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**JSS MAHAVIDYAPEETHA
MYSURU**



In the valedictory of JSS Rangotsav held at Sri Shivarathreeswara Centre, Bengaluru, on 4th Dec. 2019, H.H. Jagadguruji, Dr. B. Jayashree, Sri K.V. Nagaraja Murthy, students and others offering floral tributes to the portrait of H.H. Jagadguru Sri Shivarathri Rajendra Mahaswamiji.



Sri H.D. Devegowda, Former Prime minister & Rajarshi Dr. D. Veerendra Heggade, were distributing Mangala sutras to the Bridegroom on the occasion of Mass Marriage at Suttur Jathra on 22nd Jan. 2020. Dr. Sri Hulasuru Swamiji, H.H. Jagdguruji and Sri Allam Veerabhadrapa and others were present.

SHARANA PATHA

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From the Editor's Desk.....

The tragedy of much of rural India till very recently was reducing it into a semi-old age home due to the migration of the youth to towns and cities in search of jobs and employment. Even school children were found leaving their villages for towns in search of the so called better schools. The reason for the rural vacuum was simple that life in the villages was not profitable. Thanks to Covid-19 (unfortunately enough) that the deserted villages are now bursting at their seams with the return of their youth! No other happy development could have forced this kind of exodus of our youth back to their roots. This is true despite the curse of the pandemic.

Agriculture in rural India is now a lackluster job. In the rain-fed regions with tube wells going dry it is a bigger gambling with tragic consequences. There is no need to keep bullocks to pull the plough, no cows and calves of *desi* origin to give nutritious milk. In the absence of indigenous cattle no organic manure in-sufficient quantity. One or two foreign cows will do to supplement the old age pension that the aged farmers get from the government who do farming mostly depending on tractors, etc. owned by a few. Now the question is where have all the carpenters, plough makers, blacksmiths, barbers, launderers, school teachers, goldsmiths, potters, weavers, experts in tilling, ploughing, threshing, winnowing, cutting the crop, cleaning and gleaning, weathermen, folk-singers and dancers, players and actors gone? They all have migrated to towns and cities! Once our villages could keep these professionals employed with enough income for support. But now everything stands reversed. At the same time our huge cities and towns have become too crowded. Presently they alone have bred and spread Covid-19 all the world over. Experts say it is only a beginning! What nature will throw up next, nobody knows.

Well, the home coming of our youth for whatever the reason need to be attended and addressed judiciously. The Government and the other stakeholders in nation building activities need to seize the opportunity and rehabilitate at least half of them as far as possible in their own places. Evenly spread population is good for the nation's future.

Prof. Chandrasekharaiah

Jagadguruji Writes....

It appears that the world is slowly but inevitably slipping into the trap set by viruses as predicted by Bertrand Russell decades ago. Covid-19 is the latest wave of deadly consequence sweeping across the continents ever since it broke out sometime in November 2019. The death toll is providentially still remaining in six figures. The question who, where, how, when and what for the sudden spurt and spreading is irrelevant now. The question is about the ways and means to save lives without a curable vaccine for the present and how the world can stop the scourge from further escalation. And now the available signals indicate that the indomitable human spirit will surely overcome the present crisis. But viewing it from the future point of view, the evil has made human race stand face to face with the question: Who is more powerful, man or nature? Considering man's stature and place in this unimaginably vast universe throbbing with unimaginable power, man as many have pointed out is but a speck, with little or no power to manipulate nature. In other words man's insensitivity or ignorance to nature's pre-eminent role in his very survival has brought about the present crisis.

People with great concern for man's future on this planet and also the environmental activists have been crying, hoarse, warning, shouting and imploring to stop mindless destruction of nature that results in irreparable damage to ecosystem. And according of environmental scientists if nature allowed to remain balanced promotes the health of both humans and other species on the planet. Any imbalance in and between nature and life in general will result in deadly outbreaks of diseases caused by viruses such as Covid-19.

Bio-scientists and environmental experts have in the past studied and concluded that the destruction of Western Ghats in South India has caused the outbreak of monkey disease. Similarly, elsewhere, the emergence of Ebola Virus, SARS and MRES are all the result of depredation of ever green forests which are the sources of life's sustenance. Now the studies reveal that the Corona Virus is also the result of man's invasion into forest ecosystem. Is man foolish enough to invite self mortification? No, he is aware of all this and much more and yet he is not ready to act decisively. The problem lies within him, in his greed, selfishness, covetousness and ego only to satisfy his material and carnal desires. Unless man conquers them and thinks and acts differently future could only be perennial suffering. And how to conquer these vices? Answer is: spiritualize life and no compromise on this.

Sri Shivarathri Deshikendra Mahaswamiji

Sources for the "history" of Akka's life and times

-Prof. D.A. Shankar

Major sources for a "history" of the life of Akka Mahadevi are four: (a) Harihara's *Mahadeviyakkana Ragale* of the 12th century, (b) the four versions of *Shoonya-sampadane* of around 14-15th century, (c) Chennabasavanna's *Mahadeviyakkana Purana* about 1550, and (d) Chamarasa's *Prabhulinga leele* of the 15th century. Chronologically speaking, Harihara's *Mahadeviyakkana Ragale* is closest to the life and times of Akka Mahadevi and both, in a sense, are part of the 12th century.

Harihara's narrative is, understandably, in the *puranic* or legendary framework: Shiva is holding court. He asks Guptagananatha, a demigod, to call on Parvati to find out her convenience; but while entering the court of Parvati accidentally Guptagananatha's foot comes in contact with that of Mahadevi, a *Rudra Kannika*, a heavenly maid, and she in anger tells him: "Look before you prostrate. You are, a *Bhavi*, go!" He feels hurt and Parvati sensing his hurt, in anger, asks Mahadevi to be born a *Bhavi* on earth and be a wife to a *Bhavi* and after due penance return to Kailasa.

She takes birth at Uduthadi as the daughter of a devout Shiva devotee and, in course of time, grows into a beautiful young woman. The birth itself, we are told,

was the result of the prayers offered by the parents at the local temple, Shankaralaya; and thus the cursed heavenly maiden takes birth as their daughter. After performing the prescribed rituals, the parents name her Mahadevi, which is another name of Parvati. When she is ten years old, they get a renowned *Shivacharya* to initiate Mahadevi into the Shiva religion.

One day while playing with her friends on the terrace of her house, Kaushika, the Jaina king, looks up from his horse, only to see the fascinating beauty of Mahadevi, and instantly he falls in love with her. Mahadevi too has seen him but immediately retires into the inner court yard as if she took "Kaushika's mind" too with her.

Back in the palace, it is "Mahadevi in the mind, Mahadevi in the eyes and the fire of love in the heart", and the king confesses to his ministers that he cannot live without her. A messenger, Vasantaka, is sent and he tells Mahadevi's parents that the king desires to wed their daughter and also informs them that the King would be angry if his offer is not accepted. The parents, afraid of the power of royalty, advise their daughter to comply with the king's request. The devout *Shivabhakte* flares up in anger and declares that she cannot accept a *Bhavi* and a Jaina *Bhavi* at

that. The parents do not know what to do and are afraid. In a short while, at the behest of the ministers, another messenger comes and informs them that if they refuse the king's wish, they would be put to death. They plead with her to save them from imminent death and to accept life with king Kaushika as his wife. The daughter, torn between the love for her parents and the love for her heart's deity, Shiva, at last agrees, but puts forth three conditions; he is not to touch her without reason, embrace her while she is in meditation, and hustle her when she is busy serving food to the Shiva devotees. She also says that once she marries the king, the treasury and the whole administrative authority should be under her control. The king who is passionately in love with the girl agrees, and in great pomp the wedding is celebrated. They live as husband and wife and the king dearly enjoys her company, but she is reluctant and engrossed with her devotion to her deity, Shiva. Kaushika does not want the night to end but Mahadevi wants the day to arrive soon.

One day after suffering a bout of love, she is resting, but then arrive a host of *Maheshwara Bhaktas* who need to be given hospitality. The king, concerned about the tired wife, shouts "Oh, these devotees! They come all the time. Let her sleep a while," and orders them out. Hearing the noise, Mahadevi rushes out and is angry with the king and he begs her to forgive him for this fault. Mahadevi offers *pooja* to the *Maheshwara Bhaktas* and orders the treasurer to present ten thousand gold coins to them. The treasurer says: "I will, after the king returns to the palace." The proud queen removes the gold jewellery she has on her and gifts the *Maheshwara Bhaktas* with it and yet she feels unhappy. The king, the moment he comes to know what

has happened, gifts the queen with gold and also places the key of the treasury in her hands. After a few days when Mahadevi is at the temple offering *pooja* to Mallikarjuna, the king comes and seeing her, loses control over himself and embraces her, and she in wild anger pushes him away and tells him he has committed his second mistake.

Another day, when the wife and husband are resting after making love, a great *guru*, a Shiva devotee, dressed like Shiva himself, suddenly arrives and Mahadevi, in haste, rushes out to honour him, but forgets to cover herself in her saree. The guru shuts his eyes and asks her to be clothed. Mahadevi in a great frenzy looks for her saree and her husband, in shame and anger, tells her, "You are a great *Shiva bhakte*, you have given up the world, why do you need a saree?" and with that pulls away the half worn saree from her. She coolly says, "You have committed your third mistake, and hence I go to Channamallikarjuna." Giving away her jewellery and rich dresses, she walks toward Shri Shaila.

Mahadevi spent her time composing and singing devotional songs and Kinnari Bommaiah who sees her tells her: "Your sojourn here on earth has now ended and you can be back in the blessed company of Parvati". A divine chariot takes her and leaves her in the presence of Shiva and Parvati.

But strangely, and most intriguingly, Harihara has left out Mahadevi's experience of going to Kalyana, meeting Allama Prabhu and Basavanna, and of her participation in the religious and metaphysical discussions at the *Mahamane* which happens to be, in her life, the most decisive happenings, and happenings which

present the rich and complex elements of her personality.

We do not know why Harihara did not touch on any of these aspects. Did he not know, or although he knew, he deliberately refrained from presenting these events as they would look incongruent with his narrative, for Harihara does say explicitly that Mahadevi, after enjoying a love bout was relaxing at the time of the visit of the Shiva devotee. To attribute philosophic or metaphysical inclination to Mahadevi would look odd, may have been his thought. One does not know. Or, there is another possibility: Did the later poets make this wedding a stepping stone for rhetorical philosophic flights? The one certain thing is that in Harihara there is no room for this aspect of Mahadevi's character.

Shivaganaprasadi Mahadevaiah's account of the life of Akka, if nothing else, in an important sense, complements Harihara's. This also needs to be remembered here. Shivaganaprasadi Mahadevaiah's *Shoonyasampadane* is an extraordinary creation not of a single writer or a group of writers but of a whole culture, a whole way of life which, while boldly drawing on earlier Indian scriptural texts fashioned and articulated as a breath-taking, fresh vision of man in relation to God and the world, presents an organic and creatively integrated image of the religious, social and mystical man.

According to Shivaganaprasadi's per *Shoonyasampadane*, this is what we have about Mahadeviyakka:

When in this manner, Basavaraja devaru, Madivala Maachidevaru, and Siddharamaiahdevaru were engaged in sharing their mystical experiences, on this side of the earth, as per the wishes of Lord

Parameshwara, a *Rudra Kannike*, heavenly maiden, took birth among the mortals, under the name of Mahadeviyakka at Uduthadi. Refusing to have anything to do with the *Bhavis*, the non Veerashaiva earthlings, she became inseparable from the *Linga* and dedicated, in passionate love, her sixteen-year young blooming beauty and grace to Lord Shiva, and turned away from the world. Making the sky her garment she walked forth and the long tresses of hair covered her nakedness. Her eyes would not move away from the *Linga* which was in her palm. She made her mind dwell on it and burnt her emotions to ashes and moved away from the common notions of pride and shame. Forgetting her own self and forgetting others, she walked through a number of places and likewise crossed the ocean of *Samsara* of life and death and re-birth. And on her way she met the revered Kinnari Bommaiah, who after putting her to the test, found out that she, through inner knowledge, had reduced carnal desires to ashes. He then led her to Kalyana to be present at *Anubhavamantapa*, of Allama and Basavanna and other Shiva *Sharanas*.

The other salient point that emerges from a comparative study of the *Shoonyasampadane* is this: except for Harihara, all other Veerashaiva poets feel great discomfort in handling the wedded life of Akka. They either shy away from it or choose to cleverly ignore it. It appears as if they wanted to wish away this part of Akka's life. Even assuming that she did live a normal wedded life with Kaushika, it in no way affects her achieved greatness. As Ti. Nam. Srikantaiyya says:

Taking into consideration all the facts, many scholars feel that the version found in Harihara's poem de-

serves credence since it is both early and natural. And it must not be forgotten that the mere fact of Mahadevi's forced marriage with Kaushika to which she submitted solely for saving her parents, does not in the least take away from her spiritual greatness.

The way Akka is presented in *Prabhulingaleele* by Chamarasa of the 15th century will surely add to our knowledge of Akka's personality.

There is nothing new in Chamarasa's account. As with other writers, here too the parents of Mahadevi have names, but they really are personifications of certain moral qualities. Mahadevi's father is Nirmala (pure) and the mother is Sumathi (right-minded) and their daughter is born at Uduthadi. The child looks godlike and is therefore named Mahadevi. She, in course of time, grows into a beautiful maiden and one day as King Kaushika returns from an outing, he sees Mahadevi standing on the terrace of her house. He looks and is infatuated and sends word to her parents. They refuse but others advise them not to antagonize the ruler of the land. They, in the end say: "Look, it is she who has to marry, ask her", when the messengers met her she says; "If your king wants me, let him come and ask me and if he agrees to my conditions, I shall wed him." ' When the King meets her, he tells her that he would accept all her conditions if only she would become his wife.

Mahadevi, as in other narrations, puts forth the three conditions we are already familiar with.

One day when he tries to force himself on her she says: "I shall sleep with you if you become a Shiva devotee. If you remain

a *Bhavi*, I do not want you." The king says that it would not be possible for him to be a Shiva devotee and she says: "Then I will not have your company" and forthwith walks away from the palace clad but in the long tresses of her hair.

The changes we see in the various narratives centre around one particular issue: While there is general agreement as to the wedding of Mahadevi with Kaushika, there is loud disagreement over whether she did lead a normal wedded life with her husband or not.

For a variety of religious and denominational reasons, the Veerashaiva poets try to impress on the readers that Mahadevi, like a true saint, remained a dedicated celibate, giving herself over only to the godhead she worshipped i.e., to Channamallikarjuna. However, the following are the changes that are seen with reference to Akka's (a) birth, (b) wedding and (c) Akka's life of a householder.

According to Harihara, the exiled and cursed *Rudra Kannike* is born at Uduthadi to a Shaiva couple. And according to the first and the fourth *Shoonyasampadane*, Parvati's virtuous or *Satvik* self itself takes birth as Mahadevi; according to Chamarasa, Parvati's dark or *tamasa* aspect is born as Maye but as she could not remain, as Allama, she is re-born as Parvati's *Satvik* aspect and as daughter to Nirmala and Sumathi.

Wedding: According to Harihara and the first two *Shoonyasampadane* composers, Kaushika and Mahadevi were married and there was physical intimacy too. When Kaushika commits his third mistake she leaves him and goes naked to Sri Shaila. As per Chamarasa, Kaushika is asked to see her at her home and told that she would

leave him once he commits three mistakes. But she goes into the palace. Whether they get wedded is unclear, but it is clear that no physical relationship was between them. All agree on one thing that she stayed with him at the palace.

