



# SHARANA PATHA

Vol. 26, No.1

January-March 2024



**JSS MAHAVIDYAPEETHA  
MYSURU**



Sri Amit Shah, Minister for Home and Cooperation, Government of India, inaugurated Smt. Parvatamma and Sri Shamanuru Shivashankarappa Guest House at Sri Suttur Kshethra in the gracious presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswami. Sri B.Y. Vijayendra, Sri Pralhad V. Joshi and Sri Basavaraj Bommai were present (February 11, 2024).



H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswami is giving benediction after inaugurating the procession of the Grand Chariot at Sri Gavisiddheshwara Jatra, Koppala. Sri P. Veeramuttuel Sri Chiranjeevi Singh, the Swamijis of Hiresindagi and Tikota Maths and Jagadguru Sri Abhinava Gavisiddheshwara Mahaswami were present (January 27, 2024).



# SHARANA PATHA

Vol. 26 No. 1

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



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## CONTENTS

From the Editor's Desk 2

Guru-V i 3

Shiva-linga Worship by the Pandavas: in the Art of Chhattisgarh s Kalachuri Period 5

Sri Saurabh Saxena

Shatsthala Vachanas of Allama Prabhu 8  
(Sri Siddheshwar Swamiji)

*Frontispiece: H.H. Jagadguruji, Jagadguruji of Adichunchanagiri, Sri Basavamurthy Madara Channayya Swamiji, Sri Shantaveera Swamiji, Sri Immadi Siddharameshwara Swamiji and Sri Niranjananandapuri Swamiji were present in the consecration of Sri Ram Temple at Ayodhya (January 22, 2024).*

Liberating Verses of Muppina Shadakshari 14

Dr. D.A. Shankar

The Apsidal Temple of Sri Kapoteswara at Chejerla18

Prof. Srinivasa Sistla

When Shiva Cursed His Devotee! 20

Dr. Uma Ram and K.S.Ram

Spiritual Income Tax

in the view of Shivasharanas 23

Dr. C.R. Yaravintelimath

The Vedic Approach to Education and Learning 27

Prof. V.N. Sheshagiri Rao

Lesser known Vachanakaras: Hendada Maraiah 31

Dr. C.S. Nanjundaiah

Sarveswara Shatakam in Telugu -an introduction33

Dr. P.R. Harinath

Dr. Hiremallur Eshwaran s Lingayat Religion, Culture and Society 36

Dr. C. Naganna

Aydakki Lakkamma 41

Smt Hemadevi Teachings for Life by

Great Teachers and Philosophers 44

Dr. M.S. Kurhade

News Round-up 47

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

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## ***From the Editor's Desk ..***

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With this issue Sharana Patha will get published as a quarterly journal > a happy transformation indeed. Timewise it is in it's 34th year of publication, first issued in June 1990 under the title Sharana, later changed to Sharana Patha in 1992. Since then the journal continues to be published uninterrupted endearing itself to ever increasing number of readers in India and abroad. So too the number of writers contributing to it. Presently over 6000 copies get printed and now becoming a quarterly plans are afoot to make it reach more readers.

The geneses of the idea of this journal goes back to the year 1986 when H.H. Jagadguru Sri Shivarathri Rajendra Mahaswamiji, the predecessor of the present Jagadguruji Sri Shivarathri Deshikendra Mahaswamiji, visited England and America on the invitation of his devotees there he was requested by them for a journal of this kind. But it got materialised only in 1990 due to the initiatives of his successor, the present Jagadguruji. The editorial committee formed for this purpose headed by him as it's president consisted of noted scholars like Dr. H. Tipperudraswamy, Vidwan Immadi Sri Shivabasava Swamiji, Dr. A.L. Shivarudrappa, Dr. D.A. Shankar, Prof. S. Nanjundayya, Sri H. Gangadharan, Dr. K.S. Shivanna and Prof. Chandrasekaraiah. It was then published under the banner Akhila Bharatha Sharana Sahitya Parishat, JSS Mahavidyapeetha, Mysuru, presently the latter being its sole publisher. The first issue was printed by Sri G.H. Krishnamurthy, proprietor of Mysuru Printing and Publishing, Mysuru, containing six articles by Dr. A.L. Shivarudrappa, Dr. H. Tipperudraswamy, Prof. K.B. Prabhuprasad, Prof. Chandrasekaraiah, Dr. K.S. Shivanna and Immadi Sri Shivabasava Swamiji, Dr. Tipperudraswamy and Prof. Chandrasekaraiah being it's Editor-in-Chief and Editor respectively. Following the passing away of Dr. Tipperudraswamy the latter became the Editor. Sometime in 2000 Dr. D.A. Shankar took over its editorship followed by Dr. C. Naganna, now the responsibility again returning to the founding editor. Growing from strength to strength Sharana Patha is now one of prestigious periodical publications of JSS Mahavidyapeetha complementing its Kannada counterpart *Prasada*.

I am proud to go on record with gratitude that with the gracious blessings, guidance and support of H.H. Jagadguruji, the Mahavidyapeetha, the editorial committee and the writers who contribute, the journal has evolved into what it is today winning the accolade of readers in India and abroad and it would be too early to say if its periodicity becomes bi-monthly or monthly in the near future which very much depends on the support of the subscribers and readers. For now, it is quarterly, its frequency reduced to three month! **Prof. Chandrasekharaiah**

The ruler-turned ascetic Bhartruhari, in one of the stanzas of his celebrated Sanskrit work *Vairagya Shataka*, says *Kaalaaya tasmai namaha* (salutation to Thee, Time), which in turn, means that nothing survives in the eternal flow of time! Everything that it encompasses is transient, ephemeral like the glow of dew drops in the early morning. Bhartruhari seems to be striking here a forlorn note. Not really, not like a pessimist having lost all hopes of living. He is only reiterating the unimaginable powers of time, the greatest ruler of the visible world through past, present and the future. That is why it is also called Kalapurusha which subsumes the meaning of the Supreme Creator. To him Bhartruhari offers his salutations in the above sloka. While he is referring to time's all-inclusive supreme powers, is he not obliquely implying that mankind should make use of the unique opportunity it gets despite the fact that the present vanishes into the past? In this context, let us not forget that time also has future in its invisible womb.

Time is aptly described as a phenomenon that is unstoppable in the universe! It is also described as the most precious resource to be used for human advancement. Instead of blaming or pleading helplessness before it, why not man run, race and make things happen? He should decide to manage time and not allow it to decimate him. There is another Sanskrit aphorism, *Yad bhaavam tad bhavati*, meaning, as is the thought so does it happen. Both thinking and action are inexorably tied and intertwined with time. It is impossible to look at time or life as dissociated from one another. Optimistically speaking, one complements the other. Though Bhartruhari seems to be lamenting at the loss of the Eden in his personal life, it is true, he had something higher to achieve in life, hinting at how a person can make use of time. Now, the question is, how to manage time?

Accept it or not, great achievers in the world are great time-management experts. First, they have understood the value of time that it can be easily lost, but the lost time can never be regained. The young ones should know this specially when they are on the threshold of their future. If you think that life is a school or college and you are a student there, you should have a timetable, attend classes and work accordingly. In real life too,

people should have a personalised timetable to keep with their aspirations. Most of the greats have said 'embrace mornings' which, to be sure, enhance one's productivity. The rule of aligning one's life with the natural cycle of most of the living species is applicable to the humankind also. It would certainly help focus better on one's job study or work interspersed with short breaks. A study featured in Harvard Business Review has demonstrated that early birds tend to outperform night owls who burn the midnight oil; and, the famous proverb about early bird supports this view as well.

Most of the motivational speakers have emphasised that life without a goal is as bad as having lost both life and time! They are of the view that one should be unrealistic when one sets a goal in life. But it should be truly realistic about how one can reach that goal. This involves how one will make use of that most precious thing called Time. How strange it is to think and imagine that the sun, moon, stars and whatever the infinite space around contains is always subjected to the passing of time! Was Bhartruhari not right when he said *Kaalaaya tasmai namaha?* Everyone of us need to ponder this question. Indeed what a sweeping observation that Bhartruhari has made that demands man's humility and courage to deal with Time and conquer it!

**Jagadguru Sri Shivarathri Deshikendra Mahaswamiji**

# ***Shiva-linga Worship by the Pandavas: in the Art of Chhattisgarh s Kalachuri Period***

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**- Sri Saurabh Saxena**

The Chhattisgarh region has a rich cultural history dating back to the Ramayana and Mahabharata periods. The areas comprising the present Chhattisgarh state were part of different regions during the ancient period. It would have been a

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\* Sri Saurabh Saxena, D>1113, Brigade Lakefront, Seetaramapalya Main Road, Whitefield, Bengaluru 560066

part of the Kosala region during the Ramayana period. The Uttara Kanda of Ramayana mentions that Rama divided the Kosala region into two and gave it to his two children. Uttara Kosala (northern

Kosala) with its capital at Ayodhya went to Lava, and the Kosala in the south went to Kusha. Although the Ramayana distinguishes one part of the Kosala as Uttara Kosala, it does not refer to the other

Kosala region as Dakshina Kosala.



Dakshina Kosala of the Ramayana comprises the present northern and central areas of the Chhattisgarh state. The region around the present Bastar district in the south of the Chhattisgarh state was known as Mahakantara during the Mahabharata period. Traditions locate the Lakshagraha (house of lac) of Mahabharata within the Bastar state. Lakshagraha was a palace made of lac and built by the Kauravas for a planned assassination of the Pandavas. The Pandavas secretly remained in the Mahakantara forest for a considerable time after the Lakshagraha was burnt by the Kauravas. After the Mahabharata war, Mahakantara was occupied by the successors of the Pandavas. Sirpur, an important archaeological site in the Chhattisgarh state, is said to be the capital of Bhabrubahana, the son of Arjuna from Chitrangada. The Panduvamshi dynasties of Mekala and Kosala that ruled the region during the sixth to eighth century CE claim their descent from the Pandavas.

Though various places and spots mentioned in the epic have been identified and located across the Indian geography, the depiction of the Pandavas and corresponding episodes of the Mahabharata is not very frequent in Indian plastic art. Chhattisgarh contains several examples where the Pandava brothers have been depicted worshipping a Shivalinga. This also proves that the association of the region with the Mahabharata is not a recent tradition but was also the case during the medieval period.

A few temples constructed during the Kalachuri period of the eleventh to thirteenth century CE are decorated with friezes depicting the Pandavas worshipping a Shivalinga. The first

instance is found in the Deur Shiva temple located at Gandai, a small village in the Rajnandgaon district. This temple was constructed sometime during the twelfth to thirteenth century CE. A lintel panel above the garbhagrha doorway has an

#### 6 / Sharana Patha

image of Nandi seated on a pedestal in the middle of the panel. Behind Nandi emerges a linga. Two acharyas are standing on either side in the posture of worshipping the linga. On the left side of the linga are standing three figures, Dharmaraja Yudhishtira holding a flower, Bhima holding his gada (club), and Arjuna holding his bow and arrow. On the right side of the linga are standing four figures, Nakula and Sahadeva holding shields, Kunti, and Draupadi. At the terminals of the panel are depicted trees and animals, suggesting a forest environment and setting. All the human figures have label inscriptions mentioning their names, thus leaving no doubts about their identifications.

The Sita Devi temple at Deorbija in the Durg district also carries a similar door lintel. Nandi is shown seated without a pedestal in the middle of the lintel. A linga is shown emerging behind Nandi. On the right side of the linga are shown seven figures, five male and two female. They represent the five Pandava brothers with Kunti and Draupadi. Dharmaraja assumes the priesthood and offers worship to the linga. On the left side of Nandi are standing ten figures, all males. They represent a priest and nava-grahas (nine planets). Though the frieze does not carry any label inscription, however, as the Pandava brothers are depicted carrying

their respective weapons, it leaves no doubt about their identification.

While the Gandai and Deorbija temples have the depiction of the Pandavas in the prominent lintel space, a similar style depiction is also attempted in a few other temples over less prominent spaces. The Vishnu Temple at Jangir in the Janjgir-Champa district has a frieze panel embedded in its platform depicting the three Pandava brothers worshipping a linga. This frieze is not in its original location, as it would have been part of the adhishtana (base) molding. In this panel, Nandi is seated over a pedestal with a linga emerging from his back. Dharmaraja is holding a flower, Bhima is holding a gada, and Arjuna is holding a bow and arrow. They all are standing to the left side of the linga. A priest is standing on the right side as he officiates the worship. A similar panel, smaller in size than the above, is found over the door jambs embedded in the Ratanpur Fort. This panel shows Nandi on a pedestal and worshipped by two people, each standing on either side. Around the panel are distributed six figures, three on each side. All figures are shown seated with folded hands. Though the identity of these figures may not be certain due to the bad state of the panel, they may correspond to the Pandavas.

Worshipping Nandi with a linga was certainly a prominent decorative element

during the late Kalachuri period, but does it also serve some political motive or indicate a specific episode from the Mahabharata? Since Kunti is present in the panels with the Pandava brothers, we can be certain that this episode did not occur during their exile or the Himalayan sojourn after the war, as Kunti did not accompany them on both occasions. The forest environs of the Gandai panel suggest this event took place in a forest. One possibility could be that this episode took place after the Pandavas escaped from the

Lakshagraha and hid in a forest area in Bastar. However, no such episode is mentioned in the Mahabharata. In support of this hypothesis, we may also consider local legends that place the episode of Bhima's marriage with Hidimba at Bhimkhoj (Khallari) in Chhattisgarh. As this marriage happened after they escaped from the Lakshagraha, it may be that they also worshipped a Shivalinga during that period. In this case, we may also infer that the linga worshipped by the Pandavas would be of great sanctity. And, to replicate the same sanctity in the new temples, the temple builders of the Kalachuri period depicted this specific theme over doorway lintels. The presence of the Pandavas and these various legends connecting them to different places in Chhattisgarh are reminiscences of the traditions prevalent during the late Kalachuri period.

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Basava saw great benefit deriving from his association with other saintly characters. That benefit accrued to him as he had the opportunity to serve others of the Lord's devotees, and it also accrued to others, even sinners, who came into contact with the assembly. Basava's joy at his opportunity to associate with and serve the devotees found expression in his Vachanas.

• **R. Blake Michael**  
(from The Origins of Virashaiva Sects)

Shivaᅡlinga Worship by the Pandavas: in the Art of ..... / 7

***Shatsthala Vachanas of Allama Prabhu\****

In English Translation with Commentary

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Continued

*A monkey, on the top of the body, Jumps from branch to branch. But, Sir, a surprise! When a hand is offered, It swallows the whole body. When called lovingly, it stands in front. Thus, cajoled it vanishes, Guheshwara.*

## PURPORT

'Body' means the gross body. The 'monkey' in the body is the fickle mind. It keeps jumping from 'branch to branch' from one sense organ to another. Its peculiar nature is, give it a free hand and make it taste just one pleasure, it swallows the whole world of pleasure. It gets deeply attached to the luxurious world of joy. Suppose you befriend it, take it into confidence and restrain it, it will obediently serve you. If you go ahead and get it into contemplation of the Self, it merges in it. This mind of such a peculiar nature is the special creation of maya. If it moves freely in the world of pleasure, it becomes bound to it. If it is well disciplined, it moves upwards and enters the province of Atman (Self). Then samsara (world of pleasures) disappears and Jiva gets the experience of spiritual freedom.

## COMMENTARY

**A monkey on the top of the body.**

Body = Gross body. On the top = Beyond the gross body there is mind.

The mind is very subtle and also fickle. Therefore, it is appropriately called a monkey.

