



# SHARANA PATHA

Vol. 26, No.4

October-December 2024



**JSS MAHAVIDYAPEETHA  
MYSURU**



*Sri Tavarchand Gehlot, Governor of Karnataka and H.H. Jagadguruji are seen planting Bilva and Rudrakshi saplings at Sri Suttur Math, Mysuru, Vijayadasami Day. (October 12, 2024)*



*H.H. Jagadguruji honoured and felicitated when justice Sri Ranjan Gogoi, Retired Chief Justice of India and his wife Smt. Rupali Gogoi visited Sri Suttur Math, Mysuru. (November 12, 2024)*

# SHARANA PATHA

Vol 26 No. 4

October-December 2024

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



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*Frontispiece: Hostel building for Post-graduate students of the JSS Medical College built in the premises of JSS Hospital, Mysuru, was inaugurated by Sri S. Abdul Nazeer, Governor of Andhra Pradesh, in the gracious presence of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. Sri S.P. Manjunath, Dr. Surinder Singh, MLA Sri T.S. Sriovatsa and others were present. (October 23, 2024)*

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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The nation wide agitation launched by the students and their parents in the middle of this year following the question paper leaking and other irregularities related to NEET-UG 2024 examination conducted by the National Testing Agency itself (NTA) led to doubt the credibility of the Agency itself. Ironically speaking the Agency itself failed in the examination! Following that the Government of India enacted a new law to prevent malpractices in our national examinations like NEET, JEE etc., The flaw that surfaced in the system was trust deficit in the Agency leading to the hopes and dreams of honest, intelligent and hardworking students shattered and the unscrupulous frauds like the moneyed and dunces getting into plush positions later. Great was the loss of bright and promising young people ambitious to service the nation, resulting in the rule of the middling and the mediocre!

The unscrupulous elements and the fraudsters in our society have been active since ages jeopardizing the fortunes of the righteous ones. It is also true their tribe cannot be rooted out completely. But they can be discouraged from succeeding through education and instruction. Simplistically speaking there are two ways among others to do that. There are thousands of examples of great men and women in our country to emulate. Those people who matter most in our country need to come forward and start a movement to cleanse the society of its ills and evils like cheating and defrauding as a short cut to success and highlight the goodness of simple and honest living. Two, laws enacted by state and central governments need to be fool-proof, so that judiciary could see no culprit escaped.

Unless the plaguing dead-wood is taken off from the stream the nation's of education systems it could never become clear and transparent. The harrowing tales and stories of failure and heartbreak which hit the headline of papers in June and July last were a shame on our conscience.

The events that followed the fiasco of the NEET Examination and the controversy surrounding it needs to be studied with a clear and unbiased conscience to find an objective and enduring solution to address the grievances of all the stake holders by the Government. On this context it would not be out context to say that our over ambitious parents need to be objective in the assessment of the merit of their sons and never daughters and drive them to commit suicide unable to cope with the pressure of such studies

**Prof. Chandrasekharaiah**

## Guru-Vāṇi

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A sloka in *Sabharanjana Shataka* Says,

उद्यंतु शत मादित्या उद्यंतु शतमिंदवः ।  
न विना विदुषां वाक्यैर्न श्यत्याभृतरं तमः ॥

The above sloka is a maxim, an aphorism. It means, “Let a hundred suns arise, let a hundred moons arise. The darkness of ignorance will never get dispelled unless the words of the wise are heard and adhered to.’ The content or the communicate of this Sanskrit sloka meant to be heard and followed universally. The predicament of the modern world is the result of overlooking or disregarding the time tested values which are but the outcome of generational experiences gained through the ages. The relevance of the maxim holds good even now in the backdrop of today’s values which by and large have proved detrimental to sustainable human civilizational, cultural and ethical growth and development.

Today’s world is riddled with exploitation, unhealthy competition, distrust, selfishness, greed, hostility, political rivalry etc., Let us take the issue of exploitation of nature and natural resources mindlessly. Along with the developmental mantra taking the centre stage all the world over, exploitation of nature and natural resources is going on in an unprecedented scale, resulting in earthquakes, tsunamis, cloudbursts, unpredictable rains and floodings etc. All that is happening now despite the warning by the prophetic words of the wise ones everywhere. They include scientists, social reformers, conservationists, weather men, philosophers, saints and savants. All other stakeholders in the field have been warning against the hastening arrival of the dooms day by exploiting or meddling in the ecological balanceing systems operating in nature.

Here are typical instances which caused havoc in recent times. The pre-monsoon rains during April-May of his year devastated Bengaluru uprooting nearly 200 trees and over 350 branches of trees pulled down blocking arterial roads in the city. The rain that lashed the city on May 10 recorded 14 mm rainfall, dangerously heavy one, uprooting over 70 trees. This shows something basically wrong in the garden city’s ecological and existential parameters.

A study conducted by the Indian Institute of Science, Bengaluru, reveals that in the past five decades the city has lost 93% of its lakes and green cover, 79% loss in water resources and 88% loss in forest cover. As a dangerous parallel to this concretisation and infrastructure creation activities have soared over 1000%. These figures declare that the city is in ICU gasping for space and clean air. Urban deforestation is the problem to be addressed immediately.

The other instance that rocked southern India was termed famously as the 'Wayanad Disaster' that struck Kerala on July 30, this year. An Attribution Study made by a group of global climate scientists has found the disastrous landslide that levelled three villages and an unprecedented flooding of the Chaliya river causing extensive damage to the entire valley taking a toll of 300 people and hundreds more missing was due to extreme weather conditions caused by global warming. This was the second mishap, the earlier, one was in 2019. This was again due to climate change and global warming which being the result of ecological damage caused by human activities in the Wayanad region. This apart many places in the country have become vulnerable to landslides.

People in the past, the land's forebears, knew much more than the present generation about nature conservation and ecological balance. The entire country side was dotted with lakes, tanks and such other water bodies besides untouched groves, *Devavanas*, and forests. Once the country's riveres were flowing with crystal clear water which are now incurably polluted. All these were once treated as sacred spots, holy places and offered worship. Thousands of stone inscriptions of those times testify to this fact. At the end of each inscription, an epilogue in them, is a warning: whoever ruined them or destroyed them or ravaged them or polluted them would go to hell by inviting divine wrath. Since the life they lived was simple, plain, unadorned and artless, even a blade of grass was sacred to them - a shining example at nature conservation by the wise ones of the land who had diligently maintained ecological balance for millenniums. As a contrast to them modern man is an embodiment of rapacious greed that nothing will keep him satisfied. This trend needs to be reversed immediately.

**Jagadguru Sri Shivarathri Deshikendra Mahaswamiji**

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

## **In English Translation with Commentary**

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Continued

### **SAMSARAHEYA-STHALA**

**Renunciation of samsara, the false identification of Atman with body and mind.**

Body, mind and objects are the creations of maya. These are all appearances different from Atman. But, because of the influence of maya, Atman identifies himself with those appearances. Changes that take place in the body such as birth and death, and changes such as desires and emotions that arise in the mind appear in him. He falsely assumes that they are of his. This false thinking itself is samsara or worldly life. This illusory feeling does not agree with true Self. Hence, this must be renounced. Unless it is renounced Atman does not get established in itself. This is called the renunciation of samsara false identification of Atman with the body and mind.