Giving up the householder's life: Harihara says that after Kaushika committed his third mistake she went away to Sri Shaila without any clothing on her. The first two *Shoonyasampadanes* describe Akka's reaching Kalyan and holding discussions at *Anubhavamantapa*.

As per Chamarasa: "If you become a Shiva devotee, I shall wed you" says Mahadevi and Kaushika says "Shiva worship does not come to us". On hearing this, she leaves him and goes in search of a *guru*. According to the fourth *Shoonyasampadane*, Mahadevi, covering herself with her long tresses of hair, goes away without associating herself with a *Bhavi* who refuses to wear a *Linga* on his chest.

Anubhavamantapa: This does not figure in Harihara at all. According to Chamarasa, between Allama and Mahadevi there are no discussions as such. It is only in the fourth *Shoonyasampadane* that we find the exciting and elevating discussion between Akka and the other *Sharanas*.

In *Shoonyasampadane* of Halageyarya, there is an incident which reveals the kind of humiliating experience Mahadevi went through: On her way to Kalyana, she sees Kinnari Brahmaiyya and he looking at the unclad Mahadevi, decides to put her through a test to see whether she really was free from all worldly, carnal desires: "My eyes are glued to your beauty, your beauty makes me desire you . . . You look only and purely a woman ... come, I shall, in equal measure, be with you," and say-

ing so he grasps her hand and pulls her his way. Mahadevi, in anger, chides him and says: "Just because I look beautiful to you, without any sense of shame you come to me; to my beauty, you have become fascinated. To the female form, you are drawn. Without realizing that the urinating body is disgusting you have come to me. Go away you... except for Chennamallikarjuna all other men are to me brothers. Go, you mad one."

When Mahadevi spoke in this manner, Kinnari Brahmaiyya said, "No, I do not go by the words you have spoken. Come, I shall not let you go." With that he drew her to him. "If you become this mad, I shall, then, make over my body to you," said Mahadevi. And he touched her all over, thrust a finger into *her yoni*, and there he found only sacred ash and began to tremble in great fear and realized that in Mahadevi, Shiva was there in her body, and everywhere. Again, when he touched her private parts he saw only *Kama Dahana* or destruction of the God of physical love in entirety.

There is a difference of opinion among the poets about Mahadevi's wedding: Harihara in his *Uduthadiya Mahadeviyakka Ragale*, Chennabasanka in his *Mahadeviyakkana Purana* and Kenchaveerannodeya in his *Shoonyasampadane* say that she was married. But Chamarasa in *Prabhulinga Leek*, Virupakshapandit in *Chennabasavapurana*, Halageyadevaru in his *Shoonyasampadane* and Guluru Siddhaverannodeya in his *Shoonyasampadane* say that she was not married and that she did not live the life of a wedded wife.

Another much discussed issue is Mahadevi's nakedness. Almost all writers except Harihara say that she walked the world naked, that she covered her body

with her long tresses of hair. But Harihara says that she left the palace covered in "Keshambara" i.e., in cloth made of hair or in cloth made of wool. We have a *Vachana* of Akka which goes this way

*If hungry, beg I can;
If thirsty, water is there in rivulets;
If naked, there is cloth on garbage heap;
If sleepy, broken down temples are there.*

This makes it clear that she draped herself in a black blanket which is a symbol of *Vairagya*. Perhaps the saints, including Allama, met their most difficult and extraordinarily unusual, moral, and social challenge when they saw a beautiful young lady, almost naked, walking the world without being accompanied by her husband or any protective male companion.

Akka Mahadevi's amazing defiance of the social and religious conventions of the time is a little hard to explain: a young *Shaivite* girl forced into marriage with a local chieftain who was a Jain is sure to find the going hard. But to have the extraordinary courage of breaking the wedding vows, of leaving the house of her husband and in-laws, and choosing to walk alone in the world naked or covered at best with a rough country-made blanket is unusual in the extreme. But going by her compositions, this much can be said with certainty: She is a poet who is sensitive, intelligent and can be passionately lyrical with a clear grasp over the reasoning mind as well as on the harsh human reality surrounding her. She has the courage of her convictions. She is bold enough to make her choices and, against all kinds of odds, displays the grit to live them out. And although she is often, and not wholly wrongly, pictured as one of the earliest feminist protestors against patriarchy, and

although she despises the men of this world, she seeks paradoxically the companionship of a God who symbolizes the *purusha* aspect of nature. In this context there are also moments of joy, of celebration of her divine union with him presented in songs sung lyrically with abandon.

*See,
Man and womankind become shy
When the stringy yarn covering the place of shame
Becomes loosened;
Lord, is there room in the world
Where one can hide oneself?
Is there room for shyness
In the presence of the lord?
Chennamallikarjuna,
When all the world becomes eyes and watches,
Tell me where there is room
Where one can hide and be not known.*

When Akka Mahadevi comes to Kalyana and appears before the assembled saints in *Anubhavamantapa*, Allama deliberately quizzes her harshly about her unusual state of undress and she answers:

*Until the fruit within is ripe
The skin outside will not wrinkle;
Its firmness it will not lose.
Thinking that the insignia of Kama
Would hurt you, my body I have covered;
Why, then, feel hurt?
For she knows by experience as it were;
There is none taller
Than the sun at noon;
Nor are there any saints
Once the sun sets...
And she has the courage to say:
Let what will happen tomorrow
Happen to us today;
Let what will happen today
Happen to us now.*

There are obviously attitudes indicative of a mind mature and tough enough to face trying personal and socio-religious situations with both firmness and flexibility.

ADVAITA VEDANTA

-Prof. V.N.Sheshagiri Rao

The Sanskrit Word *Vedanta* can be split as *veda+anta* and may be understood in two ways. 1) The end (*antha*) of the Vedas, that is the Upanishads. Since the so called Vedantic thought is based on the bedrock of Upanishads, it may be called Vedanta. It is the result of the final systematization of the Upanishadic teaching. 2) 'Veda' means knowledge. Vedanta means the 'pinnacle of knowledge' (highest knowledge). Vedanta thus refers to settled conclusion of the Vedas. In its later forms the word Vedanta acquired a still broader meaning; "Accordingly the Vedanta, in its later forms, stands for the teaching not merely of the Upanishads together with the earlier portions of the Veda, but also of other parts of the sacred Literature, such as the Bhagavadgita and the Vishnu Purana which are regarded as reiterating and amplifying the Upanishadic doctrine. The doctrine thus combines in one harmonious whole the results attained by all previous orthodox thinkers, and is therefore looked upon as the most perfect expression of Indian Thought".

The basic texts of Vedanta are three in number. They are the Upanishads, the Bhagavadgita and the Brahmasutras (Vedanta Sutras) of Badarayana. The collective name for these three is "**Prasthanathraya**". '**Prasthanathraya**' means the way. Since the above mentioned texts

actually indicate the direction of the progress of Vedantic thought, they are called **Prasthanathraya**.

Though Upanishads are countless in number, the following ten are considered as very significant. They are Ishavasya Upanishad, Kena, Katha, Prashna, Mundaka, Mandukya, Itareya, Taittiriya, Chandogya and Brihadaranyaka. Since the teaching of the Upanishads has been indefinite, there was every need to systematize it. The effort ended up in the formulation of 'Vedanta Sutras' by Badarayana, more often equated with Vedavyasa. The Brahmasutras are 555 in number. Sutra by definition means a cryptic statement expressing unambiguously the whole gamut of thought in minimum words. Such a difficult task of expressing the whole of Vedantic thought in the form of sutras has been accomplished by Badarayana. It is the only attempt that has survived the systematization of the teaching of the Upanishads.

But the Brahmasutras, as against the definition of sutra, in their cryptic form, are more ambiguous than the Upanishads and the Gita. It has led to several interpretations. The 'Brahmasutras' includes different philosophic views of the ancient philosophers like Kashkrtsna, Oudolomi, Ashmarathya, Jaimini etc. The charge of ambiguity leveled against

Brahmasutras has led to several commentaries and treatises on it by renowned **acharyas** like Shankara Bhaskara, Yadavaprakasha, Ramanuja, Madhva, etc. There also have been subcommentaries on commentaries.

The work, 'Brahmasutras' is in four chapters. Each chapter is divided into four quarters (*padas*) or sections. The first chapter is called *Samanvaya*. As the name itself indicates, an attempt is made here to harmonise Upanishadic teachings which may appear to be contradictory to each other. It explains that all words of common language refer to Brahman itself. The nature of Brahman, the ultimate reality, its relationship to the individual self (*Jiva*) and world (*Jagat*) are dealt with, in this chapter. The second chapter is called (*Avirodhadyaya*). It considers in detail, the logical refutation of the objections leveled against the Vedantic doctrine by other systems of Philosophy. The third chapter is on *Sadhana*. It discusses the ways and

Means of attaining Brahman-knowledge. The fourth chapter concerns itself with the fruit (*phala*) of Brahman-knowledge. It lays great stress on the necessity of attaining release (*Moksha*) from the cycle of birth and death - in short, release from all empirical limitations - the *summum bonum* of life,

Every chapter of the Brahmasutras, consists of four portions or parts or *padas*. Every pada consists of some sutras pertaining to the same topic. This is what is called *Adhikarana*.

Bhagavadgita which forms one unit of *Prasthanatraya* consists of eighteen chapters. It is not only a sacred text of the Hindus but also a great philosophic

treatise. It discusses the nature of soul world and God, in addition to outlining the means of realization. It regards all the four Yogas, Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga as the pathways to God realization.

Schools of Vedanta: Schools of Vedanta can be broadly classified into two: 1) Absolutistic (impersonal) and 2) Theistic (personal). According to the first, the reality, in its ultimate nature is attributeless and impersonal. It is contentless and non-relational. Advaita is such a system. Theistic schools regard Brahman as a home of infinite auspicious qualities. In other words reality in such a system is personal and contentful. *Visistadvaita* of Ramanuja and *Dvaita* of Madhva etc. are theistic Schools of Vedanta.

Advaita system of philosophy may now be analysed: of the two types of Upanishadic interpretation-acosmic and cosmic- Advaita attaches great importance to the first. The main tenets of Advaita system may be traced to Gaudapada's *Mandukyakarika*. Which may be regarded as the first systematic text of nondualism. But the credit of having taught the Advaitic truth with great force and vehemence throughout India goes to Shankara. Most scholars agree that Shankara may safely be assigned to the period, 788 A.D. to 820 A.D. Shankara was born at a remote village named *kaladi* in Kerala. His father was Shivaguru and mother Aryamba. Shankara was a child prodigy. Even at the age of eight he had mastered the four Vedas and other Shastras. He lived only upto 32 years. But within that short span, he travelled throughout the length and breadth of the country more than once, logically refuted and rejected Atheism, Nihilism.

Materialism, Ritualistic dogmatism etc and effectively propagated non-dual teachings. Shankara was a prolific writer also. He has written commentaries on the *Prasthanatraya*, in addition to his independent work viz *Upadesha Sahasri* and *Shivananda Lahari* etc. Works like '*Soundaryalahari*', '*Vivekachudamani*' are also attributed to him. In all of them, he has advocated Advaita Philosophy. Shankara's commentary on the Brahmsutras is known for its profundity and depth. The style and diction of this work is highly appreciable.

The sum and substances of Advaita philosophy may be summarized in the following half verse: '*Brahma Sathyam Jagan mithya, Jivobrahmaiva na Parch*'. It means: Brahman alone is real, the world is an appearance and the individual self (jiva), in essence is none other than Brahman.

The nature of reality (Brahman), its relation to the individual self (jiva) on the one hand, and to the physical universe on the other, may now be discussed. Shankara is of the view that in the Upanishads, statements about the unity of Brahman and individual soul are many and predominant. Hence they teach non-dualism. Upanishadic statements affirming reality of diversity are only a concession to empirical modes of thought. Thus according to Shankara the only teaching of the Upanishads is that of unity. Brahman is the sole reality and it appears both as the objective universe and as the individual self. Jivatma is Brahman itself appearing under physical limitations such as antahkarana etc. (Upadhis).

Brahman: According to Advaita, Brahman is the foundation of everything. Its existence is vouchsafed by such Upanishadic statement as 'All this was

really Brahman in the beginning' (Br. Up 1.4.11), 'all this is Atman' (Br. Up IV 5.7). 'There is no diversity whatsoever here' (Br. Up IV. 4.19) Brahman is the cause of everything, but that itself has no cause. It is causeless (Nirhetuka). It is devoid of all relations. It can not be defined in positive terms. It cannot be designated by any characteristics. It transcends all attributes (Nirguna). It is formless (Nirakara), eternal (Nitya), partless (Nirakara). It exists always (sat). It never loses its existence at any time. It is infinite (Anantha) and therefore unlimited (Amitha). It is unborn (Aja). It has no birth and hence no death, no beginning and hence no end (Amrta). It is unchanging and unchangeable (Achala). That is, it is free from all change and transformation (aparinami). Change is a mark of unreality. It is pure. It cannot be defined in positive terms but can only be described negatively. As Mandukya-upanishad puts it: '*Achinthyam, agrahyam, alakshanam, avyapadesham*'. It cannot be exhausted by thinking. It cannot be grasped fully. It transcends all characteristics. It 'cannot be communicated to others fully. That is why the Brihadaranyaka described it as 'Neti Neti (not this, not this). A question may prop in "is it a shunya then? Certainly not, assert the Upanishads. Mandukya puts it in immortal words: '*Ekathma prathyaya Saram, Shantham, Shivam, Advaitam*'. It is the essence of all, free from all inner and outer contradictions; it is peace benign and blissful. It is nondual. It is sat, chit, Ananda (Satchidananda). In the phrase Satchidananda, though Brahman is described in positive terms, it is to be negatively interpreted as Brahman is not asat, Brahman is not *jada* and Brahman is not *dukha*. It is *trikaalaabadhita satya* (non-sublated in all the three divisions of time).

Non-sublation or Non-contradiction is thus the test of Advaitic truth. **Swarupa and Tatastha lakshanas of Brahman**

But when Brahman is defined, not in itself, but in relation to others (for instance, 'Brahman is the cause of the world') we are said to have given the *tatastha* definition (definition per accidents) of Brahman. In the ultimate sense, Brahman, as already said, is above the categories of cause and effect. Cause and effect, do not strictly apply to Brahman. Yet when Brahman is described as the cause with reference to some other thing, it is *tatastha* definition of Brahman. To take another instance, when a stranger fails to locate a house in a row of similar houses, accidentally a crow may come and sit on the house, wanted by the stranger. Immediately the stranger is told that the house he is looking for is exactly the house on which a crow is sitting. The sitting of the crow on the house was just accidental (*tatastha*), and not permanent. The sitting of crow, though accidental, was enough to act as a sign to locate the house.

Saguna Brahman: According to Advaita, Brahman the ultimate reality transcends all attributes. It is abstract. When Brahman is understood as being associated with characteristics, it is called *Saguna Brahman*. This does not mean that there are two Brahman in Advaita; in that case, Shankara's system of philosophy would not be Advaita; it would lapse into dualism. According to Advaita there is only one reality. In its ultimate nature it is attributeless. It is non-dual. But from the stand point of the world it may be regarded as Saguna Brahman, being the cause of the latter. To put it in clear terms, when Brahman and Maya are looked upon as together constituting the source of the

world, their combination may be called Saguna Brahman. When personified, Saguna Brahman may be described as Iswara or God. Iswara is omniscient omnipresent and omnipotent. He creates the world. It is his sports. He is the object of meditation. The hidden power in him is called Maya. Brahman together with inseparable Maya, may be regarded as the cause (*Sahakari Karana*) of the universe. Brahman in itself, devoid of Maya is Nirguna Brahman. Maya, in this sense is the adjunct of Iswara. It is not a limiting adjunct but a cosmic one. Thus Iswara is both the material and efficient cause of the world. He is like a magician. He deludes other selves, with his power, but is not himself deluded by Maya. Evil in this sense cannot touch Ishwara.