**Jumps from branch to branch.**

'Branch' stands for sense organ. Branches are many. Some of them are cognitive organs and some are organs of action. This fickle mind moves among sense organs tirelessly and experiences all kinds of sense objects.

**But, Sir, a surprise!**

But the nature of mind causes a surprise. **When a hand is offered, it swallows the whole body.**

Offer a hand = Give it a chance.

If the mind is given a chance to have a taste of pleasure, it gets drowned in pleasure. Inside and outside, only pleasure. In this state of mind, man is completely held captive. He is drowned completely in the ocean of worldly life.

**When called lovingly, it stands in front.**

If it is disciplined, the same mind comes under our control.

**Thus, cajoled it vanishes, Guheshwara.**

If the mind is engaged in contemplation of Atman within, it becomes one with it. It

\* Translation and exposition of the Vachanas of Allama Prabhu was done by a group of scholars guided by Sri Siddheshwar Swamiji of Jnanayogaashrama, Vijayapura

becomes steady. Finally, free from all thoughts and feelings, it becomes amana (no mind). This is the state of absorption in the contemplation of the Atman. Now the whole world of senses simply disappears.

32 *When great  
elements came together There arose  
a thing of wonder.  
Fire became cold, water thirsty!  
Fire fanned by the wind.  
And the wind increased.  
This I saw, Guheshwara.*

## PURPORT

Body is formed when the gross elements (earth, water, fire, air and space) combine. This body is a marvellous self-regulated formation. Its internal structure and functioning take even the most intelligent one by surprise. In this physical structure, light of consciousness makes its appearance. It is Atman, the effulgence of Shiva. But because of maya, Atman forgets its true nature and becomes one with the body. This Atman is called Jiva the fire that has become cold. The mind that moves around him is the 'water'. This 'water' is thirsty. This mind has hundreds of desires. Not even one of them is satisfied. Therefore, Jiva remains always discontented, thirsty. Thus Jiva, rooted in mind, is scorched in the fire of worldly life. This fire is the blowing wind, meaning the fickle mind. As the fire spreads, as the sorrow caused by thirst for pleasure increases, the fickleness of mind also increases. As the fickleness of mind increases, the intensity of suffering increases. This is the plight of Jivatman entrapped in the worldly life of maya.

## COMMENTARY

### **When great elements ..... a thing of wonder.**

When Prakriti evolved the great elements came into existence. This body is formed by various permutations and combinations of these five great elements. Its design and functions are marvelous, that's why Allama calls this body an object of wonder. **Fire became cold.**

The intensity of fire decreases. Jivatman who enters the physical body is basically of the nature of awareness, therefore he is described as fire. But due to the close contact with the body, he loses the intensity of his original awareness. He has forgotten his true nature.

### **Water thirsty!**

Water = Fickle mind. Thirsty = Suffers on account of thirst for sense objects.

The mind is fickle and is full of insatiable desires. Therefore, it remains always discontented.

### **Fire fanned by the wind.**

Fire = Stress caused by worldly life. Wind = Fickleness of mind.

Mind is fickle. It wanders in the world of sense pleasures. Hence it is always restless. The fickle and restless mind is the cause of suffering this is Allama's formula of suffering.

### **And the wind increased. This I saw, Guheshwara.**

Worldly thirst is unending, so is the stress caused by it. This makes the mind more restless. As the restlessness of the mind increases so does the 'heat' of suffering. This is a vicious circle, where is the end to it? By pushing Jiva into this endless cycle of suffering, maya laughs



and rejoices. Allama, who knows this, makes a mockery of the play of maya.

33

*In the forest, thieves go in search of treasure.*

*Torch doused; path not visible.*

*They search and go on searching.*

*All the elders who dine and wine,*

*Knowing themselves not, indulge in pleasure, And long for intoxicating drinks!*

*The all-knowing Brahmin holding his all-knowing head*

*Distorts spirituality in a bloody fight, O Guheshwara!*

### **PURPORT**

This world is the 'forest'. People keep coming into the world and leaving it. The 'thieves' are those who pretend to be devotees as they do not serve Guru, Linga and Jangama with their body, mind and riches. Yet, to attain peace, they ceaselessly search for Shiva who is the Lord of peace. But as the torch of wisdom which lights up the path to Shiva is doused, they cannot see Him; they cannot find peace. Other seekers in search of everlasting happiness collect food and drink. They drink the potion of worldly pleasure to the brim, get intoxicated by taking liquor. Failing to obtain everlasting joy, they end up in disappointment. This is because, in the stupor caused by pleasure-hunt, they have forgotten that this everlasting joy is to be found within, in the Atman. A handful of Jivas seeking spiritual experience, enter the forest of scriptures. Pride in their knowledge of scriptures goes to their head. They get engaged in philosophical debates. They take great pleasure in defeating their opponents in argument. This is the excess of perverted mind. The spiritual

knowledge, which should have paved way for true experience, in their case, losing its focus, results in a kind of perverted joy.

To put it in a nutshell, those who pretend to be devotees will not attain peace.

10 / Sharana Patha

Those who roll in sensual pleasures will not find the everlasting joy. The pundits engaged in arguments and counter arguments will not experience Shiva. The root cause for this failure is desire, greed and pride the faces of maya.

### COMMENTARY

#### **In a forest, thieves**

This world is a forest. In this world, live the thieves the dishonest devotees. Though they have obtained the body, mind and riches from Shiva, they do not use them to serve Him. These devotees are hypocrites.

#### **go in search of Treasure.**

If there were a true treasure which will last forever, which everyone wants, it is peace; its Lord is Shiva.

#### **They search and go on searching.**

Those hypocritical devotees search all their life for peace, the wealth of Shiva. Instead of taking the path of self-sacrifice and the path of service (dasoha), they just rush into unknown by-lanes that lead them nowhere.

#### **Torch doused; path not visible.**

The torch light of wisdom that could have shown the path has gone off. Therefore, without finding the path leading to Shiva, they are lost in the forest of mortal world.

#### **All the elders who ..... intoxicating drinks!**

'The elders who dine and wine' are those who are greedy of worldly pleasures. They wish to have everlasting intense joy. They search for it in objects of pleasure, instead of searching for it in their very heart where they can surely find the divine bliss.

**The all-knowing Brahmin ..... O  
Guheshwara!**

Those who obtain spiritual knowledge by studying scriptures are very few. Being extremely intelligent, their head is filled with scriptural web of words. Wielding the weapon of logic, they take logic to an absurd and extreme level and then defeat and hurt each other. They celebrate defeat of each other. Their spirituality is perverted one. Hence, they too fail in the realization of Shiva.

34

*A bird of sky colour, a pet parrot in son's hand! Who has created the world of dream By throwing the sky-arrow? That cannot be described.*

*Made three worlds appear in Three states wakeful, dream and sleep. Light of the universe, Guheshwara, What can I say about your maya?*

**PURPORT**

Shiva is of sky colour, of the nature of void. Jivatman is also of sky colour, and of the nature of void. He is a spark of Shiva. Essentially Jivatman is as pure as Shiva. He is as loving as the pet parrot in the hands of a child. He is all joy. Such a Jivatman is surrounded by a dream-like illusory world. Conjuring this dream-like world by merely willing it, who's tossed this at Jivatman? This is an interesting question. This illusory world thrown like this is incomparable. Maya forms the wakeful, dreaming and deep sleep states in which it imprisons Jiva. It keeps him engaged in the world of senses, the world of latent tendencies (vasanas), and in the dark world of tamas. Is there anything to equal this maya? Guheshwara, you are the light of this world. That maya is the

shadow of your will. In one sense, you are responsible for the spread of maya and the captivity of Jiva; in another sense, you are immutable, taintless and Bayalu. The maya that appears in the pure Bayalu (nothingness) is the direct cause for the appearance of this illusory world.

**COMMENTARY**

**A bird of sky colour.**

Colour = One's true nature, swarupa; Sky (Bayalu) = Empty space, nothingness. Shiva is of the nature of Bayalu, the field of nothingness. 'Bird' is the Jivatman, he is also of the nature of Bayalu. Therefore, Shiva and Jiva are not different from each other. Jiva is essentially Shiva only. He is a spark of Shiva.

**A pet parrot in son's hands!**

The parrot is brought up with love. It is very dear to an innocent child. Jivatman is also a pet parrot. He is all joy and pure. He is very dear to Shiva, for being His own kind.

**Who has created .. by throwing the sky-arrow?**

Sky = Parashiva; Sky-arrow = Parashiva's first will, creative power.

Through sheer will, who has sculpted this illusory world? Who has made this illusory world surround Jivatman on all sides? Who is responsible for the spread of maya, the cause of the illusory world? Is it not Parashiva? Is it not His will power? What else could be the cause, if not Parashiva's will power? Parashiva, being changeless, how did His will power raise its head and create this illusory world? Why? How? This is all beyond our imagination. It is the secret of Shiva.

**That cannot be described!**

This secret of Shiva cannot be compared or described in words. **Made three worlds .... and deep sleep.** The wakeful, dreaming and deep sleep are the three states of mind. The worlds related to these three states are three the world perceived by senses, the world of latent tendencies, the dark world of inertia or ignorance. When Jivatman enters these three states, he is known by the names Vishva Jiva, the Jiva who is cognizant of external world; Taijasa J+va, the Jiva who is aware of dream world and Prajna Jiva, the Jiva who is cognizant of ignorance and bliss, respectively. As a Vishva Jiva, he transacts in the world of senses. As a Taijasa Jiva, he carries out activities in world of latent tendencies. As a Prajna Jiva, he rejoices in the dark world of inertia and ignorance. In each world, infatuated by its charms, Jiva is subjected to captivity. Thus, the bird of sky colour is caught in the inert world. The pure Jiva, a spark of Shiva, is imprisoned in the cage of illusion.

**Light of the universe ..... about your maya?**

Paramatman is the Light of the world. He lights up everything, Himself remains self-luminary. The shadow seen in His realm is maya. It cannot be described in exact words. That's why the word maya is pregnant with suggestive meaning.

35

*The miseries of the black person  
Who has drunk the sea are myriads.  
Does the sky struck by lightning have  
colour? Dream in front of the eyes.  
The bee's unappeased hunger for the  
fragrant nectar.  
For a form without a body, can there be  
companionship?  
What's this? The innocent girl*

*That plucks the sky-fruit knows not its taste.*

12 / Sharana Patha

*Is the milk of an unwieldy cow wholesome to us,  
O Guheshwara?*

**PURPORT**

The dark force which envelopes the ocean of life is maya. Jiva is under the spell of maya. The sufferings and miseries which he goes through are a thousand-fold. The troubles and tribulations are innumerable. Truly he is the 'sky struck by lightning', consciousness which shows itself in a flash. By nature, he is formless. So what? Coming under the spell of maya, he becomes a Jiva. All this attractive world seen in front of his eyes is just a dream. He also nurtures the dream of enjoying them and to derive joy out of them. But all that spread of maya is like the fragrant nectar of flower failing to satisfy the bee. This maya has no substance. When it does not have a fixed form, how can it give him pleasure? The objects conjured by maya are like a fruit in the sky; it's an empty word. If the innocent Jiva goes after such conjured objects and try to get joy out of them, how can he find satisfaction? maya is like the magical cow conjured Kamadhenu. How can one get divine bliss by drinking its milk?

**COMMENTARY**

**The miseries of ..... .. are myriads**

Life is an ocean. Maya which swallows it is black. Jivatman who is under the spell of black maya is also black. That black man's (Jivatman's) troubles, miseries and sufferings caused by worldly life are many. **Does the sky struck with lightning have a colour?**

Struck by lightning = That comes to be seen, which manifests. Sky = Paramatman, consciousness, the consciousness which manifests, Jivatman.

Does Jivatman have any colour? Any form? No, He does not have any colour, in his natural state he does not have a form. However, in association with maya, that Jivatman acquires limitation of colour and form.

### **Dream in front of the eyes.**

The world spread in front of Jivatman is a dream, an illusion.

The bee's unappeased hunger for fragrant nectar.

No matter how much nectar a bee feasts on, its hunger for nectar remains insatiable. So is the spread of maya. It is like nectar. No matter how much of it is consumed, Jivatman's hunger for sense objects does not abate.

### **For a form without a body, can there be companionship?**

Maya has no substance which means it is not an everlasting reality. It is like just the form without body. Can Jiva find a lasting happiness in the company of such maya? Never, never.

**What's this? ..... knows not its taste.**

Sky>fruit = Fruit which is only an appearance, unreal.

Whatever is produced by maya, they are all false like sky>fruit. No matter what hardship he has to undergo, this innocent Jiva wants to enjoy it. But his struggles are in vain. Though he struggles all his life, in the end, he has to leave this world without tasting those illusory fruits. **Is the milk of ..... O Guheshwara?**

Maya is like a Kamadhenu, the wish-fulfilling cow, but only a magical cow, not the real one. Jiva wishes to drink its milk and get joy out of it. His wish remains a wish, never becomes a reality.

Let not a single person remain denied of education. All must commit to eradicate illiteracy.

**Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji**

*The strongest bond that exists  
Is our attachment to the false I.  
The grandest illusion is the illusion  
To believe true happiness lies in the world. The  
most entertaining drama that that is played Is  
the life lived by all of us.  
The foremost delusion that is believed  
Is that we can control our lives and our future. The  
biggest myth that is propagated  
Is that we are separate entities in the world. The  
greatest lie that is told  
Is that we are human beings!*



- Shivananda

## ***Liberating Verses of Muppina Shadakshari***

There is in Kannada, as in many other Indian languages, a long and rich tradition of devotional poetry which openly and unabashedly takes pleasure in singing the praise of local, regional or pan Indian deities and gods and it is to such an ancient, eminently poetic and cultural history that Muppina Shadakshari belongs.

As with many of our poets, about Muppina Shadakshari too, there isn't much reliable historical information. What we do know however is that he is a disciple of Siddhalinga of Yeragamballi which is close to Yelandur which itself is close to Mysuru and that he belongs to sixteenth century.

One reason why many of our illustrious poets do not talk about themselves or their parentage is because they aspire to achieve anonymity and thereby transcend time and space and remain their rich impersonal selves and confer it on their writings too. (R.K. Narayan had this ambition! To write a novel and not give his name to it. Anonymity had a strong call for him)

But strangely this too is true; very few poets have the privilege or the good fortune of seemingly effortlessly belonging to the psyche of their entire community. They speak of illiterate boatmen who sing the songs of Tagore without knowing a thing about Tagore.

And, this precious has happened with the verses of Muppina

**- Dr. D.A. Shankar**

Shadakshari. Men and children irrespective of their caste and creed, joyously sing his verses without knowing a thing about their creator, and this is a monumental achievement for any writer. Muppina Shadakshari is part of this enviable writing community.

This also I should say: the excellently edited Kaivalyapadagalu or what I call the Liberating Verses of Muppina Shadakshari by Jagadguru Shri Shivarathri Deshikendra Mahaswamiji of Suttur prompted me to re-visit these devotional songs composed about seven centuries ago and what strikes me in the stainless freshness of these compositions. And this is how the liberation verse have become part of Kaivalya Paddati or the long tradition of liberating verses in Kannada.

I am aware I have made rather large claims for the poetry of Muppina Shadakshari; his poetry, I am sure won't let me down. Let me begin with one of his most well-known poems which is still sung almost everywhere and not by looking at the text but by heart. I choose 'Tirukana Kanasu' the Beggars Dream which, however, is titled 'wealth is but a

dream'. It is in a six-line composition, in  
Bhoga Shatpadi.