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*A corpse called samsara is lying there.  
Look at the fighting of dogs who have come to eat it!  
Looking at the dogs fighting,  
The corpse gets up and laughs!  
See, Guheshwaralinga is not there.*

### **PURPORT**

Samsara is this world spread endlessly around us with its innumerable objects of pleasure. This world is lifeless and

therefore, it is a 'corpse'. Everything here is attractive. It draws the attention of the spectators and causes attachment for various objects. Crores of Jivas come down to earth, take bodies. Looking at the objects of pleasure spread before them, they are eager to go for them and enjoy them, like dogs that are attracted by bones. In obtaining and enjoying these objects, they even fight among themselves, forgetting their spiritual nature and risking their life. Looking at their foolish quarrel, this physical world laughs. Guheshwaralinga is not to be found in these worldly objects. The lasting joy and comfort cannot be obtained from these objects. Forgetting this, Jivas who are verily forms of Guheshwaralinga, struggle to find joy and comfort in the corpse called samsara. Looking at those Jivas fighting like dogs, the 'corpse' samsara can't but laugh at them.

### **COMMENTARY**

**A corpse called samsara ..... eat it!**

This samsara with its objects of pleasure is the 'corpse' lying in front of us. The word, 'corpse' symbolizes the lifeless samsara. Jivas who take birth repeatedly and get interested in sensual pleasures are the 'dogs'; they have come to feast on the 'corpse.' Ignoring their spiritual nature, they fight all their 2life for those objects of

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

pleasure. Allamaprabhu is drawing our attention to this dogfight, by using the word, 'look'.

**Looking at the ..... up and laughs!**

Even the lifeless samsara 'corpse' is laughing at those ignorant Jivas who are fighting for it.

**See, Guheshwaralinga is not there.**

God who is of the nature of eternal joy is not to be found in this samsara. By enjoying the samsara, one cannot obtain the everlasting joy.

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*A piece of wood comes floating in a stream,  
Foam and waves hit it!  
In the ocean of worldly life,  
Joy and sorrow assail!  
Because worldly life is the goal for him.  
Calamity occurs, O Guheshwara.*

**PURPORT**

A stream in full flow. A piece of dry wood comes floating on it. The foam and the waves in the stream are striking at it. As a result, one moment the piece of wood goes down and in another moment, it pops up. Samsara is also an ocean. It has no limits. The foam and waves that rise in the ocean are innumerable. Comfort and discomfort, attachment and aversion, worry and delusion, these are seen every moment in this ocean. Jiva who is basically free from samsara is stuck in this ocean. Due to ignorance, he is troubled by the waves of comforts and discomforts. Thus, getting involved in samsara, Jiva has invited upon himself the great turmoil. He is caught in the cycle of birth and death.

**COMMENTARY**

**A piece of wood ..... waves hit it!**

The piece of wood drifting in the stream is hit by foam and waves.

**In the ocean of worldly life, Joy and sorrow assail!**

Likewise, this samsara is a flowing stream. Jiva afloat in it is impacted by comforts and discomforts, pain and pleasures.

**Because worldly ..... O Guheshwara.**

Because Jiva has made this samsara the goal of his life, he has been caught in the cycle of birth and death.

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*To a cow so small, udder so huge.  
Behold, two horns long as palm tree!  
Going in search of the cow for six days,  
Three days are wasted!  
Impossible is possible with Guheshwara.  
Come let's search for it.*

**PURPORT**

Mind is the 'cow'. It is very small in size. Its liking for samsara is the 'udder' which is huge. 'Me' and 'mine', these two feelings are its 'horns', which are as tall as palm trees! In the midst of this kind of a mind, Jiva wants to be ever happy and contented by drinking the juice of life, love for samsara. He sets out in search of that everlasting happiness, in the colourful world of maya. He searches for it in the realms of smell, taste, sight, touch, sound and vasanas (impressions left behind by previous experiences), respectively. Not just that, he spends his childhood, youth and old age in this search. Those stages of childhood etc pass by but J+va does not find everlasting contentment. To instil hope in him who stands disappointed, Allamaprabhu says: "Your effort is commendable. But only it is misdirected. What you could not get even after this long search with great effort, it can easily be found in Guheshwara who is devoid of

samsara; your original true nature is that of Guheshwara only. He makes possible what is not possible. Now get set and go. To look for that everlasting contentment in Guheshwara.

## COMMENTARY

### **To a cow so small ..... as palm tree!**

'Cow' stands for mind; 'udder' indicates love for samsara. Though the mind is small, its love for samsara is huge. Behold, two horns long as palm tree! They are as tall as palm trees. 'Me' and 'mine', these two feelings are the 'horns'. These feelings can grow taller than the sky!

### **Going in search ..... are wasted!**

Six days = Six realms of smell, taste, sight, touch, sound and vasanas (impressions left behind by previous experiences). In each one, Jiva searches for everlasting contentment. Three days = Three phases of a life span - childhood, youth and old age; from birth to death; throughout life.

'Mind' is the cow. The love for samsara is its 'udder'. Sense pleasures is its 'milk'. Jiva wishes to drink the milk of sense pleasures and get everlasting contentment. He sets out to search for that contentment in the juice of sense pleasure. He spends his entire life searching for it. Time comes to an end, but his wish remains unfulfilled.

### **Impossible is possible ..... for it.**

What is impossible to achieve in this world is effortlessly made possible in Guheshwara. Guheshwara makes impossible, possible. Everlasting contentment is at no time and nowhere possible in samsara. Such contentment is effortlessly possible in God. Jiva should stop searching for it in the realm of samsara and should enter the divine domain.

*An elephant's corpse lying, I saw a monkey fondling!*

*In a forest, I saw a harlot luring the passers-by  
And relieving them of their possessions!*

*In a deserted town, I saw dogs fighting.*

*What's this mystery, tell me, Guheshwara!*

## PURPORT

The gross body is adored by the mind. It takes delight in the body's beauty and appeal. Maya dwells in the forest of worldly life. She attracts all the Jivas who take to this forest track. Giving them heady comfort, she robs them of their possession called life. This physical world is a deserted town. There is no wealth of spirituality in it. Only corpses called sense objects are scattered here and there. To consume them, 'dogs' -various kinds of sense-driven impulses - are fighting with one another. These are the three scenes of samsara. Wonderful paintings of maya.

## COMMENTARY

### **An elephant's corpse lying, I saw a monkey fondling it!**

An elephant's corpse = Gross body.  
Monkey = Fluctuating mind.

This mind has a special love for gross body. The mind is preoccupied with realizing the wants of the body and avoiding what the body does not want. It takes delight, all the time, in the body's beauty and appeal.