Jagat (World): According to Shankara, *jagat* is not real. It is only an appearance of Brahman. It cannot be pure existence (*sat*), because the only pure existence is Brahman. It cannot be pure non-existence (*asat*) (as for instance Hares horns, Sky flower, son-of-a-barren-woman etc), because it is experienced. World cannot be regarded as both *sat* and *asat*, as it violates the law of contradiction. Hence Shankara describes world as *Sadasad Vilaksana*. That is, the world is neither *sat* nor *asat*, but different from both. It is *mithya* or *durnirupa* in this sense. It only means that the world is a dependent existence. Just as the illusion of a snake depends on the existence of a rope, so also Brahman is the basis of world illusion. If there be no rope, no illusion of snake. Thus according to Advaita, world is a dependent reality.

It now, remains to be seen as to how nirguna Brahman, the only reality, appears as both the world and the individual self. Does Brahman become the

world in the same sense as milk becomes curds? Shankara's answer to this question is a clear 'no'. In the absence of sufficient light and such other conditions a rope appears as a snake; it does not become snake but only appears as snake. So is shell appearing as silver. In the same way Brahman, without undergoing any transformation appears as if it has become the world and the individual self. This theory is what is called *Vivartavada*. *Vivarta* means appearance. Thus the world is just an appearance of Brahman and never a transformation. Bhartṛprapancha, an ancient Indian Philosopher explains both the individual self and world, as one with as well as different from Brahman. Shankara rejects such an explanation as it is riddled with contradictions. One and the same reality cannot be both itself and different from itself.

Further, only a thing which is made out of parts can become something else. Since Brahman is undivided and indivisible (*akhandā*) it cannot be conceived as changing into some other thing. Moreover when a thing becomes another, it will have to lose its existence, as when milk in a vessel becomes curds, it will have to give room to curds by losing its existence. If it is said that, Brahman evolves into the world, after evolving, there would be no Brahman. This means that Brahman is destructible, which really is not. Moreover it is a logical contradiction to say that one and the same reality is both unity and difference. Hence Shankara rejects outright Bhartṛprapancha's *Brahmaparināmavada* and *Bhedabhedavada*.

Shankara's system of philosophy is strictly to be termed non-dualism, and not arithmetical monism. It only propounds that reality is not *two*. According to

Shankara, diversity, multiplicity etc. do not strictly exist. Sense of diversity is because of ignorance. Reality is not one in *many*. Infact the so called many, according to Shankara is a product of illusion.

Though according to Shankara, the world is an appearance, it is not a chaos but a cosmos. There is an order of time, space and causality in the world. It manifests itself in two forms: 1) unmanifest world in which there is no difference or diversity and 2) the manifest world where the fundamental unity is concealed by difference.

World is an empirical reality (*Vyavaharika Satya*). It is common to all. But dream is an illusory reality (*pratibhasika Satya*). It is private and subjective. It gets contradicted as soon as a higher reality is experienced. Similarly for one who has realized Brahman, the *Vyavaharika Satya* (world of difference) gets sublated. But the *paramarthika satya* (transcendental reality) remains uncontradicted for ever. The advaitic analysis of truth into *Pratibhasika, Vyavaharika and Paramarthika* is what is called '*sattatraya*'.

Jiva and Jivatma (Individual Self): It is a complex of matter and spirit living in the physical world. According to Shankara jivatman in essence is none other than Brahman. It is Brahman with adjuncts. It is neither actual transformation of Brahman nor illusory transformation, like the world. In practice it is said, jivatman comes into being and goes out of existence. This is only figurative. It only means that the physical adjuncts associated with Jivatman come into being and go out of existence. There is no birth and hence no death as far as the spiritual entity is concerned. Jivatman is not illusory. It is Brahman itself appearing

through limiting adjuncts like the internal organ etc. What is illusory is internal organ and not jivatman. In empirical life it appears to be finite and separate from other selves. It is not false (mithya) for, if it were, then there would be none to be saved and the whole teaching of the Upanishads will become useless. Jiva is not an effect, not a real transformation, nor even an illusory appearance of Brahman. It is Brahman appearing in an empirical dress. For a *Brahma jnani*, the world gets negated, but the important point is that Jivatman is not negated, but gets profoundly transformed. It is reaffirmed as Brahman. It is not truly the agent, and the enjoyer. Jivatman is beginningless.

If the admixture of *Brahman and Maya* is termed Saguna Brahman, the admixture of Brahman and *avidya* is termed Jivatma. The difference between Iswara (personified Saguna Brahman) and jivatman may be stated thus: The adjunct of Iswara is cosmic and hence unlimited whereas the adjunct of jiva is individualistic and hence limited. According to Advaita, the individual avidyas are the parts of Maya. The whole world is an effect of *Maya*. Similarly the adjuncts of Jivatman like physical body, internal organ etc. have come from the respective avidyas.

Physical body is the greatest of the *upadhis* of *jiva*. Intellect (*buddhi*), *manas* (mind), *aham-kara* (I-notion), *antahkarana* (the internal organ), vital air (*prana*) these provide a sort of house to the Jivatman. Since nirguna Brahman mingled with physical adjuncts, come to be called Jivatman, it is infinite and eternal, like Brahman. But due to beginningless indescribable *avidya*. Jivatman somehow thinks that it is not Brahman, that it is

going to die, and that it is a useless creature. Thus Jivatman, forgets as it were, its own true nature. This is due to *ajnana* (nescience). It is wrong confusion. Another name for this confusion is *adhyasa* or superimposition. *Adhyasa* consists in attributing to an object, a feature that does not really belong to it. It is another word for mistaking a given object for another, that is not given. It means 'seeing something, which is not, in some other thing; to know 'one thing' as 'another'. All our practical activities are the result of *adhyasa*. When we say 'we are tall' 'we are fat' 'we are thin', we become victims of *adhyasa*. Here takes place the wrong identity of soul and body (*dehatma ikya buddhi*). The qualities of soul are wrongly superimposed on the body and vice versa. This is called mutual superimposition (*itaretaradhyasa*). Shankara says, such *adhyasa* is natural and common to all men in the world (*naisargikoyam lokavyavaharah*).

It is necessary to point out the difference between Jivatman and Ishwara. Both conceptions are the result of *avidya*. No doubt, in themselves the Jivatmans are not distinct from one another or from the personified Saguna Brahman viz Ishwara. However Brahman associated with the cosmic adjunct, *maya*, is Ishwara and Brahman associated with individualistic adjunct, *avidya*, is *Jivatman*. Though both are the result of adjuncts, they cannot be equated. *Maya* the adjunct of Ishwara is unlimited whereas *avidya*, the adjunct of Jivatman is limited. Ishwara is the 'soul' of the world, comprehending all diversity of experience, including the experiencing selves, Jivatman is housed in a definite physical body. Ishwara is the *Mayin*, and *Maya* is completely under his control. But in the case of *Jivatman*, it is *avidya* that

dominates and hence Jivatman becomes subject to the cycle of birth and death. If maya is looked upon as the *Shakti* of Ishwara, avidya is looked upon as the cause of bondage of the *Jiva*. Vidyananya makes a subtle distinction between Maya and *avidya*. According to him, in Maya, it is *sattva* that predominates, whereas in *avidya* it is *tamas* that dominates. Again, if *Maya* is one and is applicable to the whole world, *avidyas* are many and they belong to the individual selves. Thus Ishwara is the cosmic parallel to the individual self. Each is Brahman itself but with an unreal adjunct. The distinction is entirely due to these differing adjuncts. Ishwara and Jivatman are not as such one.

Now there is a question whether Jivatman is one or many. This is an important question because, Brahman the ultimate reality and the so called Jiva, in essence, are one and the same. Since Brahman is one, it logically follows that Jivatman also is one. This is called '*Ekajiva Vada*' (single soul theory). Since the adjuncts are different, one and the same jiva appears as many. But *Ekajivavada* is opposed to experience. Vachaspati Mishra, a post-Shankarite does not accept this theory. According to him *avidyas* are many. In his view, there are as many Jivas as there are *avidyas*. This is what is called *aneka-*

jivavada (plurality of individual selves).

Relation between Brahman and Jivatman

With regard to the question of the relation between Brahman and Jivatman, there are mainly three explanations. 1) *Bimba pratibimba vada* 2) *Avacheda vada* 3) *Aabhasa vada*.

According to *Bimba pratibimba vada*, advocated by Vivarana school, Brahman is the prototype. Jiva is the reflection, Brahman reflected in *avidya* is Jiva.

But according to Vachaspathi Mishra, Jivatman is not to be regarded as the reflection of Brahman in *avidya*, but is to be looked upon as a seeming delimitation of Brahman. This is what is called *Avachedavada*. For instance, a small pot seems to limit the vast sky. Similarly Brahman when seen, as if delimited by the adjuncts is called Jiva.

According to *Aabhasa vada* advocated by Suresvara, Jivatman is neither a reflection nor a delimitation of Brahman but an appearance. This is what is called *Semblance theory*. The view of *bimba pratibimbavada* that Jivatma is the reflection of Brahman in *avidya* is not acceptable to Suresvara. Jiva as reflection of Brahman cannot be said to be either real or unreal and hence an appearance.

I doubt if the interests of religion are much promoted by arguments to prove the existence of deity. More would be done by training ourselves to recognise deity when it emerges. The Indian system of Yoga, I believe, has that object not to prove the existence of God, But to raise the faculty of insight to the requisite pitch for penetrating the disguises of deity. I have known scientific men who were good observers of everything except the divine, and there are theologians who seem to be in much the same condition. Both would be the better for a course of Yoga, or something like it. And so would all of us.

- Dr. L.P. Jacks
(From : Science and Religion)

God is one, names are many

- Dr. N.G.Mahadevappa

Basavaṇṇa in one of his Vacanas (v.614) says “God is one, names are many”. But he also condemns and rejects the conceptions of other gods like Viṣṇu, Brahma, etc. If he uses “Kūḍala Saṅgamadēva” as a synonym of “Liṅga” then he should also take “Viṣṇu”, “Māri”, “Yama”, etc. as synonyms of “Liṅga”. But since he condemns the other conceptions of God, we can with confidence conclude that Basavaṇṇa is contradicting himself. Is his statement really contradictory? Let us examine.

First let us ask whether the names of gods like Bīrēśvara, Māri, Masaṇi, Vīrabhadra, Brahma, Viṣṇu are different names of the **same God**. We cannot answer this question unless we determine Basavaṇṇa’s concept of God and his concept of name.

1. For Basavaṇṇa God is the infinite reality called Sat-cit-ānanda, eternal (nitya) and all-pervasive (paripūrṇa). Consciousness (cit) is not limited consciousness of any living being, but universal consciousness which is present in all living beings and in every particle of the world. He is sat (real) in the sense that his original nature does not change. If consciousness is the essential characteristic of God, anything that is purely material cannot be God. Therefore, **the material objects called gods** that melt or are deformed in fire,

the gods stuffed with lac, gods that can be sold in emergency and fierce gods that can be buried when found ineffective (v.557) cannot be called God. Basavaṇṇa also notices that the artisans worshipped their tools like hand looms, bows and strings, etc. which do not deserve the name of God.

2. Another essential feature of God is the ability to grant wishes to his devotees. Basavaṇṇa notices that people of his time worshipped gods that haunted and demanded from their devotees petty food (like porridge) instead of fulfilling their requests (v.555). This concept of petty and mean gods is contrary to Basavaṇṇa’s concept of God as a great giver. Basavaṇṇa says that Liṅga is able to give his devotees all things that they ask for (v.421).
3. For Basavaṇṇa God is eternal. He compares God of his concept with Indra, Brahma, etc. Indra is born of Amṛtavati and Sōmaśambhu, Brahma is born of Satyaṛṣi and Jyēṣṭhādēvi, Kṛṣṇa is born of Vasudēva and Dēvaki (v.545). All these gods have birth and death. Liṅga, who is the highest reality, has neither birth nor death. It is ridiculous to think that God, the Supreme reality, did not exist prior to creation and exists no more after a while. Any being who is subject to birth and death is not God.

4. Moreover, Viṣṇu in his various incarnations (avatāras) as fish, tortoise, man-lion, Rāma, Kṛṣṇa, etc. suffered in various ways (v.554). When Brahma, the creator, lost his fifth head, he was unable to re-create it (v.547). When the gods and demons were churning the ocean a powerful poison was produced which began to burn all things which it came across; but the so called gods being afraid of it were hiding in self-protection (v.550). This means that while God is omnipotent (sarva-śakta) these gods who have no power to ward off evils do not deserve the name God (v.576).
5. Liṅga, the omnipresent God, has pervaded all things in the world. There is no place where it does not exist. Judged by this standard the gods that are restricted to places like towns and villages, street corners, trees and plants, cannot be called God. Even Śiva whose specific abode is Kailāsa is not God.

Now let us take up the second question: what is Basavaṅṅa's concept of name? What are the different names of God and do they really apply to the same God? We cannot answer this question unless we answer two more questions, "What does the word Liṅga evoke in us?" and "What do the names like Indra, Kṛṣṇa, Māri, etc. evoke in us?" We know very well that the word 'Viṣṇu' evokes in us a picture of a person with four hands (holding mace, disc, etc.), sitting on his vehicle, Garuḍa (eagle), with Lakṣmī, his spouse, on his left side, etc. The name 'Brahma' evokes in us the picture of a person with four heads, four hands, etc. Does the word 'Liṅga' also evoke the picture of a person with some specific qualities? It cannot, because the name 'Liṅga' applies to Liṅga as conceived in three stages. The first or the original state of Liṅga (the highest reality) is formless; it neither

supports anything nor is supported by anything; it is neither cause nor effect; in fact, it cannot be described or conceived in any way known to us. For this reason it is rightly called 'Bayalu (space). Like Bayalu (space) Liṅga is limitless, formless and undivided. In the second stage when Liṅga thinks of creating the world, Śakti, the material cause of the universe, which was unmanifest in it so far, begins to vibrate. This stage is called Niṣkala-liṅga. In the third stage Liṅga becomes divided into Aṅga and Liṅga. The former is the group of individual souls with their respective bodies, senses, minds, intellects, etc. The latter (Sakala-liṅga) is God who creates innumerable things, the bodies, minds, etc. of living beings and so on.

The supreme reality has the qualities of creating, maintaining and destroying the world, extending itself both inside and outside the world, the ability to punish the wicked and rewarding the virtuous, etc. So the name 'God' or 'Linga' evokes in us all these ideas. The supreme reality can be only one.

Considering these qualities of the supreme reality we can safely conclude that 'Viṣṇu', 'Brahma', 'Masaṅi', 'Māri', 'Vīrabhadra', 'Kēta' and names of other minor gods cannot be synonyms of 'Liṅga'. Even the name 'Śiva' which applies to Śiva of Kailāsa, who is mythologically described as wearing moon on his head and garland of skulls round his neck, as the husband of Pārvatī and as father of Gaṇapati and Kumāra, cannot be the name of supreme reality, Liṅga, for the simple reason that he is not creator, omnipotent, omnipresent, etc. It is, therefore, simply foolish to equate the Śiva of Kailāsa with Śiva (Liṅga) of the Vacanakāras, because the two words evoke in us different idea and feelings.