*O, man, listen!*

*Don't trust the pleasures of this earth,*

\* Dr. D.A. Shankar, #995, Agnihamsa Road, E & F Block, Kuvempunagar, Mysuru 570023

*And don't ruin yourself by forgetting  
Shiva, the maker of the world,  
Pleasures of the earth like a dream, Are  
unreal;*

*A beggar, in a broken-down alms house  
Reclining against its broken-down wall,  
Saw in a dream;*

*The King of the town was dead,  
And he had no heirs, and therefore,  
An elephant with a garland was sent,  
And whoever the elephant garlanded It  
was said he would become the King.  
The elephant came wandering and  
Garlanded the beggar  
And happy he was for  
He was lord of the land!*

*Kings many offered him their daughters,  
And happy in his union with princesses He  
begot many children, male and female  
Seeing his daughters playing in the  
courtyard,  
Asked his counsellors to find them Grooms  
proper, which they did And married they  
were in a grand fashion Admired by all!  
Witnessing it all, there entered into his mind  
Pride of wealth, pride of valours, and  
Pride of his progeny and happy he was With  
happiness unbearable*

*But then swooped down on his kingdom  
Enemies many and surrounded him-all in a  
Dream, but terrified his eyes he opened  
And all his shining wealth, shining pleasures  
Disappeared, and back he was in his original  
state, Of a beggar!*

*Think therefore of disappearing riches and  
Feel shame, and recalling the words of*

*Shadakshari*

*Worship Shiva, and stay happy.*

A wonderful poem by any standard!  
Consider the cumulative effect of the fast  
moving and fading away of images of  
crowning, wedding, birth of daughters  
and invasion by enemy forces all these

effortlessly reflect the subtle process of  
dreaming and waking up. Added to this  
there is verbal felicity and soothing music  
are, again, to these is added a kind of  
metalepsis and memorability. To crown  
the poem there is a spiritual call to wake  
up from dreams of wealth and worldly  
pleasure. It is no wonder that this poem as  
become part of the psyche of the Kannada  
speaking people.

Consider the poem titled Neene  
Akalanka Guru 'you are the blemishless  
teacher' and what most surprises here is  
its inclosing spirituality.

*To each according to his view  
And in it s accustomed costume, You  
alone are his teacher,  
And to each one's feeling  
And to each one's way of worship  
To them all  
You alone are their Shiva*

Now looking into his own being,  
autobiographically, he speaks, 'I desire a  
mind which keeps remembering you', The  
poet wants a god-remembering mind  
because:

*To remember you is happiness  
To remember you is to posses the touchstone  
To remember you is to own wish fulfilling  
heavenly cow  
To remember you is to move in the right path  
To remember you is to own one's mind To  
remember you is to achieve the happiness of  
This and the other world.*

In a poem titled Yele Atmave or 'Oh,  
you, my Soul' the poet looks into his own  
inner self and in exploratory manner asks  
himself;

*Listen, I shall tell you of The  
wickedness that is part of  
Your being:  
Worried about food and water*

*Worried about needs of bathing the body  
Worried about decking up oneself with  
ornaments  
Worried about owning houses to live in,*

Liberating Verses of Muppina Shadakshari / 15

*Worried about gold and women and  
Worried about depending on sons to eke out  
one's living*

At the end, he asks his soul to worry about his deity, Shadaksharalinga.

Along with these we have a poem Innenage Bhayavetake or 'How could there be any fear for me' and it instantly makes us recall Basavanna's much-admired vachana.

*Those who have the means  
Make temples for Shiva;  
What can I  
A poor man do?  
My legs are the pillars, my body the temple,  
And my head the golden cupola,  
Listen, Kudala Sangamadeva  
The standing shall fall But the  
moving stay, forever.*

Here in the poem there is a more elaborate description, comparing the body with the temple:

*O, Linga,  
My body has become  
A tall mansion for you,  
My two legs are the  
Supporting pillars;  
My body a temple to you,  
My two arms two ornamentals brackets and  
My Head  
A golden pinnacle*

In this manner, parts of his body are compared with parts of a temple and then it concludes with the declaration,

*When you, thus, reside within me  
How could there be room for fear Within  
me?*

## 16 / Sharana Patha

There is another deeply explorative poem called 'Yenu Madalaiah" or 'What shall I do?'

*What shall I do?  
I do not see any who can with the  
Sword of knowledge  
Cut away the base desires  
Of my mind*

*What needs to be possessed, it does not take  
hold of it  
When needs to be dispossessed, it hold on to  
it;  
Making me walk the erroneous path  
It has  
Brought me down to this earth.  
When I say I want to remember you  
It does not remember you;  
Like a dog  
In moves in directions many  
It allows me not to stay  
Remembering, you alone  
With its friendship,  
I have lost the path of knowledge And  
am wholly ruined*

There is a poem which makes us think of the English Metaphysical poets of the seventeenth century and of Allama Prabhudeva. 'Fly, fly away, you Swan" brings to mind Allama's magically, mystical vachana:

*On a hillock of live-coal  
I saw a pillar of wax;  
On top of the pillar of wax  
I saw a swan;  
The pillar melted; the swan flew away*

*And, O Guheshwara, where Did  
the live-coal disappear?*

In Muppina Shadakshari we have another presentation of the relationship between a sharana and the linga he worships;

*Oh, you swan, fly away, fly away  
Without getting caught in the threefold net!  
Caught in the web of Maya,  
And the net of the fire of anger  
The gods Indira, Hari and Aja  
Got caught and badly burnt-but  
You that path disdained and  
Trode on it  
You in a thousand-petalled lotus  
In the bright light of the god  
Where lives the lord, Shadakshara There  
you fly and stay there*

There is another poem which takes us back to the vachanas of Akkamahadevi, specially to those devotional erotic compositions. A love lorn sharana who misses being with his loved deity pleads in the fashion!

*Ah! show me he who is dear to my mind That  
handsome indudhara  
Has remained unseen by me!  
He wears the tiger-skin, and he has  
Small teeth, wears bright ear rings  
Resembling the snakes,  
He eagerly reciprocates love even before  
The other loves him  
But, dear friend,  
He presents himself not to my mind!  
In the chamber of my heart  
I shall make his bed and  
In the pure light of knowledge and In  
the flush of my youth, I shall Offer  
myself to him.*

This surely is comparable to Akka s poem,



In such awe-inspiring, magically metaphysical poetry that has made Muppina Shadakshari a saint poet of high achievement. It is right, as the blurb says, that we need, in the words of Da.Ra. Bendre, "Not those who offer eighteen kinds of description the present time-worn poetry talking about Chakora and Chakori; nor those who to the beat sing of irrational moods but we do need Rishis endowed with the visionary power of mantras . In Muppina Shadakshari we have such a poet, I think.

The Suttur Seer, Sri Deshikendra Swamiji, after offering an analysis of Muppina Shadakshari's writings speaks of Kaivalya mode of approach to reality and rightly says that the tatva padas, the liberating verses, are compositions which hold in themselves Bhakti, Jnana and Vairagya and disseminate the discovered, freshly found knowledge among the community at large and thus help societies to re-shape its life. Again, this is done through, an easily understandable manner

viz. through an infectious musical mode which speaks straight to the heart of the listener.

The Kaivalya compositions or those devotional songs which help men realize their true, inner selves and, again, through this realization, achieve a liberation true and final.

The Suttur Seer needs to be complimented for focusing his attention on a sharana poet who in a sense has been ignored or marginalised without reason. The Kannada Vishaya Vishwakosha has but a small note on Muppina Shadakshari, a sharana poet of whom Sharana Sahitya can well be rightfully proud.

The work we do must be guided by our conscience. There is no religion nor God for one who does not work.

**Jagadguru Dr. Sri Shivarathri Rajendra  
Mahaswamiji**

Liberating Verses of Muppina Shadakshari / 17

## ***The Apsidal Temple of Sri Kapoteswara at Chejerla***

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Sri Kapoteswara temple next<sup>a</sup> a hillock in Chejerla in Palnadu district, Andhra Pradesh, is of great importance in the development of Indian sacred architecture; for, it is most likely the earliest surviving and active brick temple, which was built in the style of Buddhist rock-cut Chaitya. The temple myth speaks about Sibi, Meghadambara and Jeemutavahana, the sons of Mandhata of Kashmir. When Sibi was ruling, the second one had undertaken a pilgrimage, met yogis on the hill, did penance with them, and passed away. The third one came there, did penance like his brother, and passed away; and, their bodies became a Lingam each. Then, Sibi came and performed 100 Yajnas at the spot. During the last one, Vishnu, Siva and Brahma had become a kapota (dove), hunter, and arrow respectively to test Sibi's fitness to occupy an envious position in Heaven. The dove escaped from the hunter's arrow, and sought Sibi's protection. He offered to the hunter his own flesh instead of the dove. But, as no quantity of his flesh could equal the bird's weight in the weighing scale, Sibi had cut his head and gave it to the hunter. Sibi's headless and mutilated body became a Lingam, which is being worshipped as

modest Gopura (entrance tower) in the second one, which encompasses about 10 sub-shrines, limestone sculptures of Surya, Saptamatrikas etc., and many votive Siva-lingam temples. The central brick temple is in the Hasti- or Gaja-prasta (elephant's back; apsidal or U-shaped) plan with a barrel-vaulted super structure and semi-spherical rear end. It comprises the flat-roofed Nandi-mantapa (Bull porch) and Mukha-mantapa (front pavilion) with a door, and the apsidal and windowless Antarala (inner passage) and Garbhagriha (sanctum sanctorum). The central limestone Lingam contains two large vertical cavities on top. The right one holds a large pot of water, which is drained out daily in the morning; and, the left takes in any quantity of water, which evidently drains out through an unknown outlet. A fine limestone sculpture of Ganapati next to the door seems to be one of the earliest examples of the deity in Andhra art. The facade with many stucco figures of Siva and Parvati on Nandi, Sibi seated in a niche, rishis etc., seems to narrate the temple myth, like that of a memorial stone. The panel, in my opinion, needs further close examination and

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\* Prof. Srinivas Sistla, Associate Professor in Art History and Aesthetics, Department of Fine Arts, Andhra University, Visakhapatnam, Andhra Pradesh

Kapoteswara.

The Chejerla temple contains two Prakaras (compound walls) with the

study to grasp its visual content/narration.

The temple contains many inscriptions, of which two say that Kapoteswara is

located amid 4,444 lingams. Interestingly, two copper-plates and one stone record

provide indirect clues to the origin of the temple and its myth, though to the best of my knowledge, no previous scholar had noticed them. Three kings (c. 4th century CE?), Kandara, Damodaravarma and Attivarma of the Ananda gotra had ruled from Kandaraᵝpura or Chejerla. A grant of Damodaravarma praises him as the worshipper of the Samyakᵝsambuddha (the truly and perfectly Enlightened One) i.e., the Buddha. It states further that he had performed the Vedic Goᵝsahasra (endowing 1000 cows) and the Hiranyaᵝgarbha (donating the wombᵝlike gold vessel). A tall Sivaᵝlingam with innumerable miniature lingams in the temple is known as the Sahasra Lingam. It seems to me that the king had performed the rituals at the place. Another grant of Attivarma says that he had endowed lands to Brahmins, performed the Hiranyaᵝgarbha, and worshipped Sambhu (Siva) and Vanakesvara. The latter name had been misinterpreted as Venkateswara, but in my understanding it refers to the temple's main dented Lingam; for, the vanka in Telugu means 'crooked'. The Dravidic atti (Sanskrit hasti) in his name means 'elephant', which in turn relates to the Hastiᵝprashta temple. A stone inscription in the Nandi porch given by a maternal grandson (name lost) of Kandara" mentions that the grandson had built many temples and that the grandfather caused widowhood to many Andhra women in Dhanyakataka (Amravati) near River Krishna. This clearly suggests that Kandara came to the region from elsewhere. Scholars say that

*If a person overlooks the faults of others and sees only their merits and thus keeps his mind serene, his whole life will be happy. To be unconcerned in all things, with the mind cool, free of desires and without hate is beautiful in a seeker.*

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the kandara relates to Kanha or Lord Krishna. However, kandara in Telugu means 'neck'. This clearly suggests the cutting the neck, evidently by Kandara. Scholars differ about the chronology and relationship of the three kings. It seems to me that the three were brothers, and after them, Kandara's maternal grandson had come to power. A nearby hill, the Megahala Mallayya Konda, is evidently connected with

Meghadambara; for, the megha in both the names means 'cloud', a symbol of flight and journey. The same hill contains the Jeemutavahana cave, which is obviously associated with the third son of Mandhata. These aspects, in my opinion, had shaped the temple myth by way of the Anyokti (allegory).

The legends of Mandhata and Sibi had been carved in Buddhist Stupas of the nearby Amaravati, Nagarjunakonda etc. Various versions of Sibi's legend also occur in ancient texts of Hinduism, Jainism and Buddhism, and in the Panchatantra and Katha Saritᵝsaagara stories, and also in Arabic and Persian tales. The legend of Sibi is said to be the source of a widely known idiom in English that is mentioned a classic drama by a famous English poet. These aspects, however, could be discussed exclusively, sooner or later.

Visual: 1. The Gopura of Sri Kapoteswara temple, Chejerla. 2.a. & 2.b. The apsidal temple (Any one of the two be printed) 3. Ganapati 4, Stucco panel on the facade. (Photographs: Sistla).

ᵝ**Ramana Maharshi**

## When Shiva Cursed His Devotee!

Can God ever curse His devotee?

In *SrimadBhagwata Purana* (IX.4.63), God says, 'I am a slave of My devotees (*ahambhaktparaadhina*). In *Shiva Sahasranamam*, Shiva, is described as *Vashya*, under the sway of His devotees,(405). He is further called *Sarva' shubhankar*, doer of good to all, (132); *Mradu*, soft-hearted, (348); *Subaandhava*, good friend of devotees, (575); and *Pandita*, learned and wise, (794). How can such a Shiva ever curse His devotee?

Inscrutable are the ways of God!

When and which devotee did Shiva curse? And why?

Tulsidas, in his *Sri Ramcharitmanas*, has a segment popularly known as *Kakbhushundi Ramayana*. This appears in *Uttarkaand*. A synopsis is as follows: On the battlefield in Lanka, when Rama is choking in the bind of snakes (*naga>paasha*), the King of Birds, Garuda, is commissioned to come and cut the snakes asunder to set Rama free. The Garuda does the needful, and returns to his abode. Later, he lapses into a delusion. Was this, truly, the Supreme God, Rama? If so, why did He need his (Garuda's) services to free Himself from the bind of ordinary snakes? The delusion grows in the mind. Garuda desires to know the truth. He approaches Brahma. Brahma directs him to Shiva. Shiva directs him to a

RMV 2nd Stage, Bengaluru, 560094.

*-Dr. Uma Ram and K.S.Ram*

crow, called *Kakbhushundi*. This crow has his abode on a purple mountain, North of Mount Sumeru. This crow is immortal, says Shiva. It dies only when it wishes to die, and then can choose any form in its subsequent birth. It retains the memory of all past lives. It can guide Garuda, because a bird can understand the tongue of another bird best.

As advised by Shiva, Garuda flies to the abode of *Kakbhushundi*. Even as he enters the precincts of the crow's *ashram*, all his doubts get dispelled. Such is the power of a *Sadguru*! His mere proximity (*sannidhya*) is so potent! Garuda is freed from delusion, nevertheless, having come, hemeets the crow, who receives him with due honour and, at hisrequest, recites the story of Rama. Garuda is thrilled. When the crow asks him if there is anything more he would like to know, Garuda hesitatingly asks him how he learnt the story of Rama, and why he chose the form of a crow if he had the boon of assuming any form he desired?

