 in the gracious presence of H.H. Jagadguruji. Picture are Smt. Pushpalath Jagannath, Sri Y.D. Rajanna, Sri Yaduveer Krishnadatta Chamaraja Wodeyar, Sri Manu Baligar and Dr. N.S. Taranath.



H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji is felicitating President Sri Ram Nath Kovind at Rashtrapathi Bhavan, New Delhi on 13.6.2019. Central Minister Sri D.V. sadananda Gowda and Dr. B. Suresh are seen in the picture.



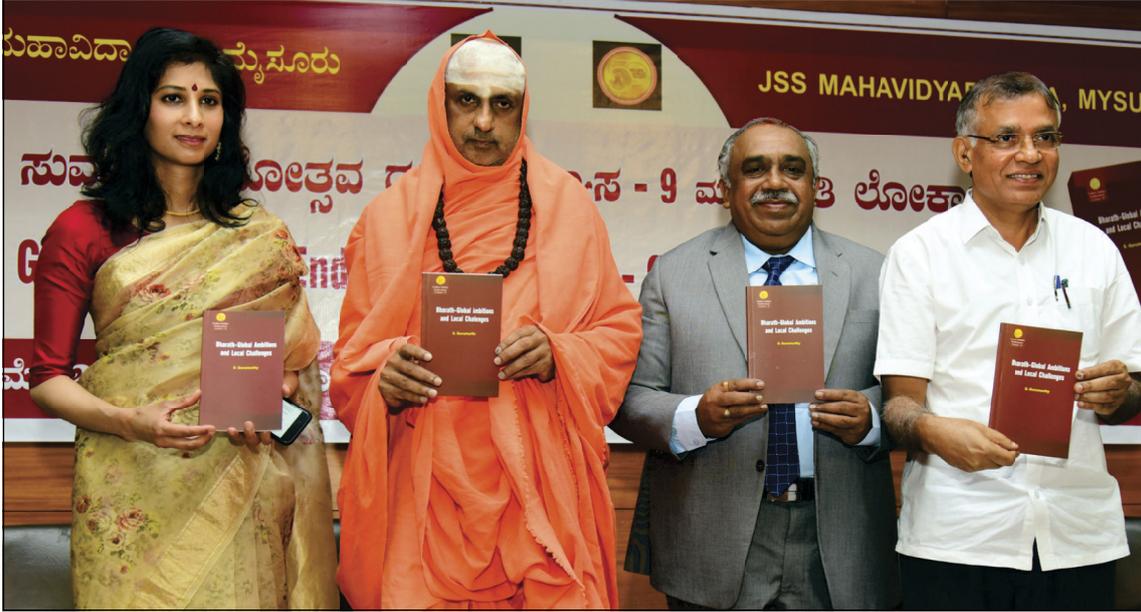
H.H. Jagadguruji is seen honouring Sri Jaggi Vasudev, founder of Isha Foundation, who visited Sri Suttur Math, Mysuru, on 2.6.2019.



Sri Siddheshwara Swamiji of Jnanayogashrama, Vijayapura, is seen giving a discourse in the Jeevanotsava Camp held at Ootacamund in the gracious presence of H.H. Jagadgururji. Sri Go.Ru. Channabasappa and Dr. S.P. Dhanapal, principal of JSS Pharmacy College, Ooty, are seen in the picture.



Sri Shivarathreeshwara Award, Sri D.V. Halabhavi Award and Sri H. Veerappa Endowment Awards conferred on Sri P.S. Hiremath, Dr. C. Shivakumaraswami, Sri Nirupadheesha Swamiji, Sri Mallikarjuna M. Koravarkar, Sri Morabada Mallikarjuna, Sri Chandrakanth bellad, HH Jagadgururji, Sri Siddheshwara Swamiji, Sri Chiranajeevi Singh, Dr. Hampana, Dr. Pradhan Gurudatt, Smt. Susheela Sateesh, Prafulla Chandru, Dr. C.G. Betasurmath and Prof. Chandrashekaraiah are in the picture.



A book by Sri S. Gurumurthy titled *Bharath Global Ambition and Local Challenges* was released by Dr. K.R. Venugopal, Vice-Chancellor, Bengaluru University, in the Endowment Lecture of the Golden Jubilee of JSS Mahavidyapeetha and Book release function held at Mysuru in the gracious presence of H.H. Jagadguruji. In the picture are Dr. Geetha Gopinath, Professor, Harvard University and Prof. G. Hemanthkumar, Vice-Chancellor, University of Mysore, Mysore.



Releasing of the Books, 'Glimpses of the Cherished values' and 'Suttura Suradhenu' at Sri Rajendra Bhavan, Mysuru. In the picture Sri P.S. Hiremath, Sri Shivannand Swami, Sri Mallikarjuna M. Koravarkar, Sri Nirupadheesha Swamiji, HH Jagadguruji, Sri Siddheshwara Swamiji, Sri Chiranajeivi Singh, Dr. Pradhan Gurudatt, Dr. C.G. Betasurmath and Prof. Chandrashekaraiah.



Moonlight Music Concert-213 at Sri Suttur Math: Vidushi Bhargavi Venkataram, Master Sumanth Manjunath (Violin) and Master Akshay Anand (Mrudanga) are seen performing.



H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji and Sri Siddheshwara Mahaswamiji are seen giving discourses at Alumnus gathering of SJCE, Mysuru, at Kupertino, Sanfrancisco, USA.



A cheque for Rupees One crore was handed over to Sri B.S. Yediyurappa, Chief Minister, Govt. of Karnataka, in the presence of H.H. Jagadguruji by the members of the Citizens forum, Mysuru to the flood relief fund.



Graduates' Day was celebrated at JSS Law College, Mysuru, in the presence of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. Others seen in the picture are (L A R) Prof. Shivananda Bharati, Prof. K.S. Suresh, Hon'ble Justice Sri Ravi Malimath, Sri Shankrayya B. Vastrad, Secretary Dept. of Law, Dr. C.G. Betsurmth, Dr. S. Nataraj and awardee students.