### **In a forest, ..... their possessions!**

The 'forest' is this worldly life. The 'harlot' who lives in this forest is maya. She attracts the passers-by, allures them and robs them of their wealth called life.

### **In a deserted town, I saw dogs fighting.**

Deserted town = Physical world.

In this place where there is no sign of

spiritual wealth, the sense objects are scattered. 'Dogs', meaning the sense-drives, are fighting for them.

**What's this mystery, tell me, Guheshwara!**

These three are wonderful pictures painted by maya.

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*A man of noble birth goes to  
A colony of outcastes and builds a house.  
See how his nobility remains unsullied!  
Members of his clan do not wish to see his face.  
All those of high lineage hold his hand.  
On reflection, he realizes that  
He has nothing to do with lineage.  
And the dirt is washed out, Guheshwara.*

## PURPORT

Jiva who is a spark of Shiva has made his house in the physical body which is impure. He identifies himself with it. He deludes himself that he is the body. Yet, his true nature is such that, it cannot be tainted. It is pure and unattached. This he forgets. He becomes one with the impure group of body, mind and intellect which are the creations of Prakriti. But these do not wish to know Jiva's true nature. The Jnanis know Jiva's true nature. They themselves are part of Shiva who is the very source of Jiva. In this sense, Jiva also is a part of Shiva. Thus, they belong to Jiva's family which is pristine pure. That's why they give him a helping hand. They give him refuge. They want to remove his forgetfulness; and with their love and compassion, they make it possible for him to achieve this. "You do not belong to the family of Prakriti. Your true nature is different. Because of your forgetfulness, you have lost the purity of your true nature. Understand this and reflect on this." This is their advice to him. Then Jivatman takes to the right path to find out who he really is. He brushes aside what he is not. The

thought that he is the body, sense organs, mind etc., is discarded. Consequently, he stands established in his real nature which is Guheshwara.

In short, forgetting his true nature, Jiva becomes one with the body. The body's obsession for pleasure is samsara. To renounce it is samsara-heya-sthala. From here, he has to reach up to the state of being one with Shiva. For all this he needs strength of mind. He needs guidance. The person who graces these is the Guru. This is the Gurukaru Ga-sthala, where Guru shows compassion to the devotee.

## COMMENTARY

**A man of noble..... builds a house.**

A man of noble birth = Jivatman who is a spark of Shiva. Colony of outcastes = Samsara or worldly life, the body filled with impurities. Builds a house = Resides.

Shivakula or a group made of those who have experienced Shiva is the supreme kula (family). Various kinds of impurities get mixed to make the body and the sense organs. The place where they dwell is the colony of outcastes or samsara. Jiva who is actually a spark of Shiva, forgetting the supreme Shivakula, dwells in the samsara which is like a filthy place. He develops attachment for body and so on. Thus, the one who belongs to Shivakula becomes a member of the filthy dehakula.

**See how his nobility remains unsullied!**

When you give a careful thought, it becomes clear that consciousness remains consciousness, jada (physical world) remains inanimate. Never does the consciousness become jada. Consciousness is in no way troubled by jada. Jivatman might well have got mixed up with the kula of the nature of worldly samsara. So what? His true kula which is the Shiva-principle

is never lost. As long as forgetfulness prevails, it appears as though one is lost.

**Members of his clan do ..... to see his face.**

Members of his clan = Members who belong to the present clan of Jivatman.

Body and sense organs are incapable of seeing the true face of Jivatman. Because they do not see the real face of Jiva, they take him as a member of their own family.

**All those of high lineage hold his hand.**

All those of high lineage = Those who truly belong to Shivakula, Shiva-jnanis, those who have experienced Shiva.

Knowing Jivatman's original family, they hold his hand. Recognizing him as

their own kind, they give him shelter. They teach him that he belongs to the family of Shiva, and not to the material family of body and mind.

**On reflection..... out, Guheshwara.**

By the grace of the Guru, Jiva comes to know that he truly does not belong to the material world. He now understands how having forgotten his true nature he got into the worldly entanglement. He then sets out in search of his original nature. Then the dirt forgetfulness is washed out. Now he thinks he is not the body, he is Guheshwara himself.

**Samsaraheya-sthala completed**

When there was no  
beginning or beginninglessness  
void or Great Void  
possibility or impossibility  
image or imagelessness  
gross or subtle  
form or formlessness  
before the birth of speech  
when there was no  
duality or non-duality  
leader of groups called *Shankara* or  
*Shashidhara* or *Ishwara*,  
activity or inactivity,  
before the marriage of *Uma*,  
when there was no  
name or limit of any of these  
You, as soundlessness,  
were there, Lord *Kalideva*.

**Madivala Machayya**

**Tr.: Rowena Hill**

**Prabhu Shankara**

# ***Hatha Yoga - Revolution in Evolution***

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**- Sri Sadhguru**

**Sadhguru:** There are many dimensions to hatha yoga. One fundamental aspect is that you are trying to knead the body. If you have ever baked bread or if you can make a good chapatti, how it turns out is not just about the heat and the oven, it also depends on how well-kneaded the flour is. It is not just hatha yoga or asanas that knead you. Life itself will knead you in so many ways. You can go through this kneading either joyfully or miserably, but it always kneads you. You can mature and blossom, or you can get crushed by the process. That is the choice.

Hatha yoga kneads more than just your muscle. It kneads every aspect of who you are, because what you refer to as karma is embedded in every cell in your body and every aspect of your energy. Every individual's energy behaves in a different way, according to what kind of memory it is loaded with. As you knead this, you are loosening everything, you are mashing everything up such that it has no power to influence you. You are taking charge of life through the body.

There are other ways to take charge of your life too but though hatha yoga may be physically harder, it is a sure path because you know what is working and what is not. If you try to take charge of your life by kneading your mind, you don't

know whether you are going forward or backward. You don't know whether you are becoming really malleable or crusty. You may think you are doing well, but people around you may be saying you are no good.

The mind tells you all kinds of lies - a new one every day. But the body does not lie. That is the good thing about it. So, people who don't trust the mind start off with the body because it is a sure way, but harder and longer. It is not even right to say that it is harder. It is hard only if you practice on "auspicious" days of the month. If you are doing your practices every day, sadhana will not be a problem. If you are physically in a good state, it can be an effortless and beautiful way to go.

One meaning of the word "hatha" - there are other more scientific meanings - is that you are adamant. When your alarm rings at five in the morning, your body tells you, "Shut up and sleep!" The body has its own compulsions. But you are adamant. You get up and do your hatha yoga. This is one aspect of hatha because it takes a certain adamance to break the compulsive nature of your physical body. Do not underestimate the body. It has millions of years of evolutionary history behind it. It has its own tendencies, its own intentions and its own compulsiveness. It won't give in so easily.

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\* Sri Sadhguru, a yogi, mystic and visionary, Isha Foundation, Coimbatore.