The crow appreciates the question and

\*Dr. Uma Ram and K.S. Ram, 402, Block 3, RMV Clusters, Phase 2, Devinagara (Lottegollahalli)

gladly proceeds to narrate his past, and the blessed curse of Shiva. In his first birth, in a former Kaliyuga, he was born a Shudra in Ayodhya. He narrates "A devotee of Shiva in thought, word and deed, I reviled all other gods and was arrogant too. Intoxicated with the pride of wealth, I was most loquacious and savage of purpose. That Kaliyuga was of terrible wickedness; every man and woman was a devotee of sin. In that Kaliyuga, I lived for many years in Ayodhya, till a famine occurred and I had to move out to Ujjain in a state of utter wretchedness, poverty and affliction. There, after some time, I acquired some wealth, and once more began to practise devotion to Shiva. There was a Brahmin who constantly worshipped Shiva according to Vedic rules and had no other occupation. He was a very saintly man, a knower of the highest truth, who worshipped Shambhu but showed no disrespect to Vishnu. I served him, though with a guileful heart. Seeing me outwardly so humble, he instructed me as his own son. That excellent Brahmin imparted to me a secret spell sacred to Shiva and gave me every kind of good advice. I used to go to a temple and repeat the spell there, but my pride and self-conceit were on the increase. I seethed with rage at the very sight of brahmins and votaries of Hari and vented my spleen on Vishnu! Distressed to see my behaviour, my guru would admonish me, but on hearing his admonition, I only burnt with rage. Can pride gladly accept sober counsel? One day my preceptor sent for me and instructed me at length in all the principles of right conduct. 'The reward, my son', he said, 'of worshipping Shiva is a steadfast devotion to the feet of Rama'. When I heard the guru speak of Shiva as a votary

of Hari, my heart was ablaze with anger. I had become puffed up with the little learning I had acquired. Proud and perverse, I would set myself against my guru day and night; but he was too tender-hearted. He did not refrain from giving me his wisest counsel. The guru's admonition pleased me not, even though it was for my good. One day, I was repeating Shiva's name in a temple sacred to Shiva when my guru came in; but in my arrogance I did not rise and do obeisance. He was too gracious to say anything, nor did he feel the least resentment. But the heinous sin of disrespect to a guru was more than what Mahadev could tolerate. A heavenly voice sounded within the temple: 'You wretched and conceited fool! Though your guru be not angry, being so kind-hearted and of such true and perfect wisdom, yet, O fool, will I pronounce a curse upon you; for any transgression of propriety is loathsome to me. If, wretch, I were not to punish you, the sanctity of my Vedic ordinance would be set at naught. The fools who bear malice against their guru are cast for myriad ages into the lowest hell. After that they take birth in the brute world and suffer pain for ten thousand successive existences. Since you, O vile sinner, whose mind is steeped in impurity, remained rooted to your seat like a python, O vilest of vile, crawl into the hollow of some huge forest tree and there abide!'"

When the guru heard Shiva's terrible curse, he was sore distressed and raised a piteous cry. He pleaded with Shiva, chanting the *Rudra'shtakam*. Shiva was moved. He granted the Brahmin a boon. The guru begged for forgiveness for his erring pupil. Shiva was firm, but softened the effect of the curse. 'He must assuredly be born a thousand times. But the pains



involved in each successive birth and death shall not have the least effect on him'. Turning to the Shudra, Shiva said, 'In none of your births shall your memory of previous births leave you. By my favour,

faith in Rama shall spring in your heart.' The guru rejoiced and cried, 'So be it!'

The Shudra, as doomed, is born first as a snake in the Vindhya mountains. Later, painlessly, he gives up that ghost. 'Thus,

When Shiva Cursed His Devotee! / 21

Shiva vindicated the Vedic ordinances and I suffered no pain. In this manner I assumed various forms.' It was in the form of a crow (the result of yet another curse by the Sage Lomasha, relating to his stubborn refusal to accept that God is both, with and without form) that he eventually attained to enlightenment, reconciling the mystery of the formless and with-form aspects of God. It is for this reason that he chose to retain the form of the crow.

Does Shiva's cursing his staunch devotee, not amount to a betrayal? Is this the reward Shiva confers upon those that are ready to offer him their all?

No! Shiva remains *Snehan*, Fount of affection (494). But He is also *Asnehan*, Devoid of affection (495). He is *Ardana*, Punisher (31), and *Sarovapavana*, All-purifier (979). His curse is akin to a surgeon performing a surgery to remove a malignant tumour. The Shudra had earnestly believed himself to be a staunch devotee of Shiva; indeed, he was not a devotee. He who reviles the faith of others can never claim to be a devotee of Shiva. Elsewhere in *Sri Ramcharitmanas*, Rama declares that anyone who reviles or has

scant regard for Shiva can never dream to be called His (Rama's) devotee. It was the mission of Tulsidas to expose the unreal distinction between Rama and Shiva. Shaivism and Vaishnavism are two creeds, true, but the Supreme Power whom they hail as God remains One: He cannot be divided into two. As Sri Ramakrishna once told his pupils, for an immersion in Ganga you do not need to swim from Gangotri to Gangasagar; it suffices if you take a dip at any point in the river. God has endless names. To put one name as superior to another is one form of *naama-aparadha*, sins relating to names. They that swear by a single name or form of God, and, worse, disdain other names; and seek to convert their bhakti into a form of militancy; and always practice one-upmanship, are in grave error, whatever their professed religion be. If they call themselves devotees of Shiva, they only delude themselves, and, in fact, insult Shiva. Shiva cannot brook that. Yet He will not destroy such mistaken devotees. He will only do at the right time the needful to reform them and bring them to the truth of His divinity. If this involves pronouncing a curse, so shall it be !

*There is no duty more obligatory than the repayment of Kindness.*

**-Marcus Tullius Cicero**

*Like the silkworm  
Which weaves its home  
And dies cocooned over  
By its self-spun silken thread  
I wish for this and that  
And I burn and am consumed;  
Channamallikarjuna*

*Put an end to my mind s endless avarice.*

*-Akka Mahadevi  
(Tr. D.A. Shankar)*

## ***Spiritual Income Tax in the view of Shivasharanas***

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Taxation is an age-old practice in India. It has existed since ancient times. In Vedic times, taxation was considered a sacred duty. We find its mention in many ancient texts, like The Bhagavadgita, the Song Divine, Manu s Smritis, Kautilya (Chanakya s) Arthashastra. Manu , the sage and law-giver speaks of a variety of tax measures that a king could adopt according to the Shastras, and says that taxes should relate to the income and expenditure of his subjects. He also says, As the calf and the bee take their food little by little, even so must the king draw from his subjects moderate annual taxes. It was firmly believed that paying of annual tax was a sacred duty of every citizen. The prevalence and necessity of taxation is recorded by Samskrita poet laureate Kalidas in his Raghuvamsha. He says thus of King Dilip: It was only for the good of his subjects that he collected taxes from them, just as the sun draws moisture from the earth to give back a thousand fold. Also Kautilya s Arthashastra deals with taxation in an elaborate and planned manner. By suggesting ways and means to guide a king in running the state in an efficient manner. According to him, treasury is the root of administration, and that treasury consists of the people s money paid in the form of tax. In the

Fostered by sacrifice, the gods will surely bestow on you unasked all the desired objects. He who enjoys the gifts bestowed by them (gods) without giving them in return, is undoubtedly a thief.

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\* Dr. C.R. Yaravintelimath, Emeritus Professor (Rtd), 'Chaitra', Nirmal Nagar, Dharwad 580003  
Bhagavadgita we come across this stanza:

**- Dr. C.R. Yaravintelimath**

*Ishtanbhoganhi vo deva dasyante  
yajnabhavitah/  
Tairdattanapradaibhyoyo bhngktestena eva sah*

The virtuous who partake of what is left after sacrifice are absolved of all errors, all sins. Those defaulters in respect of payment of income tax, who cook for the sake nurturing their body alone, that is, those selfish persons, who keep god's all gifts, scattered in nature, to themselves, are defaulters and sinners, liable to be punished by the law of the land. The Bhagavagita tells us what a great dishonesty would a man commit, if he does not return to God (\*Gurudeva Ranade gave currency to the term Spiritual Income Tax by using it in his The Bhagaavadgita as a philosophy of God-realization) part of what God has conferred on him. This is a kind of income tax, part of which we should pay to the Divine ruler. He, who utilizes the products of his work for himself, is a thief, because he who evades spiritual income tax is a thief, as he consumes himself what legitimately belongs to others, his fellow beings. Actually nothing belongs to us. We owe this body to our parents; they have fostered it with love and affection, without expecting anything from us in return. Teachers confer learning on us. God the great giver of gifts has bestowed on us unasked infinite gifts in the form of land, water, air, sunlight, etc. Nature provides us with varieties of food items. Therefore, it is our bounden duty to perform sacrifice towards other creatures in nature. All creatures» birds, beasts, animals, trees, plants etc. devote themselves for others welfare. Man should know that his body is meant for doing good by others. Here is a Shubhashita in Sanskrit which endorses this view point:

*Paropakaraya phalanti vrikshah,  
Paropakaraya vahanti nadyah/  
Paropakaraya duhanti gavaah,*

*Paropararthmidamidam shareeram//*

Trees bear fruits for the sake of others; rivers flow for the sake of others; cows give milk for the sake of others. Likewise, this our body, body made of five elements, is also meant for others welfare. Trees, rivers, and cows, set the best example of paying spiritual income tax. One, who keeps all to himself, is the most selfish person on the earth. He is a defaulter liable to be punished. Hence unfit to live both on this earth, as he is a burden to the mother earth and in the other world, where he is not welcome. Thus caught in the net of selfish desires, he stands condemned to suffer untold misery in hell.

The Shivashranas of 12th century go a step ahead of ancient spiritual text The Bhagavadgita in prescribing spiritual taxes to devotees. God in the form Jangaama collects spiritual income tax in the form of dasoha, devotion being the wares.

Jangama is the toll collector on the highway to the other world during one's spiritual journey. In one of his Vachanas Basavanna, the most revolutionary thinker of his time, says,

*Unless you pay the toll after  
collecting your wares, You  
cannot proceed! Counterfeit  
coin (black money) Will never  
circulate:*

*They do not permit counterfeit coin!  
Jangama collects the toll for the wares of  
piety Devotion.*

ꣳAs q“v~A'z \$%oP , ~AP“ vvfizł “~^Uꣳ`gz~ .  
P...E`'t ,fi~UU ,fiłz~ . P...E`'t ,fi ^Ai~gAii` .  
ꣳsQAI~A\$ ꣳs`AqP dAU“~“^ ,~AQU,  
P`qfi,AU“~z^“` .

In order to do devotion , a Sharana should pay spiritual income tax in the form service to the trinity of Guru, Linga and Jangama.

Jangama represents the community or society in which Sharanas live. A sharana should do devotion through his body mind and wealth by surrendering them to the trinity, that is, body to Guru, mind to Linga and wealth to Jangama. This he does for the welfare of both himself and his community. In fact, whatever he possesses belongs to God, they are his gifts. He must return them to God who manifests himself in the form Guru, Linga, Jangama. In order to attain self realization, he should pay tax to God by doing devotion in the form of Dasoha.

Dasoha involves Kayaka, that is, physical labour. In another Vchana of his, Basavanna says:

*For doing plenty acts of piety,  
I have ten fingers on my hands;  
It is enough for me and For the  
pioneers.*

*That I don t restrain  
Myself in deeds of work  
How can it be for me  
Even as for Marayya (Aydakki Marayya)?  
O Kudala Sangama Lord.you vex me with  
these jewelled chains:  
Alack, alack for me, my God.*

The concept of Kayaka>Dasiha is rooted in the practice of spiritual taxation, pertaining to God>realization. A Shivasharana should do Kayaka with no taint of greed. He is supposed to do Kayaka by employing in it his body, mind and wealth. It should be Satyashuddha, that is, it should be rue and pure, done with purity of heart and soul. In other words, it is dedicated work, dedicated to Guru, Linga and Jangama. The very term dedicated work implies that whatever is got by that work, which is the product of his honest labour, should be offered to Guru, Linga and Jangama, serving of whom ,implies double duty of Prapancha and Paramartha. Such a dedicated work makes one fit to live in both worlds, that is, Prapacha and Paramartha. Desire to accumulate more and more and to keep it for tomorrow undoes the very purpose of Kayaka and Dasoha. Kayaka should be done without the taint of ego. Observe Aydakki Marayya s words regarding true and pure Kayaka:

*If doing work of a farthing s worth,  
You say they owe you a money bag,  
Is that the right idea of work?  
To ask the Bhakas less for your work,  
They say it is worth that is work done  
With pure mind, for Amareshwaralinga.*

Uz P`Ai~P "i`rP`Aq~, "tz`q" v` JA\$ t  
,vP`Ai~P`~Am? xsPg t P`Ai~PP  
Pr`~Aii`V v` JA\$~z~, C`~g^-Øg AUP av-  
~zP`Ai~P.



Kayaka and Dasoha are like the two faces of the same coin. Kayaka entails doing of Kayaka. Dasoha is an art of giving. It is one form of spiritual income-tax. What usually comes in the way of rendering selfless service is the tripple bane woman, land and gold. Therefore one should first conquer and forget them while doing Dasoha. So Aydakki Marayya says in one his Vachanas, which runs as follows:

*If you uniting with  
Guru, Linga, Jangama,  
Would render lowly service, then The  
things to have at first  
Are woman, land and gold.  
If you would know Amareshwralinga,  
You must forget these three  
In the deep peace that comes from  
doing things.*

U~g~ AU dAU~z t xg,, z, ~" "i`q~" t ~" E~ "t~  
~t~ E" ~"fi ~"zfi~. "i`l ,Ø, ~"z t ~"g  
~"gAi~fAi~ C~"g^-Øg AU "fj~"zP.

Greed is not good for a Sharana. One day when Marayya fetches rice grains gathered from the courtyards of illustrious Shivasharana, in more than usual quantity, his wife Lakkamma admonishes him:

*So pick up and go  
And drop it where it was.  
The work that Marayyapriya  
Amaeshwaralinga has given is  
quite enough, Marayya*

(...JAcFAz", `P~. ~"vP`Aq~"~"v  
Cfi tAi~ ,~j.  
"i`gAi~fAi~ C~"g^-Øg AU P`I P`Ai~P  
, `P~ ~"gAii`.)

The knowledge in me that shines Is  
the unmanifest linga in your heart.

She also makes it clear that greed becomes kings not Shiva devotees. So she says:

*This greed is good for kings.  
What has a Shivadevottee to do with such?...  
Should you have greed for so much rice?  
God does not care for it;  
Why it is hateful to  
Marayyapiya Amareshwaralinga, O  
Marayya!*

(D-Ai~A\$~z~ Cg,,AUfiz t +~xPs jU~Am  
CAii?... F,QAii`, E~"U^P? F-ØgE~¥,  
"i`gAi~fAi~ C~"g^-Øg AUP z`g "i`gAii`.)

Sharanas seek salvation in discharging their daily duty of Kayaka and Dasoha. They do not aspire even for Kailasa. For Kailasa is where they dwell., be it a small hut. Their hearth may be small, but their heart is large. Undoubtedly, they are large-hearted. Maybe, in terms of wealth, they are richly endowed with peace and contentment. Contentment is a rich feast. Sharanas are fully aware that nothing on this earth ever belongs to them. Therefore whatever they do, do it with a deep sense of humility, and with no sense of ownership. Since they serve the trinity Guru Linga Jagama with body mind and money, they are absolved of all errors, all sins, if ever they commit any. So whatever they give to the trinity is the highest kind of spiritual income-tax.