The word 'Liṅga', it should be noted, does not apply to the stone image installed

(sthāvāra-liṅga) in temples, nor to the Iṣṭa-liṅga worshipped on palms by the Liṅgāyats, but only to the supreme reality. In fact, the word 'Liṅga' means 'emblem' or 'symbol' of Liṅga. The Vacanakāras have used various names of Liṅga as their signatures, such as 'Kūḍala Saṅgamadēva', 'Guhēśvara', 'Cennamallikārjuna', 'Rāmanātha', etc. One may object that on the one hand the Vacanakāras hold that God has no name, and on the other, they use various names of God as their signatures. This objection is based on the failure to distinguish between common names and proper names like Ashok, Edward, Bashir, etc. We need proper names in order to distinguish an individual from other individuals, such that what applies to one should not apply to the other. Since these names are specific to certain individuals, we have no freedom to call one man by another's name. Similarly, 'Viṣṇu', 'Māri', 'Indra', are specific names of certain gods and as such we cannot call Viṣṇu by the name of a goddess or vice versa. But we can call Liṅga, the supreme reality, by any name such as 'Guhēśvara', 'Rāmanātha', 'Kūḍala Saṅgamadēva', etc., because one who uses these names knows clearly that they are not proper names like Viṣṇu, Māri, Pārvatī, Gaṇapati, etc. They are, in short, applicable only to one God. We could apply the name

of Liṅga to another supreme reality, if there were another supreme reality. But supreme cannot be more than one. Therefore, 'Liṅga', 'Paravastu', 'Śūnya', 'Guhēśvara', 'Bayalu', 'Kūḍala Saṅgamadēva', etc. cannot be used as proper names like Viṣṇu, Vīrabhadra, etc.

1. This rules out the possibility of arguing that 'Kūḍala Saṅgamadēva' applies only to God who resides in a place called Kūḍala Saṅgama, because Basavaṇṇa, who uses this name as his signature, himself maintains that Kūḍala Saṅgamadēva (Liṅga) is omnipresent, omniscient, etc. 2. This also rules out the possibility of arguing that 'Kūḍala Saṅgamadēva' and 'Indra' (or similar name) are different names of the same God. As we have shown earlier the name 'Kūḍala Saṅgamadēva' and the name 'Viṣṇu' (or 'Indra' or 'Māri') evoke different ideas in us.

In short, God (whatever his name) is one having many names, but names of minor or petty gods like Viṣṇu, Brahma, Māri, Bīrēśvara, Vīrabhadra, etc. cannot be synonyms of that God.

(N.B.: Numerals in the brackets above denote serial numbers of the Vachanas of *Basavaṇṇanavara Vachana-sampuṭa*, published by Kannada Book Authority, Bengaluru, 2001)

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*Give not for receiving anything in return,
Give knowing that it never was yours,
Give with heartfelt gratitude for the receiver,
Give knowing that you're giving back from whom you received,
Give for the sake of giving
Give to know that there is no giver.*

- Sri Shivananda

Gubbi Thotadappa, H. Basavaiah and K.P. Puttanna Shetty

-Dr. S. Narendra Prasad

The last two decades of 19th century Princely Mysore, provide us interesting information about the emergence of some Lingayats, who later played a dominant role in shaping the life of their own community men. Some of them because of their concerned for philanthropy carved a niche in the society. Many among them who were dedicated and honest, provided a roadmap to shape the life of several. There were many educationists. Several among them took to the profession of journalism, who made sincere attempts to initiate social change. Many by considering education as a parameter for social change decided to serve in the field of education. Several philanthropists decided to serve the society, by donating everything whatever they had earned in their life time by establishing hostels and boarding homes to their own community men to receive education.

During the first quarter in the history of 20th century Princely State of Mysore, there were many philanthropists, hostel builders, and social workers, who motivated students towards education and social change. In this write-up an attempt is made to identify the role of three Lingayats who played a significant role in their respective fields which they had chosen on their own. They are Gubbi

Thotadappa, M. Basavayya and K.P. Puttanna Shetty. Though all of them were contemporary or near contemporary, the contribution which they made in their fields was illustrious during this period of transition.

GUBBI THOTADAPPA (1839-1910)

He was one among the greatest philanthropist in the Lingayat Community in 19th century Princely Mysore. He lived during the period of administrative transition. Very little is known about his ancestors. Accordingly his ancestors had settled at Sulibele near Bangalore. Due to many reasons one among his ancestors left this place to Gubbi in Tumkur district. Later Rudranna, the father of Gubbi Thotadappa decided to shift his household along with trade, which was the traditional profession to Bangalore. This place later brought both name and fame to the family. Gradually the family began to spread its hold over trade related activities in the then town of Bangalore, which was slowly emerging as a town of trade and commercial importance.

He married the daughter of another trader who was not only rich but also known for his charity. The marriage was a happy combination of two families not only involved in trade but also community

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work. After the marriage, his fortunes began to take new strides. By this time an awareness about education had been created among the Lingayats in Princely Mysore. Many leaders and spokespersons who had considered education as a parameter for social change, desired to provide educational facilities for the Lingayats. Since high schools were concentrated in the towns, community leaders desired to pool resources to provide facilities for the needy. In this connection during the first two decades of 20th century in many towns hostels were established. Among them the one established by Gubbi Thotadappa at Bangalore was an important one.

During this period there was a strong desire among the Lingayats to learn Sanskrit and its literature which was hitherto the domain of the Brahmins. Many Lingayat members in the 'Mysore Representative Assembly' which had come into existence in 1881 had on several occasions made request to the Government of the Maharaja of Mysore to start Sanskrit Pathasalas exclusively for the Lingayats. Because, Lingayats were not allowed to study and seek admission. Considering this Gubbi Thotadappa decided to start Sanskrit Pathasale. Along with another philanthropist he started it on the first floor of a building belonging to Ele Mallappa Shetty at Mamulpet at Bangalore. With this began the first Sanskrit Pathasale. Later it was expanded.

To expand the horizons of his charity he purchased land near Ananda Rao Circle with the intention of establishing a hostel. But later considering its distance he decided to purchase land near railway station. The land belonged to railway department. In 1897, after purchasing the land construction work commenced. After completion it was named Dharma Chatra

and the remaining portion was converted into hostel which consisted of around 10 rooms.

It was opened on 11th February, 1903 by Krishnaraja Wadiyar IV the Maharaja of Mysore. On that day a Memoranda was submitted to the Maharaja. The Maharaja in return appreciated the work of Gubbi Thotadappa. Gradually, both Dharmachatra and hostel began to attract the travellers and more particularly students who found Bangalore a heaven both for higher studies and Sanskrit learning.

Gubbi Thotadappa was pious and religious. He was a true follower of the Philosophy of the Sharanas. He helped pontiffs of several Lingayat Maths to pursue Sanskrit learning and vedic traditions. He made liberal donation towards renovations of several temples like Doddabasaveshwara Swamy and that of Someshwara at Halakur. He never lagged behind in providing help to those who came to him particularly students from Lingayat Community.

While considering his service to society the Government of the Maharaja of Mysore bestowed upon him several honours and titles. During dasara in 1909, the government honoured him with the title "Dharmapravarta". In 1909, on the recommendation of the Government of the Maharaja of Mysore, the British Government honoured him with the title "Rai Bahaddur". But, these honours and titles did not deter him from his works. Instead they further motivated him to expand his horizons. The citizens in Bangalore in a function held on 26th January 1910, submitted him a memoranda appreciating his concern for the society in general and particularly his community men. After a few days on 21st February 1910 he breathed his last. With his death

Princely Mysore particularly Lingayats lost their mentor.

M. BASAVAYYA (1873-1920)

If Gubbi Thotadappa dedicated his life for the cause of his community. M. Basavayya, fought to secure rights for his community men which were hitherto denied both in the constitutional body and society in general. To initiate this and to give a refined shape to his crusade he joined hands with other like minded leaders and spokespersons from other leading communities and floated a non informal socio-political group. This later carved its niche in the sociopolitical history of Princely Mysore between 1910-1930.

Very little is known about his early childhood and education. His ancestors earlier had settled at Palkurike, a tiny village located in Tiptur subtaluka, Tumkur District. Due to distress, the family is said to have migrated to Mysore which later took shelter under the patronage of the Maharaja Chamarajendra Wadiyar X. This must have been due to severe famine and drought condition which influenced in the large scale migration of people. His father Basavalingappa, entered the service of the Maharaja and soon gained his confidence and trust. After the death of Maharaja in 1894, for sometime he worked as Manager of Jaganmohan Palace, at Mysore and continued to serve Krishnaraja Wadiyar IV who assumed the reins of administration in 1902, Basavayya was the first son and second in the line among the eight children. After completing his primary and secondary education he went to Madras and took B.A. degree in Presidency College. Though he was interested to pursue higher studies in London, family constraints came along this. He received degree of Bachelor of Law. Later he moved to Bellary and for some time he practiced law. After some

time he shifted to Bangalore. Where he decided to diversify his activities and to focus on social justice.

His interest in Mysore Lingayat Education Fund Association which had been established earlier in 1906, later provided him greater opportunities to widen his sphere of activity. In 1913 he was nominated to Mysore Representative Assembly and from here he was nominated as a member to 'Mysore Economic Conference'. This was established during the time of T. Ananda Rao. During the period of M. Visvesvariah as the Dewan of Mysore (1912-18), it came to occupy an importance place. During this time he rose into prominence as the leader and spokesperson of the Lingayats which was a dominant major community.

The question regarding injustice being meted towards the communities other than Brahmins and the hold which the Brahmins possessed over government appointments slowly brewed into a resentment. This later gave birth to non-brahmin movement. Many prominent men belonging to some leading non-brahmin communities succeeded in establishing a forum which later became famous as 'Praja Mitra Mandali.' It was very much influenced by 'Justice Party' in the neighbouring Madras Presidency. M. Basavayya as the leader of the Lingayats played a dominant role in guiding this.

He pushed the case of the Lingayats vehemently. He argued that backward class education scholarships should be disbursed to backward communities including the Lingayats. His fight was against the domination held by the Brahmins but not against the Government of the Maharaja of Mysore. He pursued his thinking with more conviction so that Lingayats would reap more benefits of education which would in due course of

time change the economic and social status and help them climb the social and economic ladder and treated equal on par with the Brahmins. The proceedings of various sessions of 'Mysore Representative Assembly' and 'Mysore Economic Conference' held in 1916 provide us more details about his concern towards rural population particularly peasants.

On 2 November, 1917, "Praja Mitra Mandali" was inaugurated at Mysore. The function was attended by leaders and spokespersons who represented different backward castes and groups. In the inaugural of this and later, he played a crucial role in giving a fine tune to the sentiments. Particularly his contribution in the field of education of backward classes was noteworthy. In the Mysore Economic Conference he worked in its sub-committees like education of backward and depressed classes. Popular lecture and visual instruction, securing public co-operation in the matter of education and hostel accommodation for the Anglo-Vernacular and other schools. More particularly his zeal in organizing lectures and selecting lecturers and topics were greatly appreciated by many members.

He was very close to the members of the royal dynasty including the Maharaja and his brother Yuvaraja. He also had good rapport with leaders and spokespersons of other backward classes. When the demand to increase communal representation in government jobs grew, the government constituted a committee to look into the matter. Justice Leslie Miller was appointed Chairman of the Committee. M. Basavayya who had by that time had become the leader of the Lingayats was appointed as one of its members.

Sir Leslie Miller Committee submitted its recommendations to the Government. On the other hand the Government to please the dominant castes more particularly the majority castes accepted the recommendations when M. Kanth Raje Urs was the Dewan of Mysore. With the implementation of the recommendations made by Miller Committee, the history of the backward classes moved into another phase. With this the influence of leaders like M. Basavayya also increased marginally.

He was a staunch follower of Sharana Philosophy who believed very much in the principles of equality. He fought for the social rights of the Lingayats. He was one among the great leaders of the community. He took more interest in motivating the Lingayats to reap the benefits of education and scholarships. As a leader of Praja Mitra Mandali he tried to focus his attention towards politicizing the caste to which he belonged to. He breathed his last on 11th February 1920 at Bangalore. With his death Lingayaths lost their capable leader, who fought for their rights and guided their destiny.

K.P. PUTTANNA SHETTY (1856-1938)

If Gubbi Thotadappa stood for charity related works and worked as a facilitator to build infrastructure and to construct hostel for the needy Lingayats, M. Basavayya carved his niche to fight for social justice to his own community men. On the other hand K.P. Puttanna Shetty can be categorised both as a builder of society and philanthropist, who made a name for his works.

He was born on 29 April, 1856, at Dharmapuri, in Hosur to Yellappa Shetti and Yellamma. Later his family moved to Bengaluru which was slowly emerging as a town of trade and commercial

importance. He had his primary education at Mission School, managed by Wesleyan Mission and later joined Central College. But due to financial and other constraints he could not complete his education. Around 1875 he joined the government of the Commissioner as a clerk and slowly emerged as a skilled worker in various departments in the government. In 1881, after the Rendition, Chamarajendra Wadiyar X took over the reins of administration, K.P. Puttanna Shetty continued to serve in the Government of the Maharaja of Mysore.

In 1886 he became Assistant Commissioner, and after three years rose to the position of Deputy Commissioner and served in the districts of Kolar and Shivamogga. D.V. Gundappa a contemporary of K.P. Puttanna Shetty in his work has narrated an incident which he personally came across. This provides us an insight into his sharp mindedness and punctuality. Considering his service to the society and vast experience in many fields of administration, the Government of the Maharaja of Mysore nominated him as first member of Executive Council in 1911. After serving another year, in 1912 he retired from government service.

After retirement he began to involve more in public related and social work. He worked for the welfare of the people in general and his community men in particular - After his retirement he served in many government sponsored enterprises in the capacity of Director. He took much interest in floating Bank of Mysore which later emerged as a leading banking enterprise. He was named to the board of Chikkaballapura Light Railway Construction Company and that of Bangalore Central Co-operative Board. He also supported the economic ideas and enterprises started by the Dewan M.

Visveswariah, particularly 'Mysore Economic Conference'. For many years he served as the President of Bangalore Municipality. During his term, the Municipality made much progress, particularly during 1913-1920, when he presided over it.

On the otherhand, his interest in literary associations and community related works were noteworthy. He presided over 1921 conference Kannada Sahitya of Parishat at-Chikamagalore. He took much interest in the affairs of University of Mysore and contributed in its development. He also served as the President of Akhila Bharata Virashaiva Maha Sabha from 1905 to 1927. In 1938, he was instrumental in establishing a hostel for Virashaiva students in Bangalore. He also served as trustee in Gubbi Thotadappa and Rao Bahadur Arcot Narayana Swami Mudaliyar Trusts and thereby worked to the cause of the society.

He loved his religion to which he was born. Being a mild mannered man and strong willed person he was very kind and generous. He never sent away anybody, particularly Lingayat student who came to him for help. He used to provide them financial help or send them to Philanthropists. He had a good rapport with Krisnaraja Wadiyar IV and Ranadhira Kantirava Narasimharaja Wadiyar, the Maharaja and Yuvaraja respectively of Princely Mysore. He had maintained good relation not only with Dewans like M. Kanthraje Urs, Albion Bannerjea and Mirza M. Ismail, but also with administrators and leading public men. He motivated several public spirited Lingayats to make liberal donations to the community. He breathed his last on 23rd July, 1938. With his death the Lingayat community lost one of its able leaders.