The essence of being human is to move from compulsiveness to consciousness. If somebody is very compulsive, you say he is like an animal, isn't it? So in some way, you have transcended a little bit of compulsiveness and you think you are human. But only if you transcend your compulsiveness completely will you be a full-fledged human. Otherwise you are not a human being, you are a human becoming!

So hatha yoga does not mean just bending and twisting your body. It is about consciously working towards eliminating all compulsive nature, which we have built over a million years of evolution in different ways. Hatha yoga can be a path to the ultimate. It may take a certain amount of time and effort but if you break all compulsiveness just by using your body, it is a fantastic thing to do. But that would work best if you start early in life. Doing hatha yoga for health, wellbeing and balance is fine, but if you want to do hatha yoga in a full-fledged way, it takes a different level of fitness, involvement and physical vibrance.

When the physical is not your forte, there are other ways to do it. The only four realities in your life right now are: body,

mind, emotion, and energy. Whatever you wish to do with yourself, it must be on these four levels because you can only start a journey from where you are right now. If you use your emotions and try to reach the ultimate, we call this bhakti yoga, the path of devotion. If you use your intelligence and try to reach the ultimate, we call this gnana yoga, the path of intelligence. If you use your body or physical action to reach the ultimate, we call this karma yoga, the path of action. If you transform your energies and try to reach the ultimate, we call this kriya yoga, that means internal action. These are the only four ways you can work with yourself and everyone is a combination of these four, so it is best to use a process that is a combination of these four.

*Ranked amongst the fifty most influential people in India, Sadhguru is a Yogi, mystic, visionary and a New York Times bestselling author. Sadhguru has been conferred the Padma Vibhushan by the Government of India in 2017, the highest annual civilian award, accorded for exceptional and distinguished service. He is also the founder of the world's largest people's movement, Conscious Planet - Save Soil, which has touched over 4 billion people.*

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The path of Dharma alone leads to total protection.

**- Jagadguru Dr. Sri Shivarathri Rajendra Swamiji**

The sap of the nation is but Dharma, that alone assures its survival.

**- Jagadguru Dr. Sri Shivarathri Rajendra Swamiji**

The biggest risk is not taking any risk. In a world that is changing quickly, the only strategy that is guaranteed to fail is not taking risks.

**- Sri Ratan Tata**

# ***Shiva In the Kurukshetra War!***

**- Dr (Smt) Uma Ram & K.S.Ram**

When we talk of the great war that the Kouravas and Pandavas fought at Kurukshetra, the names of stalwarts like Bhishma, Drona, Kripa, Ashwathama, Karna, Shalya, even Duryodhana and his brothers, on the Kourava side, and Yudhishtar, Bhima, Arjuna, the twins, and Dhruvada, Dhrishtudyumana, Satyaki, Abhimanyu, Ghatotkacha and others on the Pandava side come to the mind. Each one of these heroes played major roles in the 18-days-long epic war. At a different level, we remember Krishna, who was central to the war, but who had vowed not to pick up any weapon, and participated as Arjuna's charioteer, not as a combatant. Shiva's name is rarely associated with the Kurukshetra war, though his role was very vital. How vital? This question is best answered through an incident that occurs in Drona Parva.

Before proceeding further, it is important to say a word about the *Mahabharata*. Whereas Valmiki's *Ramayana* has a standard text, Vyasa's *Mahabharata* has many 'originals.' We are not referring to the 'regional' re-telling of this epic in various languages like Kumara Vyasa's *Bharata* in Kannada. We are referring to only *Mahabharatas* attributed to the authorship of Ved Vyasa. In the XIX Century, scholars felt the need to scrutinize

the various versions of the 'original' *Mahabharatas*, in order to derive a 'standard' version. After several decades of ups and downs, Bhandarkar Oriental Research Institute (BORI) in Pune, constituted a team and began work on the mammoth project in 1916. Their first step was to collect the many 'original' *Mahabharatas* of Ved Vyasa. BORI collected a total of 1259 versions! These were closely scrutinized, verse-by-verse, and a 'Critical Edition' of Ved Vyasa's *Mahabharata* was prepared after 50 years of dedicated scholarly toil by Sanskrit doyens like V.K.Sukhtankar and S.K. Belwalkar, supported by an illustrious army of researchers! The Critical Edition was finally ready in 1966. It was released by Dr.S.Radhakrishnan, the then President of India. BORI's Critical Edition now enjoys the status of an authorized edition of the *Mahabharata*. This article and the references in it relate to BORI's Critical Edition of *Mahabharata*, the complete text of which has been translated into English by Bibek Debroy, and published by Penguin Classics. This explanatory para was necessary so that nobody trashes the story contained in this article as someone's wild fancy picked from a dubious source.

To return to the point of, and the interesting episode in *Mahabharata*. The

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episode that highlights Shiva's role in the Kurukshetra War occurs, as said, in the Drona Parva. After Drona, the Commander-in-Chief of the Kourava army, has been killed by Drishtadyumana. His death is a turning point in the course of the war. Dhritrashtra, the blind king of Hastinapur, asks Sanjaya, who is providing him with a live commentary, for an update on the battle. Sanjaya reports on a strange happening:

“When *atiratha* Drona was killed and the Kouravas were routed, Arjuna saw a great wonder that signified his (Arjuna's) victory. O King, he went to Vyasa, who had come there, and asked him about this. ‘O great sage! In the battle, while I was slaying the enemy with my bright arrows, I saw a man advancing in front of me. His complexion was like that of the fire. In whatever direction he advanced, with a blazing and upraised spear, in that direction, the enemy was seen to be shattered. His feet did not touch the earth and he did not hurl his spear. But because of his energy, thousands of spears were released from that spear. He is the one who routed the entire enemy, though people think that I routed them. From the rear I only pursued the soldiers whom he had scorched. O illustrious one! Who was that supreme being? Tell me. He had a spear in his hand and his energy was like that of the sun.’

**Vyasa, the seer, knows the truth. He tells Arjuna:**

‘O Partha! You have seen Shankara, the lord of all energy, the god of the earth, the sky and heaven, the origin of everything, the lord of the universe, the matted Shiva! In that fierce battle, when the body hair stood up, it is he who preceded you through his favors. There is no being in the

three worlds who is his equal. When he is enraged in a battle, even his scent causes the enemy to lose its senses, tremble and fall down, slain in large numbers. He is Rudra and Shiva, the consort of Uma.’

Vyasa then recites the *Shatarudriya* Hymn, hailing it as the timeless and supreme panegyric of Shiva.

The above story may seem simple, but it has profound lessons. Arjuna's query to Vyasa abounds in the first-person singular. ‘I was advancing’, ‘I was slaying the enemy’ etc. This subtly suggests the delusion he is in. He thinks he was the fighter, the doer. Vyasa's response makes the fact clear: Arjun was a mere agent in the war; the real doer was Shiva. Shiva is called *Samaramardana*, the Vanquisher of foes in battle (429<sup>th</sup> name in *Shiva Sahasra Nama*).