Some are exempted from paying income-tax. Such ones as make donations to religious institutions. Sharanas like Aydaki Lakkama and Marayya are exempted from paying spiritual income-tax.

The radiant linga that in you shines  
Is the saving knowledge on my part.  
Separating the one from the other,  
You cannot tell a difference. There s  
one linga, one teaching And one  
ritual performance.  
How then speak you of nearer and further?  
After giving me instruction initially  
In my own inner nature,  
How can you now say, sir, I  
can t perform the act ritually?  
If you will initiate me, I will do  
you proud.  
The great host of the mortal world Will  
applaud us out loud.  
Look here, Basava, on this I have as my witness  
Our Lord of the Lovely Waters

• **Chennabasavanna**

(Tr. Prof. A.K. Ramanujan)

## ***The Vedic Approach to Education and Learning***

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## I

The title is very attractive. It throws a challenge to the academicians and the educationists of the present century. In India, education in the past really meant Brahma ›Vidya or knowledge of metaphysical reality and cultivation of virtues like truth, non›violence. Self›sacrifice, forgiveness non›stealing diligence and so on.

The word value means 'worth' or efficiency or excellence or intrinsic worth or goodness. It consists in the recognition of worth. Value is that which renders anything estimable.

Education does not merely consist in making a person just literate. And literacy by itself is not education. A person who knows how to read and write may fail to be an educated person if he lacks character. Sri Ramakrishna, the embodiment of Vedas says: the so called learned pandit, if he is woman›intoxicated and is after name and fame, how can he be learned, if his mind does not dwell in the good, how can he be called a learned man?

In this paper attempt is made to focus on the Vedic conception of knowledge learning and values.

## II

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\* Prof. V.N. Sheshagiri Rao, Dept. of Philosophy, Manasagangothri, University of Mysore, Mysuru 570006

The culture of every nation or race  
- Prof. V.N. Sheshagiri Rao

depends upon the philosophical wisdom of its seers and sages<sup>1</sup>. The Vedas contain the philosophic wisdom,

Value and action of Indian nation or the Aryan race. There is nothing that is not in the Vedas.

Man has a longing to know and realise the Supreme Reality. According to the Vedas, life is not a mere series of disconnected events. There is a beyond and a goal in that beyond. The Vedas do not ignore the world of differences. There is no world, if differences are eliminated. The world is a world because of differences. But there is an under lying unity among differences. In fact the differences help us in building the essential unity. There is a unity only if there are differences. The Vedas recognize God<sup>2</sup> as a lofty principle underlying the differences. The Rk Samhita from the first Mandala to the last, is bent on describing this Supreme Principle or Reality as non›dual . The Vedas contain praise of the Gods presiding over various objects of the world. According to the Vedas self›realization is impossible without the knowledge of the Supreme Reality.

## III

The Vedas investigate into the

mysteries of the universe. Their thinking first began from without. They further probed into the matter and came to the conclusion that the entire Universe is woven like the warp and the woof of a fabric into the very being of primal Spirit. The Vedas point out that there is a unity of purpose between worldly needs and spiritual goals. What is contained in the Vedas is not a prosaic expression of some philosophical or ethical principles. They are expressed in literary and artistic language. The Vedas contain poetry of the highest order. IV

The Vedas also talk of the cosmic law, *the Rta*. It is the moral order also. There cannot be a law without its actual application in actual life and the reverse is also true; there can be no orderly life without such a law. The human beings should strictly adhere to the course of *Rta*. They should not violate the rhythm and harmony of the universe, in the least. It is their prescribed duty to discharge the sacred obligation.

In the Vedas, there are also rituals. The rituals or *yajnas* are intimately connected with *Rta*. There is, in the Vedas a unity between the worldly pursuits and the spiritual pursuits.

The Vedas emphasise upon cultivation of virtues. Man must live a path of *Rta*, the Cosmic law<sup>4</sup>. He must earn wealth by all right means. He should spend wealth in acts of Sacrifice (*Yajna*). He should adore and worship the Lord of the universe. He should practice meditation. He should perform noble deeds and live a noble life. He should have the grace of a noble life. He should have the grace of God to achieve all these. To have the grace of God, to achieve all these. To have the grace of God. He should put self effort and right effort. Strict conformity to the cosmic law

is the root of all prosperity. Then truthful and honest living will be quite natural to him. The Lord Shower upon man, the sweet fruits of good deeds. The very earth and heaven unite to promote the welfare and happiness of people<sup>5</sup>. (*Rgveda* I. 90.6.). The *Rgveda* upholds the ideal of family life and earthly happiness.

What are the impediments in the path of progress? According to the Vedas, it is of sleep and self-importance<sup>6</sup>. (*Rgveda* VIII. 46.12). They should be avoided. The good men are those who follow path of *Rta*. They do not alter their ways ordered conduct is virtue. Man should sustain and support all that lives. Kindness and hospitality are virtues *Rgveda* (X. 117).

Seduction and adultery are condemned by the Vedas [*Rgveda*. (6. vii. 104)]. Gambling is denounced. The Vedas emphasize on leading a simple and ascetic life, appreciating the beauty of nature, its greatness and splendor.

## V

Education consists in cultivating virtues like speaking truth (*satya*), retraining from injury to any living creatures in thought, word and deed (*ahimsa*), control of the senses (*sama*), keeping under control six inner enemies (*arisadvargas*). Education according to the Vedas, involves 'discriminative knowledge' (*viveka*) and the absence of sense of egoism (*vinaya*). *Bhagavad gita* aptly says: "*vidyada daativinayam*" (learning implies absence of egoism). Education should make persons truly great and evolved souls. VI

Mind has a greater role to play in the life

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of the individual. 'As the mind so the way' goes the proverb. But mind is fickle, fluctuating and inconstant. It should be controlled (dama) and properly trained. Vedas say that education should enable the individual concentration of the mind, so as to acquire higher knowledge. This concentration, the Vedas call Sraddha or faith (Rgveda i.55.5.i.133.5;i.104.6). A man of concentration and knowledge, in infact, is termed as Dheera (the valiant) by the Upanishads. A dheera is one who has won over his lower senses and mind, not necessarily one who has killed maximum number of people in the warfield.

True education should explore the ways and means to live a meaningful life. It should reach out to social values and open the new vistas of social awareness, law and order. That is called Rta. It is the moral order of the universe, Sin consists in the omission of external duties (Rgveda i.23.22;1.85). Education should usher in the individuals a true spirit of human development and an upbeat for progress. It should encourage and promote common fellowship. It is in this context Rgveda refers to the Purushasukta.

The value of freedom is very necessary for the individuals. Freedom lies in frankness, outspokenness and unhampered boldness. It is a virtue to have freedom of speech. Real education should end up in the cultivation of this value.

*Justice is another value to be learnt, and cultivated by the individuals in a society. Justice is a quality of being righteous, upright, fair, impartial and integral. Fraternity is another value for any society to care for, The value of fraternity consists in the state of being a brotherhood. True education,*

38 / Sharana Patha

according to the Vedas should enable individuals to shoulder greater social obligations. It must find its fulfillment in character building abilities of individuals. Humanity should emerge in all radiance, exuding selfless love, good will for all beings. Expecting nothing in return is the hallmark of Vedic culture. Education should assert itself and enable individuals in supporting, with delight, the worthwhileness of human values, the true sense of learning. Vedas ordain, that man shall wish and pray for it.

## VII

Now coming to modern education. There is something really earthshaking about learning. No doubt in modern times, educated person is quite advanced in terms of materialism but education should never forget to promote human values. There is need to safeguard Dharma, that is one's own duty to humanity. Emphasis is to be laid on the spiritual nature of mankind assert the Vedas. Vedas declare that the virtuous will be protected and the evil doers are destroyed. Firm establishment of righteousness is the teaching of the Vedas. Whatever the learned do they should do it well conscientiously and to the best of their ability. The Vedas warn that in the garb of spirituality persons should not become inactive and idle. Education according to the Vedas should develop equipoise, detachment and universality of outlook. There should be no room for illogicalities. In short the true education should contribute towards the enrichment of culture. Education should be a way of life everywhere and in every sphere of activity.

Vedic education should end up in achieving the goal of peace prosperity and oneness of humanity.

## Notes and References

1. This view Supported by Prof. A.N. white head, the famous philosopher > scientist of the west.

a) "In each age of the world, distinguished by high activity, there will be found at its culmination, some profound cosmological outlook, implicitly accepted impressing the own type upon the current springs of action".

(Adventures of Ideas)

b) "The two worlds. Value and action are bound together in the life of the universe, so that the immortal factor value enters into the active creation of the temporal fact" (A.N. White head, Essays on Scienceand Philosophy)

2. "The process of God-making in the factory of man's mind cannot be seen so clearly anywhere else as in the Rgveda" (S. Radhakrishnan, Indian Philosophy, Volume:I p.73).

3. First Mandala: (i) Surya Atma Jagatastha sthu> sha or cha (Surya is the soul of the universe), (ii) Ekam Sat IprahbahudhaVadantiCWhat exists is one, The learned explain it in many ways)

The Sixth Mandala :Rupam Rupampratirupobabhuva" (IV.47.18)

4. Anrta is the opposite of trust (Rgveda vii. 56.12), Rgveda IX.115.4; ii.6.10; iv.5.5; viii.6.2; viii.6.12

5. Rg Veda 1.90.6

6. RgVedaVIII.48.12

7. Rg Veda (X. 117)

8. Rg Veda (6.vii. 104)

9. In the Vedas there is a detailed study of the Gayatri. Gayatri is the supreme reality of the world.

Sri Madhva wrote a commentary on the hymns of Rgveda. According to him there is as much Philosophy in the Vedas, as in the Upanisads; thereby, he has raised the great philosophical dignity of the other schools of Indian Philosophy. While developing his philosophy, Sri Madhva quotes off and on from the Rgveda. It may be called a fourth Prasthan. For Sri Madhva, Veda is essentially a theosophic document. It sings the glory of the Supreme. (B.S i.1.10). Salvation could be obtained by realizing the Supremacy ofBrahman, who is free from all taints.

Sri Jayatirtha, has written a commentary on Sri Madhvas Rgbhasya.

Sri Yaska has written Niruktawhich is regarded as a Vedanga. It is a commentary on Nighantu, which contains many difficult words of the Vedas. Nirukta is a Sutra grantha.

\* Prof.V.N.Sheshagiri Rao, Dept. of Studies in Philosophy University of Mysore Manasagangotri, Mysuru>570 006

We learn from experience that men never learn anything from experience.

>George Bernard Shaw

What if you read a hundred books Or  
hear a hundred homilies?

Unless your greed is plucked, your anger ceased, What  
fruit in pouring, water for the bath?

Our Lord Kudala Sangama laughs to see  
Born liars whose minds Are not as good  
as their words!

>Basaveshwara  
(Tr. Armando Meneges)

## ***Lesser known Vachanakaras: Hendada Maraiiah***

It remains a wonder that eludes a detailed explanation when we observe the developments at Anubhava Mantapa during those days of awakening in 12th century Karnataka. How come various categories of people from all nooks and comers of the land converged at Kalyana, shedding their Old faiths and embraced a new religion with a new philosophy. They listened intently to the words of Basavanna Allama, Akka, Chennabasavanna and a host of others and were transported into a new sphere of faith. They took a vow to follow the tenets of Veerashivism both in letter and spirit. Both the literate and the unilliterate men & women poured in hundreds and thousands, listened to the ongoing lecture discussions, participated in the enlightened dialogues and felt themselves blessed.

We have been seeing the long chain of lesser known Vachanakaras of this Shaivite movement who also contributed their mite by writing in the popular Vachana genre and enriched the Veerashaiva Sahitya. One such figure for this piece is Hendada Maraiiah Who followed his earlier vocation of selling toddy made amends both to this accepted profession and life and also wrote many Vachanas.

Not many details of Maraiiah's personal life are available Shanta Linga Deshika

**- Dr. C S Nanjundaiah**

makes a reference to his life but they are too sketchy. He was a contemporary of Basavanna and hence his period is said to be around 1160AD.

Hendada Maraiiah has written many Vachanas but only fourteen are extant and twelve of them are included in the complete Veerashaiva Vachanas Published by the Government of Karnataka. His ankitha is Dharmeshwaralinga Each of his Vachana highlights his view of pious life based on Veerashaiva Philosophy, ideology and Social ethics. Employing the vocabulary of his earlier profession of toddy selling he elaborates on the need to follow the tenets of Shivanubhava Siddanta Toddy, Wooden barres, container, Skin bag intoxicating drink are words commonly used by sellers of toddy. But Hendada Maraiiah uses them for his own new Vocation of spreading Veerashaiva thought and philosophy. Earlier he was selling toddy on the way but later men came to him asking for water to satiate their thirst in sweltering heat. After his enlightenment, he decided to uplift the masses around him to lead a better life.

He takes common instances of life and fills it with new expiation. Examine this Vachana.

*In the middle of the pot of earth called body  
Liquor called gold was born  
After sipping it in the cup called woman  
Giddiness reached the head*

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\* Dr. C.S. Nanjundaiah, No. 43, 5th cross, Basavanagudi, Shivamogga 577 201  
*All those lost in this intoxication How  
can they become elders?  
Devotion and detachment stayed on this side,  
They have not touched Dharmeshwara linga.*

Observe the vocabulary. The words are from the world of toddy, its effect on the person who drinks and the final result. But Maraiah is highlighting the inter relationship between soil, gold and woman. The more and more that one relies on them, the more and more and more he moves away from god and dooms his life. God's realization is not possible for the one who indulges in these three evils of life.

In another Vachana beginning with

No one buys the juice I sell Hendada Maraiah speaks of how the inner self and search for Ananda bliss becomes a mirage. One gets the designed ananda only when the inner eye is opened. The facade of evil brought by a sense of pride, keeps one away from God's realization. Similarly a more severe condemnation of man's ego

*Until man duplicates a blade of grass, nature can  
laugh at his so-called scientific knowledge.*

**-Thomas Edison**

*Greater than the great am I*

and pride is to be seen in the Vachana that begins.

Egoistically feelings that I know

Maraiah explicitly says that the intoxicated drink adds to one's ego and brings the person down. This change in attitude is the result of wrong priorities of

life Maraiah struggled hard in life to elevate and modify the lives of many common men who came to consume toddy at his shop. His missionary zeal in converting people from a low level to one of higher level was appreciated by the stalwarts of the day including Basavanna. It is said Basavanna did talk about Hendada Maraiah even before King Bijjala and thus cleared some misconceptions about his vacation.

Hendada Maraiah was one among the many common men and women of the day that responded to the call of Anubhava Mantapa of Basavanna, Allama and Akka and wholeheartedly accepted the new path of life. They also worked with a missionary zeal to change the hearts of many and accept Veerashaiva way of life. Maraiah remains a significant vachanakara with his contribution. Each of his Vachana is a piece of wisdom, a thought and an expression of faith and humanism.

While deep in the Great I lie, Whatever  
I should say  
Meaningless my word would lay I  
See the wondrous sight  
Inside the perfect light Of our Lord  
of the Meeting Rivers.