Halakatti, an Epitome of Virashaivism

-Dr. A. V. Narasimha Murthy

If a person is asked as to who is a person that has toiled hard for the development of Virashaivism in all its aspects, the unanimous reply would be saint Halakatti. Actually his full name is Fakirappa Gurubasappa Halakatti. He was born at Dharwada on 2nd July 1880. His father Gurubasappa himself was a great scholar in Virashaivism and the young Halakatti imbibed this philosophy from his father. Thus his father was his first teacher. He completed his BA and law degrees and practiced as an advocate in Bijapur itself. He started many educational institutions which became famous because they provided not only formal education but also included study of philosophical problems related to Virashaivism.

He realized that with a journal solely devoted to Virashaivism would be the best way to develop Virashaiva culture and with this view in mind he started two newspapers namely *Shivanubhava* and *Nava Karnataka* in Kannada. He along with other like-minded persons established many institutions like Virashaiva education fund, *Siddheshwara Dhai 'maiund* and Siddheswara middle fund, and others. These institutions not only provided education to the poor and needy but also gave them scholarships, facility of hostels and food. These facilities were a great boon to the parents of their wards who were unable to provide them education and hostel facilities as well as *annadasoha* because of

their poverty. They thought that if they put their children on some work of menial nature, the financial position of the entire family would improve. Further, they thought that if they work and earn some money that could be utilized for the marriage of their sisters. They also thought that a small house could be built so that their children could live in peace and eat whatever was available and sharing that food amongst the family members. This may look simple but it has a great philosophy behind it. It was Lord Basaveshwara who started the concept of *annadasoha* and also *prasada*. It is not mere food prepared in the kitchen but it is given by lord Basaveshwara himself, Thus Basavanna's *Annadasoha* became a great concept not only among the Virashaivas but in other religions of India.

Shivanubhava provided a platform for discussing the various concepts of Virashaivism in a fearless way. Full freedom was given to the people who participated in these discussions. Monetary assistance was provided for a couple of days. All these show the great foresight of saint Halakatti. It is said that one woman had brought her two children of tender age to Halakatti and told him that she is very much interested in getting them educated so that they could get easily married to a proper husband of good qualities. She did not bother about the poverty or the affluence of would be young men who

marry her. Halakatti thought for a minute and gave a suitable reply. "Marriage is not the sole purpose of life. It is only one of them. Hence you give them such an education which will be helpful to the society around you. I request you to follow the examples enunciated by our own teacher who is regarded as teacher of teachers. Once you follow their advice, not only your family, even the society around you will rejoice. If the people in the society are not happy, how can you be happy?" This reminds us of Kautilya who has said in his famous work *Arthashastra that the happiness of the king does not lie in his happiness but it lies in the happiness of the people of the kingdom*. Even Mahatma Gandhiji has said in his discourses and also in his autobiography that '*when my brothers and sisters are not getting a meal to their contentment, how can I eat in my house*'. That is why he ate some fruits and took goat's milk. His idea was that cow's milk should be reserved for young ones and adults should not deprive the children of their staple food. Thus Halakatti in his own humble way thought what Mahatma had thought. This shows that great men think alike and act alike.

Halakatti observed that common men and women are highly receptive to the ideas published in the magazine *Shivanubhava*. Halakatti incurring loss, continued to publish this newspaper. Seeing the encouragement, he made this religious magazine which was published once in three months, he began to publish it once in a month. The various issues of this journal saw many good articles regarding the various themes of Virashaivism and many of its votaries and also their experiences besides miracles.

In addition, Halakatti went on foot and collected palm-leaf manuscripts which were repositories of Virashaivism. He himself read them and got satisfied that they are useful for Virashaiva religion. He se-

lected *Vachanas* of great Virashaiva saints and did research on them. In addition he published these *Vachanas* in a simple language so that common men and women can understand the tenets of Virashaivism. In this way, Halakatti brought to light the original books and translated them. Next he wrote on the lives of *Shiva sharanas*. These works amount to about 165 in number. He also published the *Vachanas* of Devara Dasimayya, Ambigara Chaudayya, Basavanna, Prabhudeva, Mahadeviyakka and others. The world of scholars in general and the admirers of Virashaivism in particular should be grateful to Halakatti. In addition, he published 124 *ragales (form of meter called ragale)*. Not satisfied by those he published the life history of many *Virashaiva Jagadgurus and their mathas*.

In spite of his busy schedule, he found time to preside over the *12th Kannada Sahitya Sannamela* (conference) in 1926. In 1928 he became the Chairman for the movement of the unification of Karnataka, the fruits of which we are now enjoying. Karnataka University, Dharwad conferred an Honorary doctorate on him in appreciation of his service in various fields which he richly deserved. Even the then British Government was impressed by his various contributions and gave him the title *Rao Bahadur*. Though he became *Rao Bahadur Halakatti* after this, his simple living and high thinking continued. Other titles which came in search of him were *Vachana Shrestha Praveejia, Vachanashastra Pitamaha etc.* Due to hard work without any rest he passed at the ripe old age of 84 (29 - 06 - 1984). The entire world of Virashaivism mourned his death as if it was a personal loss.

Now that Halakatti is gone but he has become immortal by his contributions. All that we can do now is to follow the noble principles for which he strived.

Ancient Teaching Methodology

-Dr. M.R. Veerabhadraswamy

The Principles and Postulates of education in Ancient India developed through several centuries and therefore it has to be documented from scattered sources. Most important goals of Ancient Education System were to inculcate civic duties and social responsibilities while promoting social efficiency. The preservation and propagation of national culture to posterity was another important goal. To achieve these goals, a thoughtful teaching methodology was developed and was implemented in course of many centuries.

Basic Ideals of Education

Education from Vedic age advocates theory of three debts that maintains; when an individual is born in this world, he automatically incurs three debts and he can discharge them only by performing certain duties. His first debt is to Gods which he could repay by learning appropriate sacrifices and offering them regularly. This was meant to preserve Religious traditions of the human race. His second debt is to the Sages (Seers) of bygone ages, which he could discharge by studying their works and then teaching the same literary and professional traditions to the next generation. His third debt is towards his ancestors, which could repay by raising his progeny, imparting proper education. Thus tradition of education from ancient times had

a foolproof method to ensure that the next generation got enlightened and became torch bearers of culture and traditions.

The Gurukula System

Smrtis recommended that the student should live as an inmate of Asram, under a supervision of teacher after his initiation (Upanayana). The direct personal and continuous contact with the teacher of a noble character naturally produces a great positive impact on the mind of the scholar during his growth from childhood to adolescence. This practice helped to eliminate some nonconductive factors of home life prejudicial to the education atmosphere. Gurukula system also refined the understanding of an ideal family life to the student while he was living under the guardianship of teachers who were usually householders.

Gurukula system helped also to tone down personal angularities of often pampered children and made them more resourceful, self-reliant and better acquainted to tackle the ways of the world. Students trained at home were considered lacking the benefit of school discipline and lacking in direction and application compared to the products of Gurukula system of education.

Role of Nature and Nurture

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The Vedic and Upanisadic literature have several examples of fathers being teachers to their sons. Also it was considered the most important duty of the head of the family to supervise the education of his children.

Importance of education in modifying the mental, moral and intellectual faculties of the student has to be understood in proper context. Teachers in the Vedic period did not attach much importance to heredity or Nature. Veda says that given proper education everything can be accomplished. Jataka mentions there was a father who made some of his sons good priests, others brave warriors and the rest successful merchants. From this we could infer beyond doubt that during Vedic period, it was Nurture (Education) and not Nature, Karma, Heredity or Caste which was considered to be of foremost importance. This can be called universal if we look into thinking and propagating educational Philosophy world over.

European thinker Locke, Charles Herbert an Oxford student, maintained that it is the Nurture (Education) and not the Nature (Hereditary), which determined the intellectual development of the student. According to above western thinkers, "Men are born with empty minds and naked bodies and it is the training they receive and the environment they live in, that determine their character and capabilities." Famous philosopher Plato, who was influenced by Locke, believed that all knowledge is contained in man and he has to be only reminded of it. Thinkers like Darwin and Galton believed human character is inborn and unalterable. However, Plato also pointed out that education is, "not like putting sight into blind eyes, but only turning eyes towards light."

This Platonic view almost answers the contradiction developed during course of time in India that it is the Nature (Heredity) of a student and not the Nurture (Education) that makes him see the truth. However, we could not give undue importance to the view that a bamboo sapling cannot blossom into sandalwood even if it is planted in Malay mountain and regularly watered and fertilized.

Although no one can deny role of natural endowments of heredity in education, we have to admit that these qualities exist only in a potential condition during childhood. The role of education and training is to nurture and flower it into perfection through proper sacraments (^Rc |»R:). Therefore the considered opinion of ancient Indian educationist from the beginning of Christian era was 'nature can thus be considerably modified by nurture/

Stern, the western philosopher thus makes a compromise between Galton and Locke and maintains a view similar to ancient Indian educationist that, "man is born with tendencies which are conditioned by his heredity, but they are transformed into the qualities of human personality through a process of development and training.'

Importance of the Teacher

The teacher who takes charge of immature children and makes them worthy and useful citizen of the society was held in high esteem. The teacher was respected as the one who led the student from darkness of ignorance to the light of knowledge. In Vedic age the teacher was designated as the Spiritual and Intellectual father of the student. A cultured and competent teacher not only influenced and instructed his students but was also able to inspire them.

The reverence towards the teacher in

Vedic age was even more important than today, because all learning was transmitted from one generation to another orally in India. In the age of Upanisads, the reverence for the gurus became still more intensified because the Spiritual depended almost entirely upon proper guidance of the teacher. Paper and printing being unknown in that age, the student had to completely rely upon his teacher alone than is the case now.

Code of Teaching Profession

A teacher was expected to be always up to date in his branch of knowledge and he was expected to close down his school and become a disciple of his rival teacher in order to acquire full knowledge, if in an ordeal of a learned debate he was found not well grounded in his subject 'It shows how on being defeated in debate with Sage Maudgalya, the Sage Maitreya at once closed his school and became the pupil of his vanquisher in order to become grounded in his subject - MIW-SII^ui - 1.1.31). The famous example of the debate between Sankaracarya and Mandana Misra was held on the condition that, the vanquished should become the disciple of the vanquisher which Acarya Mandan Misra did.

The teacher was considered as the spiritual father of the pupil and was held morally responsible for all the drawbacks of his student. The teacher apart from being an academician was also expected to guard and supervise the conduct of his students by instructing them, what habits to cultivate and what all to avoid. The teacher used to take care of the students' food habits, sickness and health and the teacher instructed the students which company to keep and which villages to frequent.

A student was to hold his teacher in deep reverence like his parent, king and God. And his outward behavior must be in conformity with rules of decorum and good manners. The student was expected to get up and salute his teacher and should never occupy a higher seat or gaudier dress. However, the duty of the student towards the teacher comes to an end if the teacher transgresses the limits of 'Dharma.'

The relation between the teacher and a student was direct and not through any institution. The student went to a teacher attracted by his reputation of character and scholarship. The teacher selected students who appeared to him sincere, zealous and well behaved. The student lived under the "root" of the teacher under his direct supervision and no 'Fee' was demanded from him for teaching, food, shelter or nursing. Students used to pay a voluntary honorarium (Guru-Dakshina) towards the end of his studies.

Service to the Teacher

In Hindu Gurukula and Buddhist monasteries, the student was expected to do Personal service to the teacher like a son, suppliant or a slave. The student was also expected to do all sundry work like cleaning, bringing fuel or guarding cattle. Even Lord Krsna as a student deemed it an honor to do all menial work in the teacher's house. It was believed that no progress in Knowledge was possible without service in teacher's house.

The begging for daily food (collecting Alms) was considered as sacred duty of student. It was enjoined on the student as a religious duty. This injunction occurs in sacred texts from Vedic age onwards. It was declared that no food is so holy for the student as the food he obtains as alms.

This order was laid down for the

student to teach him humility and make him realize that it was due to the sympathy and help of the society that he was learning the heritage of the race and he is educated to follow the profession that would secure him a living. This tradition of begging alms was also useful in reminding the society of its duty and responsibility about the education of its rising generation. Hindu thinkers therefore made it a duty for all householders to offer cooked food to the begging student.

In ancient India begging alms was elevated into a duty of students' life and a student was allowed to collect alms just sufficient for his needs and he was not allowed to collect alms once his education was over. This routine of begging alms from the society while studying made the student aware of the fact that he was able to gain knowledge with the support of the society and therefore after leaving the Gurukula, he had to spend his life in the service of the society which had supported him throughout.

The Chinese pilgrim Yuan Chwang attributes the fame of Indian scholars for deep scholarship to the circumstance that students in India did not have to worry about their food, clothing and medicine.

Admissions and Examination

In ancient education system there were no examinations, diplomas or migration certificate. A student who sought admission to a higher course had to undergo an elaborate test to prove that he was fit for it. The test was partly moral and partly intellectual. The student who did not pass moral test was summarily rejected. This test was very strict in famous centers like Nalanda and Vikramsila, that only two or three out of often could succeed in getting admission. Special teachers were ap-

pointed in these universities to the task of regulating admission by testing calibre, capacity and sincerity of the student and such teachers were known as "Dvarapalas."

From available evidence the strength of a class under one teacher was less than 15. Nalanda had about 1000 teachers for its student population of 9000. Banaras in 17th century sometimes had only 4 students under a teacher but on an average 12-15 students studied under a teacher.

There is very little information on the school hours, but in ancient times when paper, pen and books were absent, all studies had to be done under the guidance of a teacher during the day. And the day passed in learning with intervals for lunch etc. Memorizing and revision was usually done in the morning and new lessons were taught in the afternoon. There is also a reference of teachers conducting night classes for poor students who were mostly engaged in household work during the day. The Jatakas (no.252) also show that the practice of night classes prevailed in Taksasila. In post Vedic literature, we have got reference of regular four holidays being given to students at an interval of a week, like the new and full moon days and eighth day of each fortnight. These holidays are strictly observed even today by the traditional teachers.

Ancient Indians regarded knowledge as unlimited and no period that one could spend for its acquisition was regarded as adequate for the purpose. Education usually began with the Upanayana ceremony at the age of 8-10 years and extended over about 12 years.

The duration of non-Vedic studies like Philology, Logic, Philosophy, Poetics, Dharma-Sastra etc. are not definitely

known. Full grammar course in Sanskrit extended over 10 years during 7th A.D. Usually a student could finish his education and become an expert in one particular branch by about the age of 24 years, which was regarded as an ideal age for marriage.

Those who wanted to specialize in more than one branch of knowledge had to devote much longer period for their studies and some of them remained to be lifelong students.

Course Curriculum

Students were given a preliminary course in Sanskrit at home before Upanayana ceremony. After Upanayana, they were taught a few Vedic hymns necessary for the daily prayers and oblations till the age of 12-13 years. At the age of 13-14 years, they were taught Sanskrit words on logic, philosophy, poetics, astronomy, and mathematics. After that they selected one of the above subjects for specialization and devoted about 10 years in its study.

Yuan Chwang and Alberuni have stated that the courses in advanced grammar and astronomy cum-astrology were very popular and teachers in these subjects were very much sought after.