Arjuna, we know, had Keshava as his guide and charioteer. The above episode occurs much after the on-field instruction to Arjuna by Krishna in the form of the Bhagwad Gita. In Chapter XI of Bhagwad Gita, Krishna has assured the despondent Arjuna: ‘By Me have they (the Kourava stalwarts) already been slain. You be merely an outward agent, O Arjuna. Fight and you will conquer your enemies’. Krishna has also displayed to Arjuna His Cosmic Form, in which Arjuna has seen the Kourava heroes perishing in the Mouth of Vishnu. And yet Arjuna's delusion is not completely cured. In fact, the delusion manifests again and again in the *Mahabharata*.

A question might arise: Who slew the enemy, Shiva or Krishna? Such a question is foolish and indicates an uninformed mind. Shiva and Vishnu (Krishna) are not two. They may seem two in the course of their doings, *leela*. In fact, the two are One.

Shortly after the above episode, both Arjuna and Krishna offer prayers to Shiva before they set out to combat Karna and Shalya to complete the rout of Kourava forces. Earlier, it was Shiva who had granted divine weapons to Arjuna, to equip him for the special war. Later, it is Krishna who recites *Shiva Sahasra Nama* to Yudhishter. One of Shiva's names is Hari (787), and one of Vishnu's names is Shiva in their respective Sahasra Namas.

Not just in Kurukshetra, in all matters, in all ages, in every deed we do, we are mere agents; the doer (*Karta*) is God. Call Him Krishna or Shiva, Hari or Hara, or the unified Harihara. Call him by any name; all names belong to Him. He alone is the source of all competence, capability and all forms of power, big or small, manifesting in all beings. To understand this is wisdom; to acknowledge it thoroughly is the form of true surrender.

This brings to mind Parvati's admonition to Indra. The primal elements, Fire and Wind while introducing themselves, had boasted of their might. God, who had come as a Yaksha, humbles

them both through trivial challenges. Agni fails to burn a mere bit of straw and Vayu fails to blow it away, however hard each of them tries. Then arrives Indra, the Chief of gods. Parvati's core lesson to him is: The real doer is not you; It is a power beyond your comprehension.

The word 'doer' is perhaps inappropriate, because God does not do anything, in the verbal sense of the word. The above story from the Mahabharata highlights this truth. Arjuna tells Vyasa that he saw the 'man' (Shiva) walking with an upraised spear, but he never actually hurled it, and yet the enemy ranks were routed. By Shiva's mere energy, the spear proliferated and did the needful. Vyasa further makes it explicit. Shiva has no need to fight in a war; his mere 'scent' works on wrongdoers as a weapon of mass destruction. Shiva, the *Samara-mardana* (429), Vanquisher of Foes in Battle, appeared as a mysterious fighter and played a vital role in the Kurukshetra War! But, as Arjuna observed, 'His feet did not touch the ground!' That tells of Shiva's covert ways!

To quell my hunger  
there are gifts of rice;  
To quench my thirst  
there are tanks, streams, wells;  
To rest and sleep  
there are dilapidated temples;  
and You, *Lord Chennamallikarjuna*,  
are there for me as companion divine.

**Akka Mahadevi**

Tr.: Rowena Hill  
Prabhu Shankara

# Women in Dharmasastras: Roles and Reverence

- Dr. Shobha

In society, the position of women is highly significant, as they form a fundamental component of the social structure. The present status of women is shaped by historical contexts, and understanding their position in earlier times can shed light on current conditions. During the Vedic period, women are believed to have enjoyed a prestigious and respected status, which is thought to have declined during the periods reflected in the Dharmasûtras and the Dharmasâstras. Hindu texts present diverse views on the role of women, ranging from leadership as the highest goddess to more traditional gender roles. The Devi Sukta hymn of the Rigveda, an important Hindu scripture, declares feminine energy as the essence of the universe. It describes this energy as the creator of all matter and consciousness, the eternal and infinite reality (Brahman), and the supreme self (soul) of everything. Women are celebrated as the most powerful and empowering force in several Hindu Upanishads, Sastras, and Puranas, particularly the Devi Upanishad, *Devi Mahatmya*, and *Devi-Bhagavata Purana*.

According to Bryant, Hinduism features the most prominent presence of the divine feminine among the major world religions, from ancient times to the present. The goddess is central in Shakti and Shiva Hindu traditions. Matriarchal theology is

especially prevalent in Sanskrit traditions and Hinduism related to the worship of Shakti, with numerous Hindu communities maintaining matriarchal structures. Ancient and medieval Hindu texts depict a range of women's duties and rights, recognizing eight types of marriage—from arranged with consent (Brahma or Devic) to self-chosen (Gandharva) and forced (Paishachik). Scholars note that dowry and Sati were not practiced in the Vedic era, becoming common in the 2nd millennium CE due to socio-political changes. Throughout history, Hindu society has seen notable female rulers like Rudramadevi, saints like Andal, philosophers like Maitreyi, and female practitioners of Vedic rituals.

Ancient texts show that Vedism holds the feminine in high regard. For instance, the 10th chapter of the Rigveda asserts that the feminine is the supreme principle behind the cosmos. The Vedas include hymns attributed to women scholars known as "Brahmavadinis." Many learned women, such as Gargi, Ahalya, Maitreyi, Lopamudra, Ghosha, Swaha, Haimavati Uma, Gautami, Hemalekha, and Sita, were renowned for their skills and intellect, often surpassing men in debates and scholarship. The Devi Sukta ideas in the Rigveda are further developed in later Shakta Upanishads, according to McDaniel. Here,

the Devi asserts herself as Brahman, from whom both Prak[ti (matter) and Purusha (consciousness) arise. She is described as embodying bliss, non-bliss, the Vedas, and everything beyond, encompassing the entire universe and all its elements. This philosophy is also reflected in the Tripuratapani Upanishad and the Bahvricha Upanishad.

While the early Upanishads primarily focus on a genderless Brahman and its relation to Atman (soul, self), the Brihadaranyaka Upanishad includes lessons for the Grihastha stage of life, teaching that a husband should prepare specific meals with his wife to influence the birth of a learned daughter or son. Women such as Gargi and Maitreyi are mentioned as participants in philosophical debates and as scholars, teachers, and priestesses during the Vedic and early Buddhist periods. Female characters also appear in plays and epic poems. The 8th-century poet Bhavabhuti, in his play '*Uttararamacharita*', describes Atreyi traveling to southern India to study the Vedas and Indian philosophy. In Madhava's '*Shankaradigvijaya*', Shankara debates with the female philosopher Ubhaya Bharati, who is noted for her Vedic knowledge. Additionally, the 15<sup>th</sup>-century scholar Tirukkoneri Dasyai wrote a commentary on Nammalvar's '*Tiruvaayamoli*', referencing Vedic texts such as the Taittiriya Yajurveda.