-Basaveshwara  
(Tr. A.K. Ramanujan)

## Sarveswara Shatakam in Telugu -an introduction

**If my poems got rejected by you, Lord  
Siva, I will offer my head to you**

This is a terrible oath taken by Yadhavakkula Annamayya ,a 12 th century Telugu poet. He rendered Sarveswara Satakam in Telugu in praise of Lord Shiva. Shatakam is genre where every single poem will be having its own meaning with different issues related to morals, philosophy and religion. As per rule there should be 108 poems in each Shatakam. But poets will take liberty as to this number and some go beyond this condition.

Interestingly in Telugu literature another poet is also having similar name. He is Thaallapaka Annamayya. He worshipped Lord Sri Venkateshwara in Tirupati. He followed Vaishnavism. He is of different time from the present poet.

Yadhavakkula Annamayya, has chosen only two meters for his poems. One is Mattehham and another is Shardoolam. Interestingly these names of metres are having very much significance in this

context. Lord Shiva is wearing the skins of elephant and tiger also. He is having names like Gaja charmambaradhara ( a person who wears skin of elephant as costume). Here the names of metres Mattehha mean a grown up elephant and Shardoola means a big tiger.

**- Dr. P R Harinath**

The poet is well-known for his amazing philosophical images on Shiva. Most of the poems in this Shataka got inspired and influenced by Shiva Mahimna Sthothram . In one of his poems he says that whole creation is a bubble in an ocean. The entire creation will be bubbling and breaking .

జలజాత ప్రభవాండ బుద్బుదము -లక్ష్మాంతంబునుం బుట్టుచుం  
గలయం గ్రాగుచునుండు - నీ వృధుల లింగస్ఫూర గరాజ్ఞిలో-  
వల- దద్బుద్బుద గర్భవానులు -హరిబ్రహ్మది దేవాకియం-  
గలదే వారికి నీ మహత్త్వ మెఱుగంగా శక్తి - , సర్వేశ్వరా!

which means, In the great womb of glorified Lingam all the creation will be generating and vanishing. In that bubbling activity Brahma, Vishnu and all other Gods will be residing in bubbles. Once the



bubble breaks, they will also be perished. Sarveswaraa, can they be able to understand your magnificence?

Here the poet has given the greatest position to Lord Shiva. He described Shiva as the supreme of all. Hence he is calling him as Sarveshwaraa.

Regarding the Shatakam, there is an interesting story. Once the poet made a visit to Sreesailam in Andhra Pradesh which is a holy pilgrimage center for all Shaivites. While he is coming back from the place, he resided in Vishwamitra Ashram on the banks of river Krishna.

\* Dr. P.R. Harinath, Professor of Telugu, Regional Institute of Education, NCERT, Manasa Gangotri, Mysore 570 006

Poet sat on the banks of the river and began to write Shatakam. After composing a stanza on palm leaf, poet used to drop the leaf in flowing river. He took an oath that if the dropped leaf comes back against the current of the river, then it will be treated as acceptance by Lord Shiva and that stanza will be kept in tag. By chance if a stanza back and move away in the flow along with the current of the river, poet will treat it as a rejection from God. If it happens so, poet will die. He told that he will take a big scissors and cut his neck and offer it to Shiva. That was his terrible oath. Poet began to write poems one by one on palm leaves and began to drop in the river. One by one were coming back against the current of the river. The poet was keeping one by one in tag with pleasure. At one point stanza did not come back. It went along with the river water. That stanza is this:

Meaning, on a tree flowers generally will become tender nuts and then become fruits. That would be general phenomena of flower life. But, Lord Shiva, when the flowers placed on your feet will be having different fate. They will become elephants, horses, valuable gems, necklaces, beautiful ornaments camphor trees, Sarveshwara this is true. Here the poet would like to convey that if a devotee worships Lord Shiva with single flower, that holy act will be blessed by the Lord and abundant gifts will be showered. Gifts like elephants, horses, gems, necklaces and so on.

When this stanza was written on a leaf

and dropped in the flowing water, it went away along with the current. Poet was waiting. He looked at the river. No, it was not given back. He took a big scissors (Gandakaththera in Telugu) to cut his throat.

Meanwhile a shepherd came there the called poet and told him that someone gave him the palm leaf with the poem which was collected from the downstream. Poet eagerly looked at the poem. That was a different poem. The poem and the meaning are completely different from what he had rendered. Poet felt that it is written by Shiva himself. He took the leaf as a Prasadam from Lord Shiva. Here is that stanza.



It says that , if anyone is worshipping you by offering a flower at your feet that person will be liberated from reincarnation. In such instance, if that person does worship during three times of a day with all commitment, then he will become you only. There is no wonder in it, Sarveswaraa

The Poet prostrated trembling with devotional feelings towards Shiva. This is a memorable event happened in Telugu literature. All literature says the same, to surrender to Almighty. Sivamahimna> sthoram says thus:

(Atheethah panthaanam thava ca mahima  
vanmanasayor  
atad vyavrttya yam cakita mabhi dhatte  
shrutirapi,  
sa kasya stotavyah katividha gunah kasya  
vishayah  
pade toarvacine patati na manah kasya na  
vacah.)

Poet says, Lord Shiva, your greatness is not reachable to mind or word. Who can praise you, When Vedas also failing to convey? They are telling by means of neti> neti (not this, not this) He is possessing innumerable qualities. Who then can describe?

In Sarveswara Satakama with submission the poet experienced oneness with God.

*In order for me to write poetry that isn't political, I must listen to the birds. And in order to hear the birds, the warplanes must be silent.*

**- Marwan Makhoul**

*Oppenheimer's (the builder of first atomic explosive) life, and the scientific establishment he briefly governed, showed how geopolitical realities can pervert a great scientific achievement. One has to wonder what Oppenheimer would say about today's nuclear conundrum; Russia has invaded Ukraine in the centre of Europe and threatened America and the NATO alliance with nuclear fire if they intervene. Israel engaged in a war in Gaza after a terrorising surprise attack by Hamas. Israel has a broad arsenal of nuclear weapons that expert believe it could employ against any state that threatens Israel's existence. Iran, another aspiring nuclear power, stands as Israel's most pernicious antagonist. North Korea is the most recent nuclear power, whose actions are impossible to predict. Meanwhile, China has significantly expanded its nuclear arsenal in the past few years as Sino-US rivalry intensifies.*

*Cinema (Oppenheimer) shapes the narrative of history, but even Nolan's (its director) important film does not help us through the nuclear wilderness in which we still find ourselves.*

*We are in dire need of a thoughtful closing to the Oppenheimer era about how to construct a safe path forward for a pandemic or climate change might deliver Earth a terrible blow, but nuclear war is in a league for its own, kind of like the arrival of the asteroid 66 million years ago - only now, we are the dinosaurs.*

**- Patric Tyler**

**- (Quoted from Rotary News)**

Sarveswara Shatakam in Telugu ›an introduction / 35

# ***Dr. Hiremallur Eshwaran s Lingayat Religion, Culture and Society***

The Department of Kannada Studies, University of Mysore, brought out this epoch-making book in 1981 authored by the renowned sociologist Dr. Hiremallur Eshwaran. The book stretching over nearly 200 pages consists of seven petite chapters and they are: Lingayats: People and Culture , The Origin of the Lingayat Religion , The Originator Basavanna , Idealism and Institutions , Religion, Ethics and Behaviour , Religion and the Social Structure and Lingayat Religion and Modernisation .

Tracing the contribution made by Lingayats to the development of Kannada language and literature, in the first chapter, the author says, Eversince the first volume of aesthetics Kavirajamarga saw the light of the day in 814 CE, by the end of the nineteenth century, about 1,148 authors have written their works and a bulk of them have been Lingayat writers . He further argues about the Lingayat religion: This religion which is built on democratic principles is the religion of the common people. It has received its religious principles from Tamil and Kashmir Shaivism but it has absorbed and made its own the various religious streams and thought processes .

**- Dr. C. Naganna**

The Lingayats are also called Veerashaivas because of the undislodgeable faith they have on Shiva, according to Surendranath Dasgupta in his book History of Indian Philosophy, 1975.

Dealing with the history of Lingayat culture, Dr. Eshwarn opines that it was Basavanna (1105-1167) who transcended the limits imposed by his time he forged ahead to found a new code of living. He was ably assisted by his colleagues Allamaprabhu, Chennabasavanna, Siddharama, Akka Mahadevi and others. They were able to formulate a new culture befitting a new society and as a result, Lingayat religion came into existence.

There are innumerable instances to prove that what Basavanna thought and executed has a direct bearing on the modern society of Karnataka and hence there is a running thread of inspirational connectivity of the twelfth century and the twentieth century. The obvious example is that of a Math which is one of the major cultural institutions started by Lingayats. The way the Maths have contributed for the educational enhancement of Karnataka is immense. Eshwarn remembers the yeoman service rendered by Naganur Swami Math of Belagavi, Mrithyunjay

\* Dr. C. Naganna, 3195, 21st Main, Vijayanagara, 2nd stage, Mysuru 570017

Math of Dharwad, Moorusavira Math Hubballi, Taralabalu Math of Murugha Math of Akka Mahadevi. Siddhaganga Math of birthday and Mahatma Math of Mysore. birthday are celebrated by education, Balaga in Karnataka. The role support to Lingayats is noteworthy way. Without pushed to the imagine the level of from the period of of the Ali and

Another example is that of Mysore Kings Manjappa, who had Brahmins. The Lingayat culture and Keladi introduced Mahatma Gandhi to when Lingayat and told Gandhiji that importance. ideas of Gandhi had already contemplated by Basavanna in the prominent century itself (History of one was Movement in Karnataka, G.S. leader and 1964)another was

Shrishaila is connected with Akkaa Mahadevi, Ulavi with that of Devaraj Urs

Chennabasavanna, Sollapura Siddharama, of course, beginning of the and Kalyana are Lingayats have thought Basavanna. wellbeing of the State its languages places culture. The representative voice was sothat of Lingaraj Sirasangi, who represented bythe First Lingayat culture. This culture of Littlelf every Tradition is called the Populistic Culture The author argues that it is possible to about the vision and values of unity of the culture based on the epics and written by the Shiva poets such as the origin (1200 CE), Raghavanka (1225 author touches

ofThe women of Karnataka are familiar Sirigere,with the vachanakartins such as Chitradurga,Neelamma, Muktayakka, Siddhaganga, SutturAlso Basavanna s In providing free food andGandhi s these Maths have extended theirAkkana the government in a uniqueplayed by these Maths we cannotalthough they were education of the peoplebackground right State.Satavahanas (1>3 century) to Hyder

HardekarTippu (1761 1799). Even the internalised thegave prominence to the philosophy,exceptional period was that of theChieftains (1500>1763) and Palegars very manythe Lingayats enjoyed some

beenWhen Mysore State was renamed as twelfthKarnataka State in 1973, two Freedomleaders played a significant role Halappa,K. Hanumanthaiiah, a Vokkaliga Siddavanahalli Nijalingappa,

prominent Lingayat leader, apart from D. who was the chief minister at

withthat time.

Koodalasangama,Right from the inseparable fromtwentieth century, According to the author, theseof the are not just belonging to the Littleand Tradition but they are opposed to the addressing called Great Tradition Mahasabha in 1904 said, Brahminic family and every community tries .to achieve something, then that will lead writeto the progress of the nation It s our Lingayatprimary duty to think of the vachanasnation .

HariharaThe second chapter deals with CE) andof the Lingayat religion. The

Virupaksha Pandita (1677) upon five representative matts while

Throughout the book, Hiremallur emphasising the importance of Kalamukha Eshwaran juxtaposes the Lingayat tradition centre at Balligavi in Shivamogga district. with Brahmins line of argument and says Tracing the economic environment of the that the latter cannot be accepted because twelfth century Dr. Eshwaran quotes from of the emphasis laid by it on moksha or Sr. M. Liceria s unpublished Ph.D thesis liberation. titled, Social and Economic History of

Dr. Hiremallur Eshwaran s Lingayat Religion, Culture and Society / 37

Karnataka (1972), in which Sr. Liceria says, In the 12th century Karnataka special importance was given to free-holding. The King and his vassals were landlords. The tillers of the land were under constant fear that their services may be dispensed with at any moment And another exploiting class was called the Mahajanas; they were all Brahmins and were all landed gentry .

The third chapter is called Dharmadarshaka Basavanna , which traces the centrality of Basavanna in the twelfth century Sharana movement. To begin with four towns were important in Basavanna s life; they were: Bagewadi (Basavanna s boyhood); Sangama (his education); Mangalawada (his services to the king) and Kalyana (fulfilment of his spiritual calling). Dr. Eshwaran opines, The castes and religion in which we grow do not make us human. Just as Shiva is self-created, we are only responsible for our divinity. By so saying, Basavanna makes Lingayat Dharma stand apart from the Hindu Dharma .

Basavanna moves from Bagewadi to Sangama Kshetra, where he acquires learning from Eeshanya Guru and achieves mastery over philosophy that is suitable for the new religion. Sangama Kshetra becomes an important stage in Basavanna s life. From there he journeys towards Mangalawada since he seems to hear the divine order from the Lord Himself, You have to go to Bijjala now as you have to work for the wellbeing of the people .

In Mangalawada he marries Gangambike and Neelambike to prove that the married status does not become an impediment in any way for spiritual preoccupations. People came from far and wide even as Basavanna s colleagues

Allama, Akka Mahadevi, Chenna basavanna extended their full support to his mission. Asceticism is represented by Akka and Allama; Jnana by Chenna basavanna, work by Siddharama; Madivala Machayya and Ambigara Chowdayya represented vigorous opposition to those who posed obstacles to the Sharanas.

In the fourth chapter, the author takes up the issue of defining who is a Lingayat and what is the nature of Lingayat religion? Accordingly, a Lingayat is one who believes in the principle of Shatsthala, Panchacharya, Ashtavarana, and other ethical codes marked by these principles. The author goes a step further and says that vachanakaras did not believe merely in the principles mentioned above but their concept of Dharma encompassed the entire society. Therefore, the Contemporary Lingayat religion is the result of the thought processes of the last eight hundred years.

Panchacharyas do not figure anywhere in the vachanas of Basavanna and his colleagues; but they do refer to Adyas . The Shivasharanas remember these Adyas again and again because they were venerable in age and they possessed superior quality of goodness and wisdom. Jedara Dasimayya, Kembavi Bhoganna, Madara Chennayya, Dohara Kakkayya and others figure among the Adyas.



Arguing about the institutionalisation of

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Lingayat religion Dr. Eshwaran says that the Sharana does not recoil from his past life and neither does he hanker after liberation or moksha. The attainment of Shivahood after traversing on the path of devotion is his way. Thus, he attains Shivadvaita which state is described as Lingangasamarasya and that condition is not nirvana, but it is marked as Shoonya. The difference is that in nirvana a person dissolves into nothingness, whereas in Shoonya he engulfs everything.

Moving from Sangama to Mangalawada Basavanna worked incessantly to build Anubhavamantapa for nine years. This Hall of Experience functioned for fourteen years to establish the inter-connectedness of religion and society. Anubhavamantapa is an epitome of the plurality of culture.

The fifth chapter devotes itself to discuss the codes of ethics and behaviour as adumbrated by the Lingayat religion. There are three types of works which define the Lingayat religion; they are: 1) vachanas, 2) poetic biographies and myths and 3) theoretical works.