Study of Sanskrit literature enjoined the study of a famous author like Kalidas, Bhsrtrhari or Bana and the students were expected not only to understand the classical authors but also to compose poems imitating their style. They were also required to study the Epics, the Puranas and traditional stories, further the students were trained to be good debaters and defend their position in learned assemblies.

Tools of Teaching and Learning

In ancient India when art of writing

was utilized only for preserving non-Vedic literature, teaching was done in the absence of paper and printing, books written on leaves which were fragile and the books were costly. No average student could afford a copy of the text book. It could be possessed only by rich but was looked upon as lowly for the student quality.

The use of library was impractical and help of visual instructions through charts and pictures was impossible. Oral instruction was the only cheapest and most accurate method of teaching and desire to possess one's own book was regarded as the symptom of indolence.

Recitation and Recapitulation

In Vedic school teacher used to pronounce two words of the Vedic stanza which the student was asked to recite with exact intonation and accent. Every student got individual attention and this method of teaching was direct and personal. In non-Vedic schools, small portions of the text were recited and explained and when the student understood them, he was required to memorize them. The grammar of Panini, dictionary of Amara, Law book of Manu etc. were taught in this manner.

Learning in ancient times had to be at the tip of the tongue and the scholar who referred his books did not carry any respect. Even in the 12th c. A.D. scholarship was considered as an ornament in the neck of those who had memorized them.

Everyday students spent their spare time in the school in jointly reciting the lessons already learnt and there was no homework. The memory of an average student in ancient India was highly developed which we may regard as impossible today.

Chinese traveller I-tsing refers to interesting aids to memory which student practiced for 10-15 days after which the student felt, 'his thoughts rising like a fountain and could commit to memory whatever he had only once heard.' He further says, 'this is far from a myth, for I have myself met such men.'

To lighten the burden of memorizing large portions, the teachers took the help of rhyme to facilitate the task of memorizing, for this purpose, the text books, dictionaries and books on grammar were composed in verse. The Sutra style in which conclusions were stated in short and pithy sentences also facilitated the task of memorizing them.

Some modern Vedic pundits do not know the meaning of hymns they recite with flawless accuracy. This does not mean that cramming was encouraged in ancient Indian education system. Actually owing to the growth of Vedic literature it was reluctantly decided to assign memorizing Vedic text to a section of Brahmanas and exposition of Vedas to another section of Brahmanas.

Exposition - Important technique

After the students committed to memory, the Sutras which look cryptic and unintelligible, their teaching was accompanied by extensive lectures and commentaries. Exhaustive discussions pertaining to the views were expounded. Discussions were conducted to unravel the subject matter and efforts were made to show reason in one's position and errors in the position of the opponent. Reference of students of Divakarsena are found who listened to the exposition of their respective systems deliberated on their natures and features and raised doubt on obscure themes to determine for themselves the

main outlines before entering into discussion with opponents. Reasoning and analysis formed the crux of the method of study and teaching. Medium of instruction was Sanskrit, but help of Vernaculars were also occasionally taken.

Students from distant countries like Korea and China took perilous journey to India anxious to hear the exposition of obscure meta-physical passages which could be heard nowhere else in the world. Yuan Chwang writes that the capacity of Indian teachers was not in reciting the sacred text but in their remarkable ability in explaining obscure passages and offering illuminative suggestions on doubtful points.

Sastrartha - the learned debates and discussions played an important part in the training of students. The training in debates made students quick witted and developed their powers of speech.

From Hitopadesa and Pancatantra, we could infer that the principles of politics were taught under the guise of telling stories of animals. Dialogue method was followed by many philosophers as is evident from Upanisads and Buddhist Sutras. Many teachers used Comparison and Observation to develop the power of understanding by asking the students to observe new facts and compare them with those already known.

Individual Attention

The strength of a class in ancient India consisted of 15-20 students and therefore it was possible to give attention to each student. This was one of the strongest points favouring education. Students were expected to go to the classroom with thorough preparation and daily examination was done and no new lesson was given until the old was thoroughly mastered.

The education system cared for the needs and individual capacity of each student. As Yuan Chwang says, "when disciples, intelligent and accurate were addicted to teachers doggedly preserve in repeating by the capacity of Indian teachers to kindle curiosity their students to activity and urge them to progress.

Monitorial System

Bell and Lancaster had based their Monitorial system on their observation of Indian schools where senior students were enlisted to guide the studies of juniors under general supervision of their teachers. And I-tsing observes that they spent 2-3 years, 'instructed by their teachers and instructing others' (Watters, I.p.177). This method increased the personal supervision of students effectively and gave senior students opportunity to learn the art of teach-

ing. This practice was in a manner indirectly equal to the function of teacher-training colleges of today.

The educational system of this era developed the powers of memory without encouraging "cramming." Reflection and analysis were encouraged. The lucid exposition was the hallmark of Indian teachers. Debates were usual feature of education and individual attention was paid to the needs of students which ensured good results.

Ancient Indian teachers knew that even the best method of teaching would not produce the ideal scholar at the end of the course. But time was an important factor for the maturity of intellect and scholarship was a result of continued years' of reading and reflection.

*My soul cries out;
Caught in the snare of beauty,
Of the formless one.*

*As I cry by myself,
Night and day,
Beauty amassed before my eyes,
Surpasses moons and suns.*

*If I look at the clouds in the sky,
I see his beauty afloat,
And I see him walk on the stars,
Blazing within my heart.*

- Lines from a Bengali folk song

A History and Philosophy of Lingayat Religion

-by Sri M.R. Sakhare

Reviewed by Dr. C. Naganna

Handling this 700 page tome which is full of knowledge and wisdom about Lingayat Religion is a feat in itself. Here my attempt is to give an approximate synopsis of this epoch-making work and not to venture to provide a scholarly analysis of the same. For the simple reason that the book demands an unalloyed inwardness into the philosophy and history of Lingayat Religion which is possessed by a very few scholars who are steeped in both because of their unswerving dedication to the subject. With this sketchy preamble let me introduce the book to the best of my abilities.

In his foreword Dr. S. Radhakrishnan has this to say about the book: "While there are scholarly works in English on many branches of Indian Philosophy and Religion, the Lingayat system has not had many sympathetic and learned expositors... The book gives us the texts of Nandikeshavara's *Lingadharamachandrika*, with translation and copious notes. The ill-conceived and mistaken notions of Linga worship are ably refuted. The world of scholars will welcome the publication of this important work on the Lingayat Religion by Professor M.R. Sakhare".

In his preface to the book Prof. R.C. Hiremath has very very important things to say. For example, according to him a Handbook of Veerashaivism by Dr. S.C. Nandimath and History and Philosophy of Lingayat Religion by Prof. M.R. Sakhare are frequently referred to by the students". Dr. Hiremath further says that, "Prof. M.R. Sakhare is of the opinion that Veerashaivism is quite distinct from the Hinduism on account of Ishtalingadharana, non-observance of Varnashramadharma, etc... The 'introduction' is an independent thesis by itself.... the heart of thesis lies in tracing the origin of Lingayat Religion and proving that Basaveshwara was the founder of the religion in view of the prophetic turn he gave to Virashaivism, new interpretation of Shatsthala and Social revolution, he brought about.

The author's "Argument" which follows the "Foreword" and the "Preface" gives us in a nutshell why he had to give such a long introduction to the book which forms an independent volume as rightly pointed out by Prof. Hiremath, the then Vice Chancellor of the Karnataka University.

Prof. Sakhare has said in clear terms why he had to shoulder this onerous

responsibility of explaining and explicating certain ideas pertaining to the Lingayat Religion. He says, "I long cherished a desire to place before the reading world the philosophy and principles of the Lingayat religion for the main reason that it is not much known outside Karnataka of which Lingayats form a major community." He further says, "It is generally thought Basava only revived the Shaiva religion without pausing to think and consider the great and stupendous work he did and the revolution he effected in the Shaivism of his time. I thought it fit to trace historically the origin of Shaivism as a Dravidian religion and the result of Dravidian Civilization."

Prof. Sakhare makes it very clear at the very beginning how Lingayatism differs from the so called mainstream religion, Hinduism. This is his considered opinion on the subject: "Lingayats having done away with Varnashramadharma and image worship, fundamentally differ from all these communities. I have tried to explain this in the theses and established that the Lingayat community is an independent religious entity. To facilitate the understanding of the dissertation of *Lingadharanachandrika* by an ordinary reader I thought it best to append the translation of the text and explanatory note... Though I am positively of opinion that Vachana Shastra is the basic literature of the religion as its scriptures, I have based all my thesis with profuse quotations on Sanskrit books for the simple reason that my thesis centres around a Sanskrit work."

This introduction by the author has been very useful in entering into the text

as he has a particular design which facilitates the journey of the uninitiated readers. The work spreads across fifteen chapters beginning with "Veerashaiva and Linayata" and ending with "Lingayat Religious Literature and Scripture". In between we have chapters like "Pre-Aryan Dravidian Civilization", "Shaivism, the Dravidian Religion", "Shaivism during Vedic Times", "Development of Shaivism in later times upto the 12th Century A.D.", "Schools of Shaivism", "The Rise of the Lingayat Religion and its Founder", "Philosophy and Practice of Lingayat Religion". "The Author of Lingadharanachandrika and his work," and "The status of Lingayat Religion" etc.

Prof. Sakhare begins his thesis on a positive note when he says "The word 'Veerashaiva' does not bring out the idea of Linga worn on the body as strikingly as the word 'Lingayata' does. According to him the term 'Lingayat' should express not only a member of the community but also the distinctive mark of the faith that makes the community a distinct religious entity. The author places the people of Karnataka as one of the ancient tribes of the land as the inscriptions of Mohenjo Daro show clearly (Chapter 2).

The author has no doubt at all that Shaivism is the Dravidian Religion and the attributes of the Supreme Being are Omniscience, Greatness and Oneness and he is three-eyed. The Aryans borrowed and assimilated the culture of the Dravidians in due course (Chapter 3).

The idea of pre-vedic deity Rudra-Shiva gradually developed from the Vedic times into the theistic Parabrahman in the

Upanishads and finds its fullest vindication in the Atharvashivas, at last (Chapter 4). The Agamas have been based on the pre-Aryan Dravidian culture and not on the Vedas, on account of the fundamental differences in the teachings of the Vedas and Agamas (Chapter 7). There is a succinct explanation of the meaning of Shivalinga in the eighth chapter. He is categorical in saying that the image worship is an excrescence as far as the Lingayat religion is concerned and this has sapped the life and spirit of the religion (Chapter 9).

While dealing with the "Schools of Shaivism", the author declares that "the worshippers of Shiva worship Him as the benign ruler of the universe; while the worshippers of Shakthi worship the principle of activity or energy that pervades the universe" (Chapter 10). Prof. Sakhare's views command respect because of their clarity and candid nature. For instance in the chapter "The Rise of the Lingayat Religion and its Founder" he says, "The Panchacharyas have come to be the heroes of Puranas. The pieces of evidence from Kannada Puranic Literature prove conclusively that they are not the originators of the Veerashaiva faith... Basava himself is responsible for Lingadiksha" (Chapter 11).

Prof. Sakhare explains very lucidly about the function of a religion. He says, a religion has two parts, (1) the philosophy and (2) the practice. The former explains the work of God with the Universe and the latter the way of attaining the grace of God for liberation and final beatitude.... The Lingayat religion has both parts in it

distinct to itself and can, therefore, claim to be a distinct religion.

Prof. Sakhare brilliantly explains the meanings and significance of 'Sthal', which ordinarily means place, but here it means the ultimate sub-stratum or abode of the universe and the ultimate itself. His explanation of Jiva and Shiva is an attempt to explicate the concepts for the benefit of the readers: "Parashiva or Ghanalinga enclosed in the human body, is himself Jiva, which is, therefore, Shiva confined in the human body. The body is the miniature of the Universe, being composed of the five elements, *Pritvi, Ap, tejas, vayu* and *akash*."

The Linga is the human body in yogic meditative posture. Ishtalinga, placed on the palm of the hand as the object of meditation, in the symbolic microcosm of the macrocosmic deity. Anga, himself being the microcosmic form of the Universal consciousness, Shiva, looks upon Ishtalinga as himself and worships it with the idea and conviction that it is himself, though his identity with Shiva is now veiled and temporarily lost. The human body is Lingarupa, not merely figuratively or philosophically, but actually. Linga is the amorphous representation of the Lord (Chapter 12). Therefore, Prof. Sakhare, comes down very heavily on the people who think that it is a phallic symbol: "I found it desirable to refute such horribly wrong idea and explain the real meaning of Shivalingam".

Dealing with the practise of Lingayat Religion the author says, "Jiva is made in the image of God and is his child. One has to work for one's salvation by developing and using the power within". He quotes

Swami Vivekananda who said, "The soul has no sex. Why should it degrade itself with sex ideas?" The Lingayat religion proves that women are not a chattel but intellectual beings. How is Lingayat religion is different from other religious moonings?? The author explains: "The artificial barriers of Varnashramadharm between man and man have been torn down and all are admitted within the fold and given equal rights and opportunities to the principles and practice of religion to attain self realisation " (Chapter 13). Explaining further the uniqueness of Lingayat religion Prof. Sakhare infers that "It is not necessary for any one to go to a forest for the sake of attaining Moksha..... HOme and life at home do not in any way clash and conflict with spiritual life.

Shatsthala, the six stages or steps on the ladder of consciousness gradually led to cosmic consciousness. Shivayoga leads to Linangasamarasya or essential identity of Anga, the individual soul and Linga, the Almighty.... The Lingayat religion has entirely discarded the Karmas and Yajnas of the Vedas and the Smritis and has established the universal brotherhood of man in religion. The author accepts that, the treatment and explanation of the concept of the 'Sthala' is a very difficult and arduous task. But still one has to come to terms with it to achieve Shivayoga. Shivayoga is the practice of Lingayatism for regaining the lost or veiled identity of Anga and Linga, which are one and the same essentially, but have now come to appear separate by the operation of Maya.

Shivayoga consists of five elements: Shivajnan, Shivabhakti, Shivadynam

Shivvrath and Shivapuja. Shivayoga-pradipika is the text that explicated these concepts, because of there practices by Lingayats, the author concludes that the Lingayats are Hindus as a race but not as a religion. They are a different religious identity, a distinct religious fold.

In the last Chapter of the book (Chapter 15) Prof. Sakhare extols the great task undertaken by Basava and how he accomplished it in a revolutionary way. "Basava turned Shaivism into Lingayatism by the far-reaching and astounding changes that worked like a miracle... He was specially helped by his nephew, Channabasava, the genius that formed the brian of "Shivanubhavamantapa". All this was done in a short period of nine years like the work of christ" (Chapter 15).

Prof. Sakhare gives a clarion calls to scholars who must dedicate their time and energy to make further study of Basava Philosophy to arrive at truth sans all accretions. His concluding words are remarkable for their urgency: "Let Lingayat religion assert itself and shine by its brilliant intrinsic worth, the basic weighty and superior principles and creed, and not merely because it has its origin in the Vedas, Upanishads and Agamas".

Thus, we can say that Prof. Sakhare's work is an intellectual adventure and a daring attempt that is not easy to match. Therefore his book "History and Philosophy of Lingayat Religion" remains a milestone in the genre and he wanted his work to be read by scholars, young and old, so that they are inspired to pursue research in that area. Let us hope scholars will respond to this Pervent appeal.