The Hindu historical epics, Ramayana and Mahabharata, portray women in various roles, reflecting the complex nature of their status and duties. In the Mahabharata, Draupadi, the main female character, is married to the five Pandavas due to a directive from Mata Kunti. She is humiliated by Duryodhana, but Lord Krishna saves her, and her dishonor

becomes a key cause of the Great War. The Mahabharata emphasizes the importance of women in upholding dharma, as seen in Adi Parva, which states that happiness, virtue, and everything depend on the wife. The Anushasana Parva further explores women's duties and rights, presenting a mixed picture. Lakshmi, the goddess of wealth, resides in women who are virtuous and devoted to their families, while she does not reside in those who are sinful and quarrelsome. In a conversation between Bhishma and Yudhishtira, daughters are deemed equal to sons, highlighting their value. Another conversation between Shiva and Parvati details women's duties, emphasizing their roles in sustaining their families and maintaining a cheerful disposition. In the Ramayana, Sita is honored and respected, portrayed as wise and inseparable from Rama. She is seen as the ideal wife and homemaker. However, in the *Adbhut Ramayana*, Sita is depicted as the most powerful and the destroyer of evil. Women's oral readings of the Ramayana are believed to bring peace, happiness, good progeny, and health to their families.

Both epics, seen through divine vision, embed precepts of dharma and reflect the perceived notions about women in Hinduism at the time of their composition. The Anushasana Parva of the Mahabharata has influenced modern texts on women's roles, such as Tryambakayajvan's *Strîdharmapaddhati*, which selectively extracts verses to guide women on their dharmic duties. The characterization and treatment of women in Shastras and Smriti texts of Hinduism is complex and varied. Scholars have raised concerns about the authenticity and integrity of these texts due to numerous versions and potential later insertions. For example, Patrick Olivelle, in

his 2005 translation of Manusmriti, highlights the inconsistencies and the challenges in determining the original text. Manusmriti presents both restrictive and respectful views on women. Verses 5.158-5.160 prescribe chastity for widows, while verses 2.67-2.69 and 5.148-5.155 state that a woman should be under the protection of her father, husband, or son at different stages of her life, and should respect them. However, it also declares in verses 3.55-3.56 that "women must be honored and adorned", and "where women are revered, there the gods rejoice".

The Puranas, particularly the *Devi Mahatmya* and the *Devi-Bhagavata Purana*, emphasize the divine feminine. *Devi Mahatmya* presents the goddess as the supreme creator and destroyer of evil, celebrating her as the source of supreme knowledge and liberation. The *Devi-Bhagavata Purana* continues this tradition, portraying the goddess as a nurturing and warrior figure, embodying various aspects of creation, sustenance, and destruction. Scholars like Olivelle note that less than half of the Manusmriti verses may be authentic, and the text contains significant internal inconsistencies. Mahatma Gandhi also pointed out the contradictions within Manusmriti, questioning its original text.

The Puranas, a genre of ancient Indian literature, extensively discuss the concept of Shakti, particularly through texts like the *Devi Mahatmya* found in the *Markandeya Purana* and the *Devi-Bhagavata Purana*. These texts play a crucial role in shaping the goddess tradition within Hinduism, presenting the creator God as a female entity that transcends gender, embodying a spiritual force of good.

**Devi Mahatmya:** Found in the Markandeya Purana, this is a seminal text

that crystallized the tradition of worshipping the goddess. It portrays the Divine Feminine not as strictly feminine or masculine, but as a spiritual force encompassing all aspects of creation and destruction. This text, also known as *Durga Saptasati* (700 verses to Durga), has been influential in shaping the perception and worship of the goddess, highlighting her roles in both nurturing and fiercely protecting her devotees. The ideas presented in the *Devi Mahatmya* have deeply influenced Hindu thought and practice, celebrating the goddess's supreme nature without necessarily proving her supremacy over male deities. This inclusive approach has led to the coexistence of male and female-dominated divine couples within Hindu mythology. The popularity of *Devi Mahatmya* has endured through the centuries, reinforcing the importance of the goddess in the spiritual and cultural life of Hindus.

*Devi-Bhagavata Purana*, further elaborates on the goddess tradition, emphasizing devotion and love as the means to understand and connect with the supreme nature of the goddess. It portrays Devi in various roles, from a warrior goddess destroying demons to a nurturing world-mother. The *Devi-Bhagavata Purana* presents the goddess as the creator, sustainer, and destroyer, encapsulating the full spectrum of the Divine Feminine's power and grace. Ancient Hindu texts contained fragmentary representations of the sacred feminine. However, it was around the sixth century CE, possibly in northwest India, that the concept of Maha-Devi (the Great Goddess) fully coalesced, as seen in the *Devi Mahatmya*. This consolidation of the Divine Feminine significantly impacted Hindu self-

understanding and the human experience, highlighting qualities such as care and anger that resonate deeply with human emotions.

The Puranas feature numerous philosophical discussions involving female deities. For instance, in the *Skanda Purana*, Parvati engages in a profound dialogue with Shiva, questioning the nature of existence and the omnipresence of nature. Festivals like Navaratri and Durga Puja are directly inspired by the narratives of the Devi Mahatmya, celebrating the goddess's victories over evil and her protective, nurturing aspects. These festivals are a testament to the enduring legacy of the Puranic texts in contemporary Hindu practice. The celebration of the goddess as supreme in the *Devi Mahatmya* is not universal across all Hindu texts. Other Puranic texts often celebrate male gods as supreme while acknowledging the significant power and influence of the goddess, presenting her as the effective power behind male deities.

Shakti, as elaborated in the Puranas, embodies a multifaceted and dynamic force that is central to Hindu philosophy and practice. The texts like the *Devi Mahatmya* and the *Devi-Bhagavata Purana* highlight her various aspects, from nurturing mother to fierce warrior, reflecting the complex and profound nature of the Divine Feminine. These narratives have profoundly influenced Hindu cultural and religious practices, emphasizing the importance of devotion, love, and respect for the goddess in achieving spiritual enlightenment and liberation.

The Dharmasastras and other ancient Hindu texts present a multifaceted view of

the position of women in society, reflecting both reverence and restrictions. In the Vedic period, women enjoyed a significant status, participating actively in intellectual, religious, and social spheres. They were seen as equal participants in spiritual and philosophical discourses, as illustrated by the hymns of the Rigveda and the stories of learned women like Gargi and Maitreyi. As time progressed, the Dharmasastras and Smriti texts began to impose more stringent roles and duties on women, often emphasizing their subordination to male family members and their responsibilities as wives and mothers. Texts like Manusmriti contain conflicting verses that both honor women and restrict their freedoms, reflecting the complex and evolving views of women's roles in society.

The Puranas, especially those dedicated to the goddess tradition like the *Devi Mahatmya* and *Devi-Bhagavata Purana*, highlight the divine feminine as a powerful and nurturing force. These texts emphasize the goddess as the supreme creator, protector, and destroyer, embodying the full spectrum of divine attributes and playing a central role in Hindu worship and practice. Despite the varied and sometimes contradictory depictions, the overarching narrative in Hindu scriptures underscores the profound respect for feminine energy and its indispensable role in the cosmos. The historical and theological evolution of women's status in Hinduism showcases a rich tapestry of reverence, restriction, and empowerment, offering insights into the cultural and spiritual dynamics that continue to influence the position of women in contemporary Hindu society.