The Vachanakaras spoke in a conversational idiom on the day-to-day issues, sometimes with unalloyed passion. Their language is the language used by the common man. As far as the poetic biographies are concerned one must turn towards Harihara (Basavarajadevara Ragale), Bheemakavi (Basava Purana) and Virupaksha Pandita (Chennabasava Purana). These poets have been able to weave into their epic-biographies the principles, ethics and moral codes. Regarding theoretical works we must take care of Chennabasavanna (Karana Hasuge), Lakkamma Dandesha (Shivatatva Chintamani), Thontada

Siddheshwara (Shatsthala Jnana Saramrita) and Nijaguna Shivayogi (Viveka Chintamani)

The Sixth chapter is about the Social Structure and Lingayat Religion . Dr. Eshwaran continues his categorical stand that the Lingayat religion is a radical departure from the Hindu-Brahminical view in very many respects. The caste hierarchy, for instance, in Hindu-Brahminical order, is based on the superiority and inferiority, the high and the low discrimination. But in Lingayat religion, the Ishtalinga worn on the body is a symbol of equality.

Dr. Eshwaran quotes from Hindu Manners, Customs and Ceremonies by Abe Dubois, with approval. At the same time he disapproves of M.N. Srinivas s argument upholding Brahminical superiority (Caste in Modern India and other Essays). Lingayat religion rejects outright M.N. Srinivas s theory of sanskritisation. Dr. Eshwaran is of the firm opinion that the Lingayat social structure defies all attempts of imitating the Hindu-Brahminic order and therefore it stands apart and has grown parallel to the latter.

The Seventh and the last chapter entitled Lingayat Religion and Modernisation traces the modernization process involving social, economic, political and cultural domains and concludes that it is both unique and expansive embracing the whole gamut of society. Modernisation is meant to represent the community sharing which is the real ideal encompassing collective interdependence . Eshwaran has also written a book called Populistic Community and Modernisation in India, in which he has argued that enlightened self-calculation and mass communication

go a long way in marking personal achievement. Efficient economic systems coupled with national political system are an inalienable part of the process of modernisation.

Dr. Eshwaran ends his book invoking the names of Karl Marx (who upheld the urban elite at the cost of rural peasants in his scheme of modernisation); Mao Tse Tung and Mahatma Gandhi (both of them raised the issue of aspirations of the rural people); Max Weber, Martin Luther (1483

Dr. Hiremallur Eshwaran s (1546) and John Calvin (1509:1564) all are accepted as the architects of the modern age.

Dr. Hiremallur Eshwaran ends his book on an optimistic note, because according to him, even the Swedish economist, Gunnar

*Be as simple as you can be; you will and happy your life can become.*

Myrdal, sounds pessimistic about Indian modernisation which experiences institutional patterns as constricting designs. Eshwaran firmly believes that an economist should not be needlessly pessimistic in assessing the process of development. India, known for its antiquity and culture defies all pessimistic views and will surely forge ahead in building a strong nation.

Dr. Eshwaran has rendered yeoman s service to the Lingayat Religion in placing

Lingayat Religion, Culture and Society / 39 it in a proper perspective through his scholarly work which remains to be a milestone in the field of Sharana Literature. We must place our gratitude on record to this profound scholar.

*be astonished to see how uncomplicated*

**-Paramahansa Yogananda**

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*Gurudev Ranade, a great philosopher and visionary, compares in his Kannada work, **Kannada Sanatana Paramartha Patha** the thoughts of the Shiva Sharanas with those of Greek philosophers and thinkers. Ranade observes in his work that the Sharanas stand very closely with Greek thinkers and philosophers. Ranade writes:*

*We find close comparison between ancient Kannada spiritual experiences and the ones of different parts of the world. For example we can consider Socrates, Plato and Feudo among the Greek philosophers and find their counterparts in the Anubhava Mantapa of Kalyan. Prabhudeva is comparable to Socrates, Basaveshwara to Plato and Channabasavanna to Feudo stand comparison. When I was reading **Sunyasampadane** I remembered Juyet and Burnet who had studied the works of Plato and others. I questioned myself if it is not possible to write like them in detail about our spiritual giants. If done it would become a master work. The dialogues found in **Sunyasapadane** are by and large resemble the dialogues of Plato. If we turn to the time of Christ, we find about how he, St. Paul, St. Augustine, Martin Luther and others got involved in spreading Christianity that they closely resemble the pre-eminent experiential readings of*

*the stalwarts like Prabhudeva, Basavanna, Siddarama, Channabasavanna, Akkamahadevi and othes.*

*Sri Gurudev Ranadeyavaru (pp 620)*

*From : Mahatmara Charitamrutha*

*By Prabhuchannabasava Swamiji*

## ***Aydakki Lakkamma***

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**- Dr. B.N. Hemadevi**

History is replete with instances of strives and struggles, be it political, social or cultural. That there will be a great social upsurge when the society faced suffocating situation as a fallout of the conditions that make the people's life miserable and there would be wanting of a change everywhere is a natural phenomenon.

The Sharana movement that took place in the land of Karnataka in 11th and 12th century is one such social upheaval that unfortunately did not receive the due recognition and value it deserved. It is perhaps most underrated and under evaluated movement that involved people at large and women in large numbers. It is also called as Lingayat movement that brought forth with it the concept of equality of men and women belonging to all sections as one and particularly a dignified position to women.

Under the leadership of Basavanna, the region of Kalyana was the pivot of this movement. The Anubhava Mantapa the platform of all these Sharanas questioned the social hierarchy that sanctified and institutionalized the social disparity and divided people as high born and low born. It also brought forth the concept that

It is heartening to note that women took part in the intellectual discourses and boldly placed their views on various spiritual and philosophical issues. This spiritual movement produced a genre of literature called Vachanas, a form of rhythmic writing that had spiritual, social and philosophical contents.

In their quest for spiritual salvation and realization of oneself, the Sharanas wrote on various aspects of life. The life experiences and service to humanity, selfless thought, devotion to work and such other ideas found their way in the Vachanas.

It was said that in the Anubhava Mantapa more than 30 women participated in the deliberations. Women who wanted to establish independent identity, fight blind faith, caste oppression and inequality joined this movement and found expressions to their feelings and urges. Anubhava Mantapa gave equal scope to all irrespective of caste, creed or gender of an individual.

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\* Dr. B.N. Hemadevi, No. 13, Madilu, 9th Main, 4th cross, Gauravnagar, J.P. Nagara, 7th phase, Bengaluru 560078

women have same soul as men do and it gave scope for women to participate in debates and discussions as equal to men and involve them in philosophical discussions.

The women who were in this



movement embodied all the virtues and contributed to the growth of Sharana movement. Some came along with their spouses and involved in this great struggle for change.

Contribution of women Sharanas are notable and in some cases exemplary. They found a new means for self-awareness. They involved in the movement that did not differentiate between men and women, or people by castes as it was a norm. The principles of Dasoha or service, Kayaka or realization of the supreme soul through work, where service to humanity was considered as service to God and self-emancipation attracted women in large numbers to involve in this.

It is said that there were more than 35 women Sharanes who actively involved in the Sharana movement and wrote Vachanas. Akkamahadevi, Gangamma, Neelambike, Muktayakka were noted among others.

In this article a brief note on Aydakki Lakkamma who was distinctly different yet had a common goal is presented.

### **Aydakki Lakkamma**

Aydakki Lakkamma hailed from Amareswara, a village of Lingasur taluk of the present day Raichur district. She was inspired by the movement of Basavanna. Along with came her husband Aydakki Marayya, both left their native place and settled in Kalyana, the center of Sharana movement. The freedom, duty, service, self-realization was the main essence of her struggle.

Her name was Lakkamma, *Aydakki* was added to her name as she was involved in

the work of gleaning of rice from the streets. The couple Aydakki Lakkamma and Aydakki Marayya collected the rice scattered in the market yard of Kalyan and used them for their livelihood and to serve the Sharanas and other devotees.

Much is not known about her. But the Vachanas she wrote express her ideas and her involvement in the Sharana movement.

Her pen name was Marayyapriya Amaleshwaralinga. Today, about 25 Vachanas are found in her name. They mainly explain about the Kayaka and Dasoha. She also talks of impurity of mind and the connection between deed and mind. All her Vachanas are simple, candid, and easily understandable. Though she did not formally learn to read or write, her Vachanas are profound in thought and ideas. They reflect her enlightened mind.

She was highly duty bound. There are instances where through her Vachanas, she guided her husband, corrected him when he did wrong. Her s was a daring personality. She regularly attended the meetings of Anubhava Mantapa along with her husband. When her husband brought more rice than required, she rejects it and says it is not acceptable and asks him to take back the excess rice. Further she says that there is no poverty for the devotees of Shiva and for the truth seekers. So long as we have the grace of the Supreme, we are not under anyone.

She further says king has desire; can a Shiva devotee have desire? Why you desire for a little more of rice? The Supreme never agree to this for this tantamount to going away from Shiva. She says that this is not real Kayaka. We



shall be satisfied with what we have, what work we do is enough, let us not be greedy.

She warns her husband about duty and maintaining time. She says you shall be never fall back in your duty, neglect to duty is neglect of the Supreme. She says there can be poverty of body but not of the mind. She demands of pure heart and pure mind and more importantly she says deed should be pure. She says the devotion with pride is evil, without giving anything if you say that you sacrificed, it is like the headless decoration; devotion bereft of firmness is like filling a pot broken at the base and definitely it cannot reach Shiva.

She says a devotee can never be poor and the infinite has no end. She emphasises on the greatness of Dasoha and its necessity as a devotee. Any work done with devotion ennoble a person and when any work is done with pure mind

*All war is a symptom of man's failure as a thinking animal.*

*-John Steinbeck*

the goddess of wealth bestows upon that devotee what the devotee needs. She says don't fear that we don't have, we shall have purity of mind and purity in deed and that is what the Shiva appreciates. It is the means for salvation. That is the real service to the Supreme.

She says where there is Kayaka the Kailasa is there. It is not a place, by doing good deed you achieve the goal of greatness and salvation and that is Kailasa.

She places Prabhudeva, Siddaramayya, Madivala Machayya, Basavanna, Chennabasavanna and all the great Sharanas in high esteem and says that serving them bereft of falsehood and with real devotion makes us become one with the Supreme. She also says that their grace makes the life worthy. It is said that due to her devotion to duty and sense of just living, she was able to feed many at a time.

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*Because I could not stop for Death*

*He kindly stopped for me  
The carriage held but just ourselves And  
immortality*

*We slowly drove, He knew no haste,  
And I had put away  
My labor and my leisure too  
For his civility*

*We passed the school where children strove  
At recess in the ring,  
We passed the fields of grazing grain; We  
passed the setting sun -*

*Since then it is centuries, and yet*

*Feels shorter than the day  
I first surmised the horses' heads  
Were toward Eternity*

*Emily Dickinson*

Aydakki Lakkamma / 43

# ***Teachings for Life***

## ***by Great Teachers and Philosophers***

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There is conflict all around us, and there is conflict inside us. Each of us grows up with a whole host of identities: religious, ethnic, racial, familial, national, etc. We are conditioned to attach great significance to these identities. In times of conflict, we invoke any of these according to our individual psychological needs for security, gratification, possession, and dominance. As individuals, we are fragmented within ourselves, as each identity makes its own demands upon us. Our ethical culture tells us to be tolerant and kind to others, to treat everyone impartially, to be honest and industrious, and so on. But in a world full of the struggle for survival, all these counsels of goodwill may be drowned.

Embrace your reality fully and notice what doesn't match your true self. Let those things fade away gradually. As you align more with your truth, you'll find greater happiness, even as you shed parts of your old self. Your life comes more into balance, and you become the being you came here to be. More than 2000 years ago, in his Tamil classic, Thirukkural, Thiruvalluvar said, "The best response to those who do ill to you is to return good to them.

Life's purpose lies in discovering our

**- Dr. M. S. Kurhade**

true selves and living authentically. This journey involves shedding old patterns and embracing joy, wisdom, and energy. I see life as a joyful journey through a beautiful world, limited only by my own ability to express joy and love. If I strive to do my best, then there's nothing more for me to achieve. My purpose here is to uncover the dormant parts of myself, waiting for the right moment to emerge. This is what self-discovery is all about: recognizing these parts and allowing them to express themselves however they see fit. As Morris Goodman wrote in his book *The Miracle Man: An Inspiring True Story of Human Spirit*, "Man becomes what he thinks about."

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\* Dr. M. S. Kurhade, a visiting faculty member of the Department of Philosophy at the Mumbai University, is the Director of the Sansar Sarjan Education Society, Malad, Mumbai.

We must understand that being

peaceful and stable doesn't indicate weakness or submission. It's not about bowing down to others. Anger, on the other hand, weakens us emotionally, putting us under others' control. Reacting to others' negativity only adds to the existing negative energy, making situations more complicated. When we master our feelings, we can maintain goodwill even amidst negativity, helping to calm situations. It's time for us to come together to promote love, non-violence, and peace. Violence and war have proven futile. The solution lies in maintaining peace as noted in the Universal Declaration of Human Rights adopted by the United Nations, guaranteeing rights for all.

Historically, 'Magna Carta' (1215) in the United Kingdom was followed by the Petition of Rights in 1627 and the Bill of Rights in 1688. Rights of Man was adopted in 1789 by the French National Assembly. Preceding all these initiatives was Basaveshwara, who had launched a great social movement of casteless and classless society. He along with Allamaprabhu, had founded a spiritual assembly called 'Anubhava Mantapa' in the 12th century, long before 'Magna Carta' saw light. Basaveshwara gave importance to the Right thought (Vichara) and right conduct (Achara) and cautioned against discrimination on any account. 'Anubhava Mantapa' was the first parliament in the world where people from all walks of life freely expressed their heart-felt thoughts, which have come down to us as Vachanas or sacred utterances.

The quest for human rights stems from the innate desire for respect and dignity, as articulated by Sant Dnyaneshwara who said, "Give equal treatment to all. Help

those in trouble and allay their misery." Sri Narayana Guru who organized the All Religions Conference in Asia in 1924 echoed this sentiment when he said, "We meet here not to argue and win but to know and be known."

Religion, often a source of solace, has been distorted by hate, ego, and power struggles. In today's turbulent times, there's a pressing need for collective action to address socio-economic and political challenges. Promoting tolerance and understanding is crucial for fostering harmony and reducing violence. 'Hatred is never ended by hatred," said Buddha, "but by love."

Embracing diversity, upholding human rights, and fostering tolerance are essential for creating a peaceful and harmonious world. By embracing the wisdom of great minds and leaders, we can resolve conflicts and create a better future for everyone.

The concept of tolerance is complex, yet crucial for fostering harmony in society. Education plays a pivotal role in promoting tolerance, as better-educated individuals tend to exhibit higher levels of trust and lower levels of discrimination. Therefore, integrating tolerance education into the curriculum of educational institutions can cultivate future citizens and leaders who prioritize peace and harmony among diverse communities, echoing Spinoza's perspective on human actions.

Throughout history, individuals who had deep commitment to humanity's welfare, such as Abraham Lincoln, Mahatma Gandhi, and Martin Luther King Jr., championed truth and non-violence in the face of injustice and prejudice. Their

actions, rooted in honesty and compassion, have left enduring impressions on society. Similarly, ancient philosophers like Gautama Buddha and Socrates have guided humanity towards ethical living and spiritual enlightenment, emphasizing love and equality. By internalizing their teachings on equality and selflessness, society can transcend divisive boundaries and strive for a peaceful coexistence. As Swami Vivekananda aptly noted, spiritual growth is an internal journey that individuals must undertake independently.

The pursuit of truth is inherent to human consciousness, as Descartes and Planck elucidate. Knowledge, according to Plato, is innate within the soul and can be accessed through divine illumination.

Therefore, philosophers, like Leibniz, recognize the importance of introspection and reverence in attaining enlightenment.