**Speech delivered by Hon'ble President of India
Sri Ram Nath Kovind
on the occasion of laying of foundation stone of
JSSAHER 'Varuna' campus, Mysuru, on October 11, 2019**

1. I am happy to be here to lay the foundation stone of the new campus of JSS Academy of Higher Education and Research. The presence of saints and seers has made this occasion even more special. Also, we are quite close to Sri Suttur Math and thus we are at a blessed place.
2. Sri Suttur Math 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 Math 23rd head of Sri Suttur Math 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.
3. Yesterday, I attended the birth centenary celebrations of Maharaja Jayachamarajendra Wadiyar in Mysuru. I am told that Maharaja Wadiyar had conferred the title of 'Rajagurutilaka' on Sri Shivarathri Rajendra Mahaswamiji in 1953 to recognise his immense contribution to society. I am happy that this Global Campus of JSS Academy of Higher Education and Research is a tribute to Sri Shivarathri Rajendra Mahaswamiji whose 104th Jayanti is being celebrated this year.
4. Sri Suttur Math's focus on education was strongly encouraged by Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. JSS Academy of Higher Education and Research was established in 2008 and is today regarded as a reputed institute of health sciences. The Ministry of Human Resource Development ranked JSS Academy 37th among 957 universities in India in the year 2018. It has been ranked 64th in The Times Higher Education Emerging Economies University Rankings 2019. I congratulate all the administrators, teachers and students for this achievement.
5. I am confident that this new 'Global Campus' of JSS Academy will help the institution to further contribute in the field of education. I am told that the new campus of over a hundred acre will have state of the art facilities and infrastructure. I appreciate the plan to make this a 'Green Campus' with almost 70 per cent green cover and several environment friendly features. I compliment

all concerned for showing such sensitivity to the cause of environment.

6. 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 well-being 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 'holistic 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.
7. I am told that among you are also students from associated institutions, who are pursuing such health-related studies including in the field of medicine. All of you are architects who shall build healthy villages, towns, cities, states and indeed a healthy India. I understand that many of you participate in community development initiatives as part of your studies. I am sure that you will carry forward the spirit of public service in your professional and personal lives. The nation expects this from its energetic youth and particularly from the students of educational institutions associated with Sri Suttur Math and its seers. The great saint Shri Basaveshwar taught us all look beyond our own self and to serve others. I would like to quote a vachan:

सोहमइन्द्रदे, दासोहमइन्दने-सय्या

Broadly it can be translated to mean: Be selfless, rather than selfish.

Ladies and Gentlemen,

8. When we talk about healthcare, we have achieved a lot over the years. Yet, health remains a key development challenge for us. As a country we are challenged by the triple burden of communicable, non-communicable and new and emerging diseases. Malnutrition and neglected tropical diseases place severe constraints on us. We need to improve access to health services. Our Government remains committed to tackle these through the flagship Ayushman Bharat programme and other health missions. I see the Swachh Bharat Mission too as a campaign closely linked to our health goals. Cleanliness and sanitation is the base requirement for tackling many of our health-related issues and diseases. A nationwide revolution for cleanliness and health is already underway. It must continue and become stronger with each passing day. This would be our tribute to Mahatma Gandhi whose 150th birth anniversary we just celebrated.
9. 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 alternative 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.

Ladies and Gentlemen,

10. As professionals you need to be rewarded for your expertise and services, but you also need to give back to the community. You may do so in any way that you prefer. For instance, you could decide to serve in rural areas and deprived neighbourhoods on dedicated days, once or twice a month. You could join efforts to increase public awareness on health and wellness, individually or with the help of NGOs. Remember that

anything that you decide to do for the community will go a long way in building a happy and healthy society. It is a privilege for all of you to possess knowledge that can help fellow human beings.

11. I once again congratulate the JSS Mahavidyapeeth for the excellent work it is doing in the service of education. In particular I compliment the JSS Academy of Higher Education & Research for setting up its new Global Campus. My best wishes for this project and your future endeavours.

Thank you,

Jai Hind!

Linganga - Samarasya or the realization of the spiritual unification is the promise offered by the Lingayat Faith. Promise which is also a crowning achievement of a true theosophist. This realization is to be accomplished, says the Sharana, by the Lingayat saint, now and here, now in this earthly tenement, here in this terrestrial manifestation. It is not a thing to be postponed to doomsday, to be miraculously effected by some last divine intervention and judgment. For this tabernacle is not to be treated trivially; on the other hand, the physical body is of great importance since in its heart is a nimutest hollow space or cave where the Supreme dwells.

- Sri Kumara Swamiji
Nava Kalyana Math, Dharwad

**Speech delivered by Hon'ble Vice President of India
Sri M. Venkaiah Naidu
at the 10th Convocation of JSS Academy of Higher Education and
Research, Mysuru, on November 2, 2019**

His Holiness Jagadguru Sri Shivarathri Deshikendra Mahaswamiji, Sri V. Somanna, officers and the members of Board of Management of the JSS Academy of Higher Education and Research, faculty members, distinguished invitees, students, sisters and brothers and dear young graduates,

I am pleased to be with you all today to deliver the convocation address at the 10th convocation of JSS Academy of Higher Education and Research, Mysuru.

This day is indeed very special for all the graduating students who have gathered here. Graduation ceremony marks a momentous occasion in your lives. As you celebrate, it is also important to acknowledge a new beginning. I believe that after passing out today, some of you might opt for higher studies, some may start working as healthcare professionals and some others might set up their own ventures.

Dear Students,

Whatever you choose, always dream high and strive hard with unwavering commitment and passion to realize your goal. Never falter, remain sincere and steadfast in pursuing your dreams.

My young friends,

Always remember that true wisdom

consists not only seeing before your eyes but the foreseeing.

Friends,

As I see, most of you will be in the medical profession-- may be as a doctor, pharmacist or researcher, in whatever capacity you are working, your role will be very important.

Dear sisters and brothers,

India has achieved significant progress since Independence on various health indicators.

With successive governments according high priority to health and the wellbeing of the people, the average life expectancy has increased to 69 years and India's disease burden due to communicable, maternal, neonatal, and nutritional diseases has dropped from 61 % to 33 between 1990 and 2016.

There are noteworthy improvements in health indicators relating to infant mortality rate (IMR) and maternal mortality rate (MMR) due to increasing penetration of healthcare services across the country, extensive health campaigns, sanitation drives, increase in the number of government and private hospitals in India, improved immunization and growing literacy, India's health sector has a number of competitive advantages--,

from a large pool of well-trained medical professionals to a flourishing Pharma industry which excels in generic drug manufacturing, to cost effective and quality medical procedures. The cost of surgery in India is substantially less when compared to the US or Western Europe, which makes India a healthcare destination of choice.

In spite of all these advancements, there is a long and arduous road ahead of us.

Our health sector still grapples with inadequate public spend, low doctor-patient ratio, high share of out-of-pocket expenditure, inadequate infrastructure in rural areas, lack of penetration of health insurance and inadequate preventive mechanisms.

Despite the progress made by the nation in various fields and the advancements made in modern medicine, we still face a huge shortage in the number of qualified medical practitioners in India, especially specialist doctors. It has been estimated that India is facing a shortage of 6 lakh doctors and 20 lakh nurses.

The National Health Profile 2018 says that there is just one allopathic government doctor available for around 11,082 people across the country-- more than 10 times the WHO recommended ratio of 1:10

There are around 71000 MBBS seats in the 500-odd medical colleges, whereas we only have 32,000 post-graduate seats.

The newly constituted National Medical Commission (NMC) is a step in right direction. I hope this Commission will provide for a medical education system that is inclusive, affordable, and ensures availability of adequate and high quality medical professionals in all parts of the country.

Dear sisters and brothers,

India is witnessing a troubling transition, from Communicable Diseases to Non-Communicable, lifestyle diseases (NCDs).

A WHO report attributes nearly 61% of deaths in India to non-communicable diseases. Studies shows that the contribution of cardiovascular diseases to mortality increased by 34.3% from 1990 to 2016. During the same period, the age-standardized diabetes prevalence rose by 29.7% in India. Also, we need to keep in mind that this data was largely based on self reporting by people.

A Lancet study finds the NCDs are typically present in individuals aged 55 years or older in many developed countries, but their onset occurs in India a decade earlier at the age of about 45 years. This is mainly because of genetic predisposition, changing lifestyle and factors like pollution. Eating unhealthy food and leading a sedentary lifestyle were contributing to increase in NCDs.

To counter this prevalence of Non Communicable Diseases, we must adopt a healthy lifestyle and good dietary habits.

I feel that there is a need to establish NCD clinics in both urban and rural areas and the private sector must play a prominent role in setting up such clinics. I would also like call upon the doctors in both public and private sectors to visit the nearest schools in their localities and conduct awareness campaigns on the need to maintain healthy lifestyle.

One of the things I have noticed in the wake of technological advancements in the medical field is the gradual erosion of human touch or human element in doctor-patient relationship. I feel that today's

doctors are not communicating adequately with the patients and rather performing their duty in a mechanical fashion – probably due to work pressure.

I think there should be an effective communication between the doctor and his/her patient. It should be remembered that doctors are treated like God by patients and the latter should always be treated with empathy and humanism. It is quite important to always uphold highest standards of ethics morals.

Medical courses curriculum should also include subjects like bio-ethics, humanities and communication skills.

Society regards a doctor as ‘god’ because he saves life. But we often keep reading the stories of exploitation, especially in private medical sector. For example, take the case of increasing number of Caesarean section (C-section) deliveries in India. A study by IIM, Ahmedabad found that many of these C-section deliveries were unnecessary and were driven mainly by financial motives. It is also observed that quite often unnecessary tests and expensive medicines are prescribed putting much pressure on the pocket of poor patient. This is unacceptable. This is unethical. This is not expected of a conscientious doctor.

So dear students, I call upon you to raise your voice and protest wherever you come across such malpractices. Your heart should always be filled with empathy for those who are suffering.

I have also observed that focus of medical education has been on curative aspects rather than preventive aspects. I personally feel that the old saying ‘Prevention is Better than Cure’ is very true and essential in today’s era.

The Prime Minister has launched Ayushman Bharat with an objective to provide accessible and affordable healthcare for the common man. This is the world’s largest government funded healthcare program. I hope that Ayushman Bharat will address the issue of people getting pushed into the vicious cycle of debts due to out-of-pocket expenses and high treatment costs.

As you all are aware, India is blessed with a unique advantage – about 65 per cent of our population is below the age 35 years. We have to fully realize this demographic dividend. The young population can contribute to nation-building only when it is motivated, adequately trained and skilled and most importantly when this population is healthy and fit.

That is why I feel that role of health professionals is very important. A nation with unhealthy population cannot progress.

Encouraging the youth to take part in regular physical activities, encouraging them to learn and practice Yoga would entail better results.

Here, I would like to draw your attention to the fit India campaign launched by Prime Minister Narendra Modi. I appeal to all of you to take this mission forward and make it a people’s movement to build India that was both healthy and happy.

As said by the father of our nation Mahatma Gandhi: “It is health that is real wealth and not pieces of gold and silver.”

Dear youngsters,

We must revisit our age-old traditions. Our youngsters need to be made aware of

the important role diet plays in leading a healthy lifestyle. The food prescribed by our ancestors was time tested and was in accordance with the requirements of the geographical regions, climate and seasons.

I also advise the youth to take a break from the technology-driven lifestyle and spend some time in the lap of nature as it will re-energize and rejuvenate them.

It's time for not just returning to our traditional healthy lifestyle but also to re-explore our history.

We need our own sense of history that is reflective of Indian perspective and Indian values. This right sense of history and pride in one's cultural heritage is very important for a nation that aspires to become a world power.

I am very pleased to see that under the able guidance of His Holiness Jagadguruji, the JSS group of institutions is promoting Indian values and serving the society in the true spirit of :

సర్వే భవంతు సుఖినః సర్వే సంతు నిరామయా

Sri Suttur Math has been a guiding light of humanity since ages, showing us the path of transforming societies with

compassion and humanity.

I am happy to know that JSS Academy of Higher Education & Research, Mysuru has been ranked among the top 50 universities/Higher Education Institutions in India by NIRF- National Institutional Ranking Framework by MHRD, Government of India.

In the end, I would say that this is also very special day for the parents as they see their young children successfully completing one phase of their life and move on to the next and more independent phase of their life.

Dear students,

Always remember that your parents have sacrificed a lot for your education. They have made innumerable silent sacrifices so that you have a bright and prosperous future. So always work to make your parents, teachers and the alma mater proud.

My best wishes and congratulations once again to all the graduating students!

JAI HIND!

It is the nature of things that doubts should arise. Do not believe in traditions merely because they have been handed down for many generations and in many places; do not believe in anything because it is rumored and spoken of by many; do not believe because the written statement of some old sage is produced; do not believe in what you have fancied, thinking by a deva or a wonderful being. After observation and analysis when it agreed with reason and is conducive to the good and benefit of one and all, then accept it and live up to it.

- Lord Buddha

News Round-up

1. The All-religions Prayer in connection with the 28th Karnataka State Scouts & Guides Jamboree was held on Jan 1, 2020 at Doddaballapura in the gracious presence of H.H. Jagadguruji. The prayer assembly was attended by Sri H.D. Devegowda, Former Prime Minister of India, Dr. Gorucha, President, Publication Committee, Scouts and Guides, Dr. Abdul Khadir, President, Shahin Educational Institutions, Bidar, Sri Mohankumar Kondajji, MLC, Sri P.G.R. Scindhya, Sri Kondajji B. Shanmukhappa and others.

Addressing the huge gathering the Jagadguruji said that the prayer we offer to God should never seek selfish ends, though people need the blessings of the Almighty to overcome problems and hurdles in life. When you offer prayer seeking the well being of all irrespective of ones religion, caste or creed, believe, God fulfills your wish for the happiness of all. Don't you think you have in this way performed a noble deed. The kind of satisfaction you derive in this act will enhance your spiritual and moral status thereby you learn that God is one, but religions are many. This is enlightenment which in due course empowers you to understand higher things in life. Soon you realise that the paths being laid by the religions of the world take you to the same goal. In other words, pray in any language, but pray wholeheartedly keeping your faith intact in God. Prayer that you offered here can be described as a significant step in the direction of religious harmony and cultural unification, Jagadguruji observed.

Speaking on the occasion former Prime Minister Sri H.D. Devegowda said that all

religions are equal and need to be respected equally. Recalling the 'Vishwamanava Sandesh' of poet Sri Kuvempu he stated its spirit needs to be inculcated by all of us. In this context the prayer held here is really a welcome event, he said.

2. Smt. Parvathevva Hosakeri Memorial Endowment Programme was held on January 2, 2020 at Dharwad organised by Karnataka Vidyavardhaka Sangha, Dharwad. The function was held in the gracious presence of H.H. Jagadguruji attended among others by Sri K.B. Navalagimath, Sri Gangadhara Hosakeri, Sri Basavaprabhu Hosakeri, Sri Shivanna Bellada, Sri Ninganna Kunti, Sri Prakash Udikeri, Sri Satish Turumuri, Sri Sadananda Shivalli and Sri Krishna Joshi. Speaking on the occasion the Jagadguruji observed that instead of one boasting that he knows all and sundry, better he should introspect to understand what he knows is less than a speck of knowledge. Knowledge is compared to an ocean. It seems not correct, since all the oceans are found existing on this planet. What is the place of the earth in the Universe? You know the answer. The immensity of knowledge is as huge or vast as the infinite void or *Sunya* or *Bayalu*. Hunger for true knowledge alone will make man culturally refined, the Swamiji lamented. Deploring conditions to which the Indian Languages have been reduced the Jagadguruji continued, reasons for this, are known to you. We need not refer to it. But people need to understand these languages are the repositories of glorious cultures, literatures, arts etc. of the land. They need to be loved, projected, used as our people did in the past for all purposes. In this context

there is urgent need to bring necessary changes or amendment to India's language policy.' On this occasion Prof. Omprakash Nandimath and Dr. Vinaya Okkunda gave special lectures.