# Historians and their Narratives on the Virasaiva Movement

- Dr. S. Narendraprasad

Virashaiva-Lingayat religion is a dominant religion. Virasaiva movement which began to take its initial shape during the 12<sup>th</sup> century AD slowly came to occupy an important place. It was not only a movement but also determined the social, economic and religious conditions in medieval Karnataka. Many political dynasties which ruled over significant geopolitical regions across Karnataka during medieval and later medieval period patronized Virasaivism, its monasteries, and maths.

Early literature of Virashaivism, which is mistakenly considered as its final source helps readers to have an understanding about its origin and growth as a movement. Among its early literature, the Vachanas, which are assigned to 12<sup>th</sup> century on philological grounds throw much light on it. They are something like sayings of early teachers. There are also hagiological texts and also many other works based on philosophical doctrines. All this put together as distinct literary categories have been interpreted and explained by many scholars and historians. The tradition of composing Vachanas which began was later carried on by many till the middle of the 20<sup>th</sup> century in the Kannada speaking regions.

Right from the time of Harihara's "*Basavarajadevararagale*", which is an important and at the same time a popular hagiological work till the time of Bhimakavi's '*Basava Purana*' and later that of '*Prabhulinga Lile*' of Chamarasa, many such works have refined the concept. As a combined work of hagiology and philosophy, the place and context of '*Chennabasava Purana*' of Virupaksha is also significant. Later along with Kannada, many works in Sanskrit, Telugu, Tamil and Marathi were also composed which have given a fine shape to its religions, more than it, the philosophical aspects of '*Virashaivism*'.

As a result of more interest in knowing its past and extensive work pertaining to excavation sites, more inscriptions were unearthed, deciphered and interpreted. Gradually interest in the study of epigraphical sources resulted in the extent of interpretations. Hence, Ablur records, Arjunavada inscriptions and many such epigraphical records, their study and analysis contributed much in its understanding Likewise, the interest shown by many scholars in the study of Virashaiva Puranas have also significantly contributed to its study.

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On the other hand, the study, interpretation and analysis of the Virasaiva Movement by historians have occupied an important place. Rather it was done to fill the gaps and provide substantial evidences to those loopholes, that have emerged so far. Though there were many attempts by historians yet we can trace this development to the early part of 19<sup>th</sup> Century, during which major geographical regions were under the administrative control of the English East India Company. Some preachers of Christian faith, particularly active missionaries who had identified themselves with Christian missionary associations to fulfill their desire to know more about oriental land began to make a note of many sects. As a result of this, Lingayat sect attracted the attention of philologists and historians who began to make an earnest effort to study and understand it.

Among the early historians of 19<sup>th</sup> century who made a beginning in this direction was H.H. Wilson. His study-based writings on Hindus was published in 'Asiatic Researchers', a prominent journal of the time between 1828 and 1832'. He based his understanding purely on old-Kannada manuscripts collected by Col. Mackenzie during his 'tour' in different regions. H.H. Wilson depended much on 'Basava Purana' an important hagiological work for his interpretation.

As and when more interest began to spread, many Orientalists and administrators came to be attracted by this movement. Particularly, during and after 1860, because of curiosity many started a serious study of this. In 1868, Rev. G. Wurth published an abridged translation of Basava Purana. Later he published it in the Journal of the Bombay Branch of Royal

Asiatic Society which was then a platform for exchange of ideas and knowledge. He also wrote a translation of 'Chennabasavapurana' which appeared in the same journal. These translations which were based on unedited manuscripts, further motivated others to begin a critical study and relook at this sacred literature and history particularly of medieval period of several dynasties.

In 1875, Rev. F. Kittel published about Lingayats and mentioned about those texts pertaining to them in another reputed journal "Indian Antiquary". In this he made a critical examination about the dates of those texts, their literary composition and style. He showed that many texts pertaining to Virashaivism and Lingayatism were composed in metrical verses particularly the Shatpadi style. This style is generally considered as an innovation and contribution to Kannada literature by the composers of Virashaiva literature like Raghavanka, Chamarasa and others. Rev. F. Kittel also wrote on the transition of composers regarding language identity from Sanskrit to later years in Kannada. He also studied some manuscripts pertaining to their gradual transformation into a religious philosophy. Hence, he is considered as a pioneer in this direction.

It was in 1881, another scholar A.Barth made a note of Lingayats in his work "Religions of India" published in the same year. He wrote this on the basis of his readings and understanding which he had done on Lingayat religion. It was a short sketch, but contained many fallacies and wrong interpretations of the time of Basaveshwara and his contemporaries.

There are some notes and explanations provided by the compilers of Gazetteers. These were published by the concerned

Governments. For instance, 'Mysore Gazetteer' compiled by B.L. Rice was published by the Government of Mysore in 1897 in two volumes. B.L. Rice who was an educationist, later turned his attention towards study of antiquities and historical research because of his stint in the Department of Archeology of erstwhile Princely Mysore. For some time, he also worked as Director in the Department of Public Instruction. Though these two volumes which were compiled to satisfy the needs of the time with such details and statistical data necessary, yet his description about Lingayat religion and philosophy is not lucid and it shows the authors lack of acquaintance with some of the original texts and literature pertaining to Virasaiva religion and philosophy.

In 1898, the Government of Bombay brought out its 'Bombay Gazetteer'. Then some geographical regions which were considered to be the heart of Lingayat religion and Virashaiva Philosophy were under its administrative control. But like Mysore Gazetteer this work also failed to provide a satisfying interpretation. The reason being the compiler appreciate some original manuscripts and texts.

One of the earliest references to Saivism made by historians can be had from '*Vaisnavism, Saivism and Minor Religious System*' written by R.G. Bhandarkar. Earlier, he had published in 1896, '*Early History of the Deccan*'. In the context of historical research and scholarship these two works are considered as pathbreaking in historical studies. The publication of these two works influenced historical research in religious systems and their philosophical trends during the early years of 20<sup>th</sup> Century.

Another person of much scholarship

and research-bent of mind who utilized other historical records, other than traditional texts, puranas and manuscripts was J.F. Fleet. His treatment of inscriptions, particularly, Managoli and Ablur inscriptions were pathbreaking. His essay based on these records was published in 1899. But his writing failed to accept Virasaiva movements' opposition to temple building and its rejection of temples. On the other hand, J.F. Fleet's conclusions in his articles inspired many historians to attempt an in-depth study.

During the beginning of the 20<sup>th</sup> Century, many historians took more interest to provide a definite meaning to many issues of Virashaiva. Many based their studies on available archeological sources, particularly inscriptions. Some studies also gave much scope to explain Basaveshwara and his contributions to Virasaiva movement.