India's rich spiritual heritage embodies the principles of peace and harmony, resonating with the world's philosophical tradition. Saints and spiritual leaders across cultures advocate for selflessness and love, serving as beacons of

Teachings for Life by Great Teachers and Philosophers / 45

enlightenment. Their universal message transcends linguistic and cultural barriers, inspiring individuals to serve humanity and honor the divine in all beings. "Compassion is the very foundation of dharma," said Basavanna and wondered, "Can there be dharma devoid of compassion?"

Embracing tolerance, truth, and spirituality is essential for fostering a harmonious society. By heeding the wisdom of spiritual leaders and philosophers, humanity can navigate the complexities of modern life with compassion and integrity. Ultimately, the pursuit of truth and selflessness leads to a profound understanding of the interconnectedness of all existence, fostering peace and harmony on a global scale.

India, with its rich cultural diversity and multitude of languages and religions, epitomizes unity in diversity. Saints and spiritual leaders throughout history have played a significant role in shaping Indian

society and fostering a sense of communal harmony. Kabir transcended sectarian divides with his profound teachings on love and wisdom, emphasizing the essence of humanity over religious affiliations. Sri Aurobindo envisioned India's role in

46 / Sharana Patha

reclaiming its spiritual heritage, emphasizing the need for a revival rooted in its ancient wisdom rather than

emulation of Western ideals.

The legacy of saints like Adi Shankaracharya, the Bhakti movement, works of Shivasharanas and the saints of Pandharpur underscores India's spiritual unity, transcending geographical and cultural boundaries. These spiritual luminaries propagated universal values of love, compassion, and tolerance, fostering understanding among followers of diverse faiths. Swami Vivekananda championed the idea of India as a spiritual beacon for the world, emphasizing the importance of harnessing inner strength and spiritual wisdom.

Mahatma Gandhi embodied the ideals of non-violence and tolerance, advocating for unity and brotherhood among people of different faiths. Saints and spiritual leaders across traditions have echoed the sentiment of Vasudhaiva Kutumbakam, promoting a vision of India where all religious and cultural identities coexist harmoniously. India's sacred scriptures and spiritual traditions emphasize the importance of compassion and reverence for life, guiding individuals towards a deeper understanding of their place in the universe.

In conclusion, India's spiritual legacy encompasses a rich tapestry of beliefs and practices, fostering unity amidst diversity. Saints and spiritual leaders have played a pivotal role in shaping this legacy, inspiring individuals to embrace values of love, compassion, and tolerance. As India continues its journey into the future, its spiritual heritage remains a guiding light, illuminating the path towards a more harmonious and inclusive society.

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## News Round-up



## Suttur Jathra Celebrations › 2024

Sri Suttur Kshetra was agog once again with its annual grand Jathra Celebrations held for six days from February 6 to 11, 2024 in the gracious presence of H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji.

Inaugurating the exhibition, Krishimela, Health Camp, Cultural Mela and Boating in the Kapila river, Jagadguru Sri Adrushya Kadasiddheshwara Mahaswamiji of Sri Siddhagiri Samsthana Math, Kanheri, in the presence of ministers Sri Madhu Bangarappa, Sri Dinesh Gundurao and other leaders and saints, said the existing unity of India as a whole since centuries was the result of the country's temples, Jathras and such other art and cultural events. To help us render our lives joyous, meaningful and eventful our forebears devised similar programmes aplenty like celebrating community and family centric events involving all sections of people. The shared happiness of such programmes have been a binding factor amid people to come together and be a part of our national ethos. In this context the Swamiji observed that the contributions of Sri Suttur Math are significant in bringing about national integration.

Sri S.M. Krishna, former Chief Minister Govt. of Karnataka, while inaugurating Bhajanamela, Sobane Songs and Rangoli Competitions on February 7, opined that the mid-day meals programme for school children implemented for more than decade by the Government of Karnataka was, in fact, inspired by Sri Suttur Math's Prasada programme in its schools. He recalled how the Swamiji instilled courage and conviction during the days of famine in the State when he was chief minister by joining the governments initiatives to promote school education and free food facility.

The same day (7th Feb.) Sri Siddharamaiah Chief Minister of Karnataka, inaugurated the native sports competitions. Speaking on the occasion he said that

education should strengthen unity of our society, promote peace and progress, put an end to superstitions and blind beliefs to bring about happiness of all. This was indeed the philosophy of Basaveshwara and his contemporary society. Suttur Jathra is know for its liberal values where we find people from all walks of society actively participating irrespective of their caste, creed or religion. The programme was attended by Minister Dr. G. Parameshwara, Sri K.J. George, Dr. H.C. Mahadevappa, Dr. M.C. Sudhakar and a host of other dignitaries. The same day 118 couples got married in the Jathra's mass marriage programme. **Spirituality is the Foundation for Unity**

The Maharathotsava, grand chariot procession of the idol of Adi Jagadguru Sri Shivarathreeshwara Shivayogi, was held on February 8, 2024, witnessed by thousands of devotees coming from all parts of Karnataka and the neighboring states.

Sri Sridharan Pillai, Governor of Goa, who inaugurated the Maharathotsava and a religious congregation, said that for all activities held in Indian society religion, spirituality and culture seem to be the seeds and the role of the religious leaders of the country in our freedom struggle was also a contributing factor. The socio-religious literary revolution that took place in the 12th century Karnataka was a milestone in Indian history, in which the seeds of modern democratic parliament could be seen clearly.

Speaking on the occasion former Chief Minister of Karnataka Sri B.S. Yediyurappa said that Jathras and similar programmes are like the nation's cultural ambassadors. Despite the fact of destruction of various civilizations elsewhere due to foreign aggressions the ancient civilizational and religio-cultural values of India have remained intact. It is basically due to our dharmic environment that pervades the whole country. Sri Abhinava Charukeerti Panditacharyavarya Swamiji of Sravanabelagola's Jain math said Dharma can't exist without people, so too Jathras like this one which seeks peace, good and welfare of all. Minister Sri Mankal S. Vaidya and other political leaders were present.

### **Societal Change**

Sri Jagadeesh S. Shettar, former Chief Minister of Karnataka. While inaugurating a seminar on Agriculture on 9th February said the contributions of Suttur Math are immense that they are capable of transforming the society from the grass-roots level to science and technology. By recognizing the achievers in the field of agriculture the Math is not only encouraging the farming community, but also giving primacy to agriculture.

### **Sri Amit Shah's visit**

On February 11, Sri Amit Shah, Minister for Home and Co-operation, Government of India, while inaugurating the newly built Smt. Parvathama and Dr. Sri Shamanur

Shivashankarappa Guest House, said he was very happy to take part in the Jathra Mahotsav of Sri Suttur Math. He observed that all the pontiffs of Sri Suttur Math have been serving the cause of education and social change by providing food, shelter and other needs to the aspiring ones in society. He said he was happy that H.H. Sri Shivarathri Deshikendra Mahaswamiji has extended such services not only here in the

### **48 / Sharana Patha**

country, but in many foreign countries by establishing over 350 institutions of all categories in which over a lakh students are receiving education and training. In the function Sri Arun Yogiraj, the sculptor of Ramlalla idol was honoured and felicitated.

### **Floating Festival**

This six-day socio-religious-cultural extravaganza passed off meaningfully with the floating festival in the Kapila River on the night of the last day with fire-works and other festivities. It is estimated that 25 lakh people visited Suttur Jathra during these six days. Free food, mahadasoha for all them and also accomodation to guests was arranged.

### **Life Mundane versus life Divine**

H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji graced the second day function arranged to felicitate Sri Shivakumara Swamiji of Sri Siddharudha Math, Bidar, on his having Sahasrachandra Darshan (having seen one thousand moons) on Feb 15, 2024. Speaking on the occasion the Swamiji observed that the mundane life is the source of misery and suffering in life. But as opposed to this life divine keeps one happy since that life is spent in the remembrance of God and good avocations like pooja and meditation. Every rain-drop hopes to fall into the ocean. Similarly, all should aim at reaching the ultimate, meaning God. The first step in this direction to achieve the goal is to possess

self-control. If one could achieve that one is assured of moksha, liberation.

Speaking in the same function Sri Adrushya Kadasiddheshwara Mahaswamiji said that human body is like earth. If it kept weeded and fertile good crop can be harvested. For the kite called human body God has tied the thread called life span. As long as it is strong enough not to snap life will continue. We need to keep the thread strong, the Swamiji stated.

The function was attended by the Swamiji's Inchala, Bhalki, Hyderabad, Chitradurga and Bengaluru.

## PHOTO GALLERY

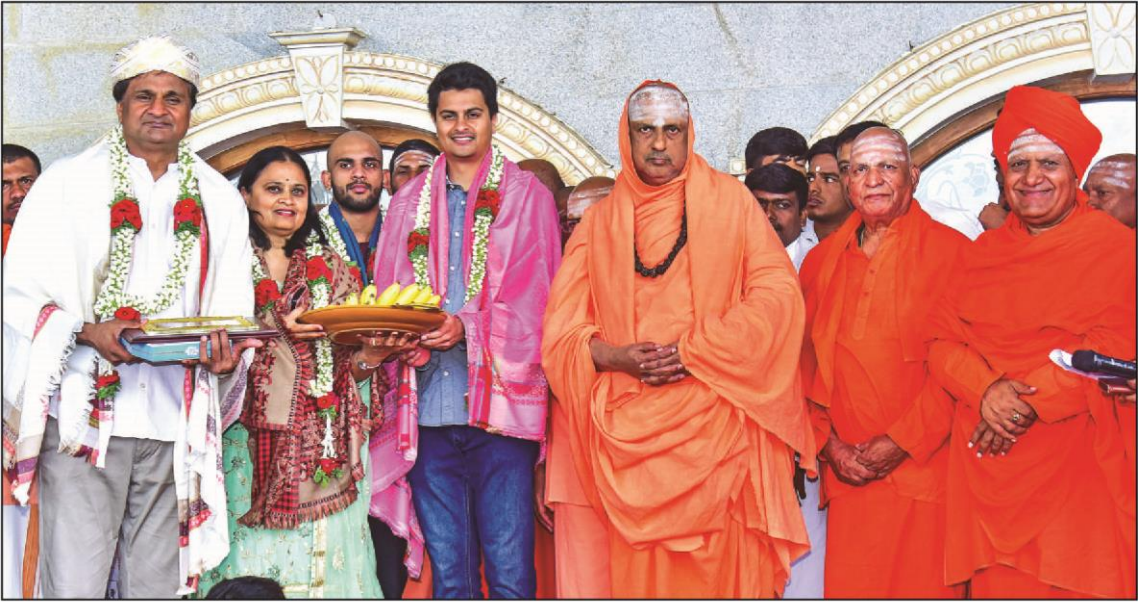


*Sri Siddaramaiah, Chief Minister of Karnataka, laid the foundation in the gracious presence of H.H. Jagadguruji for the new Patrika Bhavan and Training Centre of Journalists in the KNS Extension, Chamundi Foot Hills, Mysuru. (December 22, 2023).*



*The valedictory of the Scouts & Guides Camp held in the gracious presence of H.H. Jagadguruji at Sri Suttur Kshetra. Sri Abdul Jameel, Sri P.G.R. Sindhya, Sri P. Vishwanath, Dr. K.B. Gurumurthy, officials of Scouts & Guides and also of the Institution and the campers were present (December 5, 2023).*





*H.H. Jagadguruji honoured and felicitated Sri Javagal Srinath and the members of his family during 1064<sup>th</sup> Jayanthi Celebration of Adi Jagadguru Sri Shivarathreeshwara Shivayogi at Sri Sutturu Kshethra. (January 10, 2024).*



*Smt. Sudha Murthy, President of Infosys Foundation, addressed the students of JSS Residential School at Sri Suttur Kshethra in the gracious presence of H.H. Jagadguruji (January 10, 2024).*

50 / Photo Gallery

5 / Photo Gallery



*H.H. Jagadguruji honoured and felicitated Sri Arun Yogiraj, the sculptor of Ramlalla Idol and senior student of the Institution and members of his family at Sri Suttur Math, Mysore (January 26, 2024).*





*Smt. B. Jayashree was conferred Kadalisri Award in the gracious presence of H.H. Jagadguruji on behalf of Mysore Zilla and City Units of Sharana Sahitya Parishad at Navajyothi Auditorium, JSS College for Women, Mysuru. Smt. Vagdevi, Smt. Sudha Mruthyunjayappa, Smt. Sharada Shivalingaswamy, Kum. Rishi Shivaprasanna, Sri K. Anandaraju, Dr. C. Somashekar, Dr. Go.Ru. Channabasappa, Sri Aravinda Jatti, Sri Ma.Gu. Sadanandayya and Sri Helavarahundi Siddappa were present (January 26, 2024).*



*H.H. Jagadguruji is felicitating the delegation of Bishops led by Sri Moran Mor Ignacious Aferam, Chief of Siriyac Orthodox Church when they visited Sri Suttur Math, Mysore (January 28, 2024).*

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*The Exhibition in the Jatra Mahotsav was inaugurated in the gracious presence of H.H. Jagadguruji. Smt. Roopali Naik, minister Sri Dinesh Gundurao, Sri Jadeya Shanthalingeshwara Swamiji, Sri Adrushya Kadasiddeshwara Swamiji, Sri R. Ganesh and others were present (February 6, 2024).*

52 / Photo Gallery

*i i a*

5 / Photo Gallery





*In the mass-marriage programme arranged in the Jatra Celebration 118 pairs got married in the gracious presence of Jagadugruji. Gorata Sri Rajashekhara Shivacharya Swamiji, Taporatna Karunadevi Mataji, Swami Sayujyanatha Jnanatapaswi, Swami Bhaktaratna Jnanatapasvi, Swamy Gururatnam Jnanatapaswi, Kaginele Swamiji and the Swamijs of Kanakaura and Padaguru, Sri Amarnathgowda, Sri Prabhudev, Sri Shivanand, Sri Venkateshwara Rao, Sri Somashekar and others were present (February 7, 2024).*



*A beautiful view of the processional idol of Adi Jagadguru Sri Shivarathreshwara Shivayogigalu taken out in a float on the river Kapila (February 10, 2024)*

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5 / Photo Gallery











Chief Minister Sri Siddaramaiah inaugurated the desi sports competition organised as part of Jatra Mahotsava in the divine presence of HH Jagadguruji. Ministers Sri K.J. George and Dr. G. Parameshwara, Sri Taporatna Karunadevi Mata and Minister Dr. H.C. Mahadevappa were Present. (February 8, 2024).



A Religious Conference in the Jatra was inaugurated by Sri Sridharan Pillai, Governor of Goa, in the gracious presence of H.H. Jagadguruji. Smt. Pushpalata Mankal Vaidya, Sri Mankal Vaidya Sri Muruges Nairani, Smt. Reeta Sridharan Pillai Sri B.S. Yediyurappa, Swamiji of Sravanabelagola Sri J.C. Madhuswamy, Sri T.S. Srioatsa, Sri A. Manju and Sri H.D. Lakshminarayana were present (February 8, 2024).



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*The Grand Car Festival of Adi Jagadguru Sri Shivarathreeshwara Shivayogi was held at Sri Suttur Kshethra (February 8, 2024).*

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For details, please contact

Publication Division, JSS Mahavidyapeetha, Jagadguru Dr. Sri Shivarathri Rajendra Circle, Mysuru - 570 004, Karnataka, India

Ph: 0821-2548212 \* email : editorjsssharanapatha@gmail.com \* website: jssonline.org