3. Speaking on the occasion of offering *Bagina*, Ganga Pooja, to the tank at Bijjaragi in Babaleshwar Taluk of Vijayapura district, inauguration of BLDE Hospital's Extended Health Centre and the new building of Milk Producers Union on January 3, 2020, H.H. Jagadguruji said that human life is short and everything associated with it was temporary. Therefore man should necessarily do only the good as long as he lives. This alone will help him enjoy his existential period in this world and nothing else will keep him as happy as this could. Such a one always remains contented and peaceful doing no harm to others nor inviting them to himself. Such lessons need to be taught to children from their tender age itself, before they get caught in the evils of the world which if once they take hold of them will not easily overcome. Man is here to live amid so many others who like him need to reciprocate the same. The Swamiji appreciated the huge task of filling water to the water tanks in the region undertaken by MLA Sri M.B. Patil on the suggestion of Sri Siddheshwara Swamiji of Jnanayogashrama. Jagadguruji said a handful of water in arid regions is comparable to gold and called upon people to utilise this precious material judiciously. Speaking on the occasion Sri Siddheshwara Swamiji, echoing the sentiments of the Jagadguruji said that water alone can turn life into something beautiful. It is God's gift. In fact as Jedara Dasimayya has in his Vachana said everything in the creation is of God's gift. People need to understand this and thank God, he said. MLA Sri MB Patil, Sri Vikram Dada Savanth and writers Sri Eshwarachandra Chintamani and Sri M.A. Patil were also present in the function.

4. The spirit of true religion is to save, serve and uplift the downtrodden and the exploited in society. Sri B.L. Patil is doing it

by rehabilitating the so-called Devadasis and also providing education to their children through the Vimochana Society of which he is the president, Jagadguru Sri Shivarathri Deshikendra Swamiji said delivering the benedictory address in the function arranged to name the Malabada Vimochana Society's Junior Commerce College as Matoshri Sonammatayi Subrayagowda Patil College on January 4, 2020 at Mallabada, Athani Taluk, Belagavi District. Speaking in the function Sri Siddheshwara Swamiji said that three values - taintless life, compassion and charity - if followed in life, one will become a complete man. Sri Prabhu Channabasava Swamiji of Motagi Math, Sri B.L. Patil, Sri Kiran Patil, Sri Chandrakantha Immadi, Sri H.S. Talwar and others were present in the function.

5. Speaking in the function arranged to pay tributes to Sri Vishweshwara Tirtha Swamiji of Pejavar Math, Udupi, who expired recently, at Sri Ganapathi Sacchidanada Ashrama, Mysuru on January 19, 2020 the Jagadguruji observed that the life of late Pejavar Sri was indeed a battle between tradition and modernity. In it the winner was the Swamiji registering victory over irrelevant values which had dogged society for long. His was a tireless life dedicated to social and religious reformation for which his was a rare example. As a saint he was for his followers and devotees Lord Krishna himself walking in human form. In fact he was instrumental in changing the outdated values crept into the eight Maths at Udupi, a new chapter in the history of the famed school of philosophy of the said Math's. The Jagadguruji observed. The Swamiji of Avadhoota Dattapeetha Sri Datta Vijayananda Tirtha, said that Pejavar Swamiji did not go in search of *sanyas* rather *sanyas* had sought refuge in him. Receiving *sanyas* at a very tender age Pejavar Sri committed himself to values of social and religious equality in society. In the function Sri Vishwaprasanna Tirtha Swamiji of Pejavar Math, Udupi, Sri Somanathananda Swamiji

of Adichunchanagiri Branch Math, Sri Basavamurthy Madara Channaiah Swamiji, Sri Muktidanandaji Maharaj of Sri Ramakrishna Math, MLA Sri S.A. Ramadas, Sri Go.Madhusudhan, Sri A.R. Rajiv and others were present.

6. The week-long grand Jathra festival at Suttur was held between January, 21 and January 26, 2020 in the gracious presence of H.H. Jagadguruji and also attended by hundreds of saints, savants, religious heads, leaders of all political hues and colours and lakhs of devotees. It was a grand gala celebration transforming people socially, educationally and spiritually. This year's slogan, 'Rural Development and Knowledge Growth' instilled a sense of belonging in the rural populace in nation building policies and programmers.

A big fare of programmes in the Jathra included Agro-based exhibition, Agri-mela, cultural programmes, Rural sports, Bhajana Mela, Health Check-up, Boating in the river Kapila, Mass Marriage, Dance and Drama, folk-songs and folk-art presentation, Horticulture and farming, sports for school and college students, music concerts, Religious congregations, apart from pooja and festivities in the shrine dedicated to Adi Jagadguru Sri Shivarathreeshwara Shivayogi, founder of the Holy Seat.

Leaders like Sri B.S. Yadiyurappa, Sri H.D. Devegowda, Sri H.D. Kumaraswamy, Sri Siddaramaiah, Sri Veerappa Moily and a host of others took part in the celebrations apart from heads of Religious maths and centres like the Swamijis of Degula Math, Kanakapura, Sri Guruparadeshi Math, Keregodi-Rangapura and the Swamiji of Sosale Math, Jaina Math, Sravanabelagola, Chinchani Math, Sri Bhagirath Math, Hipparagi Math, Swamijis of Nimbala and Mukhed etc. heads of Christian and Muslim Religious institutions including Dharmadhi Sri D. Veerendra Heggade of Sri Dharmasthala attended in connection with different programmes. The Jathra Celebrations concluded on January 26, 2020 with the

return of the processional Idol of Adi Jagadguruji to Srimath.

6. Speaking in the function arranged to celebrate the centenary of Maharaja Sri Jayachamarajendra Wadiyar, Maharaja of Mysore on February 15, 2020 at Navajyothi Auditorium, JSS College for Women, Mysore, H.H. Jagadguruji recalled his contributions to the growth and development of JSS Institutions in the country. Giving his benedictory talk the Swamiji also recalled the spiritual connection between the late Maharaja and Sri Shivarathri Rajendra Mahaswamiji. In commemoration his contributions, the biggest of the institutions run by JSS Mahavidyapeetha, an Engineering College, at Mysuru stands named after him as Sri Jayachamarajendra College of Engineering. Despite his eminent status the Maharaja was ordinary among the ordinary doing his best for the well being of the last and neglected in society. He was simple to the core and was termed a common mans' monarch, Jagadguruji observed. Speaking on the occasion Sri C.T. Ravi, minister, said that the Mysuru rulers were so able and far sighted that they never allowed the heat of the colonial rulers to touch the people of Karnataka. When India became independent Sri Jayachamarajendra Wadiyar was first among the princely rulers to give up his kingship and allow his state to be part of independent India. Mysuru rulers were known for love of their subjects whom they looked after as their children. But to-day things are different, the minister opined. Being present in the function, the scion of the royal family Sri Yaduveer Krishnadatta Chamaraja Wadiyar, recalled his great grand-father's ideals and values for the State's progress. The impressively arranged function was attended by MP Sri Pratap Simha, Mayor Smt. Taslim, Corporator Smt. Vedavathi, Dr. N.S. Taranath, Prof. P.V. Nanjaraje Urs, Dr. Selvapille Iyengar, Secretaries of JSS Mahavidyapeetha, Sri S.P. Manjunth, Sri S. Shivakumara Swamy and others.

FORM IV (See Rule 8)

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

Mysuru
Jan. 1, 2020

Dr. C.G. Betsurmath
Publisher

PHOTO GALLERY



JSS Science & Technology University, SJCE Volleyball Team (Men) participated in the Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji Memorial JSS Inter Institution Sports Meet 2019-20 at Suttur Campus from 1st to 3rd Dec. 2019 and the prizes they won.



The 26th Music Conference of JSS Sangeetha Sabha was inaugurated on 2nd Dec. 2019 at JSS College for Women, Mysuru, by lighting the lamp, in the gracious presence of HH Jagadguruji. Sri K.V. Murthy, Sri Bhashyam Swamiji, Vidushi Veena Ram Gopal, President of the Conference, Sri S.A. Ramadas and Sri K. Ramamurthy Rao were present.



Sri C.T. Ravi, Minister, is seen speaking in the valedictory of the 26th Music Conference of JSS Sangeetha Sabha on 6th Dec 2019, in the presence of H.H. Jagadguruji. Vidushi Nagamani Srinath, Sri K.V. Murthy, Sri Vidyashreesha Tirtha Sripadangalu of Sosale Vyasaraaja Math and Vidushi Veena Ramgopal were present.



Sri Rajakumar Khatri, Principal Secretary, Dept. of Higher Education, is awarding Degree Certificate in the Second Convocation of JSS Science and Technology University, Mysuru, on 28th Dec. 2020 in the presence of HH Jagadguruji. Dr. K.S. Lokesh Dr. C.G. Betsurmatah and Prof. L. Jawahar Nesan, were present.



The Twelfth Graduates' Day of JSS College for Women, Mysuru, was held on 28th Dec. 2019 in the presence of H.H. Jagadguruji. Dr. K.R. Shivamurthy, Dr. C.G. Betsurmamath, Sri B.S. Patil, Smt. Shobha Patil, Dr. K.V. Suresh, Dr. B.H. Suresh are seen along with students who secured distinctions.



In the Moonlight Music Concert at Sri Suttur Math, Mysuru, on 10th Jan 2020. Pt. Indudhara Nirodi, Hindusthani Music Artiste, is seen performing. Sri Ramesh Dhannur was on Tabla, Sri Ram Bhat was on Harmonium. Pt. Veerabhadraiah Hiremath and Kum. Suneetha Hiremath, Co-singers, are also seen.



The first commemoration function of Dr. Sri Shivakumara Mahaswamiji was inaugurated on 19th Jan 2020 at Sri Siddhaganga Math, Tumkur. Sri Manindarjit Singh, Sri. K. Gopalaiah, Sri. V. Somanna, Sri Belimath Swamiji, Jagadguru Sri Shivarathri Deshikendra Mahaswamiji, Sri Degulamath Swamiji, Sri Siddhalinga Swamiji of Sri Siddhaganga Math, Sri G.S. Basavaraju, Sri C.T. Ravi, Sri B.Y. Vijayendra, Sri J.C. Maduswamy, Smt. Lalitha Ravish, Sri S.T. Somasekhar and others were present.



Inauguration of Indigenous Games at Suttur Jathra Mahotsava on 21st Jan 2020 by Sri Govinda M. Karajola, Sri J.C. Madhuswamy, Sri M. Veerappa Moily, H.H. Jagadguruji, Dr. Sri Hulasuru Swamiji and Sri T. Venkataramanayya and Others were present.



Sri Lakshman S. Savadi, Dy. Chief Minister, is seen speaking in the Valedictory of the Seminar on Agriculture in the Jathra at Suttur on 21st Jan.2020. Sri S. Ashok Kumar, Sri Mahalingaiah, Sri Abhinava Shivalinga Swamiji, Dr. Sri Shivananda Puri Swamiji, Sri Abhiram G. Shankar, Dr. M.G. Chandre Gowda, Dr. Mahadevappa and others were present.



Sri Siddaramaiah, former Chief Minister, Govt. of Karnataka is speaking in the Jathra Bhajana Mela inauguration at Suttur on 22nd Jan. 2020. Sri K.S. Mahesh, Sri M.K. Somasekhar, Sri C. Puttranga Shetty, Dr. H.C. Mahadevappa, Sri Kota Srinivasa Poojari, Sri M.B. Patil, H.H. Jagadguruji, Sri Guruparadeshikendra Swamiji, Sri Harshavardhan and others were present



Inauguration of Religious Conference at the Jathara Celebrations at Suttur on 23rd Jan 2020 was held in the presence of H.H. Jagadguruji, Sri R. Dhruvanarayan, Sri B.C. Patil, Dr. C.N. Ashwath Narayan, Sri Yaranala Swamiji, Sri D.V. Sadananda Gowda, Sri Swasthisri Charukeerthi Bhattaraka Swamiji of Jain Math, Sravanabelagola, Swamiji of Sri Vyasaraja Math. Smt. Sowmya Reddy Rev. Fr. Stanely D' Almeda, Sri Mohammed Kunni, and Dr. B.V. Vasanthkumar were present in the function



Cine artist Sri. Shivarajkumar is seen giving away the prizes to the winning teams in the State level Bhajana Mela held during the Jathra at Suttur on 25th Jan. 2020. in the presence of H.H. Jagadguruji. Sri Mallanamule Math Swamiji, Sri S.T. Somasekhar, Sri S.A. Ramadas, Prize winner team members and others were present.



Sri Swatantra Dev Singh, State B.J.P. President, Uttar Pradesh, is seen inaugurating wrestling competitions during the Jathra at Suttur on 25th Jan. 2020. Sri N. Malluswamy, Sri. Rechanna, Sri Subbappa, Dr. K.C. Madesh, Sri S.P. Manjunath, Sri C.S. Niranjankumar and Members of the wrestling competitions committee were present.



H.H. Jagadguruji is felicitating Sri Yaduveer Krishnadatta Chamaraja Wadiyar, Scion of Mysuru Royal Family at the valedictory of Jathra Celebrations at Suttur on 26th Jan 2020. Dr. K. Sudhakar, Sri K. Amaranatha Gowda, Sri Tumkur Dayananda, Sri Shivmurthy Kilare and Sri Prabhudas were present.



Padmasri Awardee Salumarada Thimmakka was felicitated in the Jatra Celebrations at Suttur on 26th Jan 2020 by Sri B.S. Yediyurappa, Chief Minister, in the gracious presence of H.H. Jagadguruji. Sri Maralegavi Math Swamiji, Sri V. Somanna, Kum. Shobha Karandlaje, Sri Yatindra Siddaramaiah, Sri B.Y. Vijayendra and others were present.



A translation work, 'Wonder Wonder' by Dr. Sri Shivamurthy Murugha Sharanaru was released at Asankhya Pramathara Ganamela Conference at Bangalore on 16th Feb.2020. Sri V. Somanna, Sri Lakshman S. Savadi, Sri Govinda Karajola, Sri B.Y. Vijayendra, Sri Murugha Sharanaru, Jagadguru Sri Shivarathri Deshikendra Mahaswamiji, Sri Ravishankar Guruji, Sri Siddhalinga Swamiji and others were present.



H.H. Jagadguruji is giving benediction at Taralabalu Hunnime Mahotsav-2020 held at Halebid, on 2nd Feb. 2020. Dr. Na. Somasekhar, Sri Taralabalu Jagadguruji, Swamiji of Keregodi-Rangapur, Sri Gunanatha Swamiji and Sanehalli Sri Panditharadhya Swamiji were present.



H.H. Jagadguruji is felicitating Padmasri awardees and editor of Sanskrit daily *Sudharma*, Sri K.V. Sampath Kumar and Vidushi Jayalakshmi in the function arranged to celebrate the centenary of Maharaja Jayachamarajendra Wadiyar, on 16th Feb. 2020. Dr. C.G. Betsurmth, Dr. K.V. Suresh, Smt. Nirmla Mathapati were present.

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176 Couples entered into wedlock on 22nd Jan. 2020. During Mass Marriage Programme at Suttur Jathra



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