At this juncture, let us turn our attention towards other narratives and explanations found in some volumes and encyclopedias. Some of these were sponsored and commissioned by the colonial government. One among them is a compendium which ran into seven volumes jointly authored and edited by Edgar Thurston and K.V. Rangachari, entitled '*Castes and Tribes of Southern India*' which was published in 1908. These volumes were nothing but an introductory passages to various castes and tribes that existed. From the point of sociology and anthropology, these volumes provided a base for further study and interpretations. On the other hand, H.H. Risley who wrote and published '*The Peoples of India*' in 1908 from colonial point of view provides us an interpretation something like neither that of colonialist nor near to that of missionary perspective.

During the second decade of the 20<sup>th</sup> century, the problem regarding the origin of Virasaivism that had been raised by R.G. Bhandarkar in 1913, was questioned by many scholars. R.G. Bhandarkar, while providing his interpretation based on texts and puranas composed earlier to Basaveshwara. His analysis about the social structure of the Virashaivas and their gradual accommodation of several categories within their social hierarchy also attracted the attention of many scholars. In fact another scholar C.P. Brown in his '*Journal of Science and Literature*' concluded by linking Virashaivism with that of Brahmanism. Accordingly, there were some identical relations and parallels between Brahmanical rituals and Virasaivas.

During the second decade of the 20<sup>th</sup> century two explanations emerged by two different scholars. One was by Nicol Macnicol in 1915 which appeared in '*Indian Thesis*' - a journal. According to it, Virashaivism gradually emerged as a strong religious force by replacing Jainism

and Buddhism. With the gradual decline of Jainism, Virashaivism, in medieval Karnataka emerged as a dominant religious practice with a strong protesting character against idol-worship. And hence, Maths slowly began to emerge as religious and philosophical centres.

In 1915, R.E. Enthoven wrote a lengthy article in Volume 8 of the '*Encyclopedia of Religion and Ethics*'. After making a careful study of the social structure of the Lingayats, he refers to various stratas among them. But on the other hand, he in his study made an attempt to discard the prepositions made by some earlier historians. After five years, in 1920, J.N. Faraquhar published his '*Outline of Religious Literature of India*'. In this work, one can find the monopolist religious and ritualistic practices held by one stratum of Lingayats and accordingly it is traditional in character. J.N. Farquhar in his study relies much on the Sanskrit background of the Lingayats. This interpretation in due course of time, established the relation between the Sanskrit and the Virasaivas.

As we get older, we become a little critical of the changes that take place. We don't like change so much, but one has to accept that the world is going to change - some things change for the better and some for the worse, I would say, we have to sort of balance them together. At times, I am pessimistic, and at times I feel well, it's not such a big, bad world after all.

**- Ruskin Bond**

Quoted from: Reader's Digest

Home is not where you were born; home is where all your attempts to escape cease.

**- Naguib Mahfouz**  
(Nobel laureate)

# Sarveshwara Shatakam in Telugu -an introduction

- Dr. P R Harinath

**“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 *Sarveshwara Satakam* in Telugu in praise of Lord Shiva. Shatakam is a 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 in 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 Srivenkateswara in Tirupati . He followed Vaishnavism. He is of different time from the present poet.

Yadhavakkula Annamayya ,has chosen only two metres for his poems. One is Mattebham and another is Shardoolam. Interestingly these names of metres are having verymuch 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) . In names of metres Mattebha means a grown up elephant and Shardoola means a big tiger. 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 -లక్రాంతంబునుం బుట్టుచుం  
గలయం గ్రాగుచునుండు -నీ వృథుల లింగస్ఫార గరాజ్ఞలో-  
పలఁ -దద్బుద్బుద గర్భ వాసులు -హరిబ్రహ్మది దేవాళియం-  
గలదే వారికి నీ మహత్త్వమెఱుగంగా 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 bursts they also will 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 supreme of all. Hence he is calling him as ‘Sarveswaraa’ (God above all).

Regarding the Shatakam, there is an interesting story. Once the poet made a visit to Sreesailam in Andhra Pradesh, which is a holy piligrimage centre for all Shaivites. While he is coming back from the place, he resided in Viswamitra ashramam. It was close to the Krishna river.

The poet sat on the banks of the river and began to write Shatakam. After writing 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 river, then it will be treated as acceptance by Lord Shiva and that stanza will be kept in tag. By chance if a stanza doesn't come back and move away in the flow along with the current of 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 scissor and cut his neck and offer it to Shiva. He took such a terrible oath. Poet began to write stanzas one by one on palm leaves and began to drop in the river. One by one was coming back against the current of the river. Poet was keeping one by one in tag with pleasure. At one point a stanza did not turn back. It went along with the river water. That poem is this:

తరలంబువ్వులు-పిందెలై యొదవి- తత్తజ్ఞాతితోఁబండగున్  
హర . మీ పాదపయోజపూజితములై -యత్కర్మ తం- బస్మిరుల్  
కరులో -నశ్శములో-ననర్పమణులోఁ- గర్పారమో- హారమోఁ  
దరుణీరత్నములోఁ- బటీరతరులోఁ-దభ్యంబు- సర్వేశ్వరా!

It means, on a tree flowers generally will become tender nuts and later followed by fruits. That would be general phenomena of flower-life. But, Lord Shiva, the flowers which will adorn your feet will be having different fate. They will become elephants, horses, valuable gems, necklaces, camphor trees etc., Sarveshwara this is true. Here poet would like to convey that if a devotee worships Lord Shiva with a single flower, that holy act will be blessed by 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 flowing water, it went

away along with the river's current. Poet was waiting. He looked at the river. No it did not give back. He took a big scissors (Ganda kaththera in Telugu) to cut his throat.

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

ఒకపుష్పంబు భవత్పదద్వయముపై నొప్పంగ సద్భక్తిరం-  
జకుడై పెట్టిన పుణ్యమూర్తికిఁ బునర్జన్మంబు లేదన్నఁ బా-  
యక కాలత్రితయోపచారముల నిన్నర్చించుచో బెద్దనై-  
ష్టికుడై యుండెడువాడు నీవగుట దాఁ జిత్తంబె సర్వేశ్వరా

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 in all the three times of a day with all commitment, then he will become you only. There is no wonder in it, Sarveswaraa.”

Poet knelt down and trembled with devotional feelings towards Shiva. This is a memorable event happened in literature. All literatures say to surrender to the Almighty. Whatever be the sect or religion all will be preaching to submit yourself to God. *Sivamahimna-sthoram* says thus:

अतितः पंथानं तव च महिमा वामनमासायः  
अतदव्याव ऋत्तया यं चकितामभिधत्ते श्रुतिरपि ।  
स कस्य स्तोत्र्यः कटिविधगुणः कस्य विषयः  
पदे तर्वासिने पतति न मनः कस्य न वाचः

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

Poet says," Lord Shiva, Your greatness is not reachable to mind or word. Who can praise you! When the Vedas also are failing to convey ? They are telling by means of 'nethi-nehti ( not this, not this) He is possessing innumerable qualities. Who can describe it? "

In *Sarveswara Satakama* that submission we can feel from the words of poet.

Basava was a great prophet. The greatness of man does not consist in his isolation from his fellow-men. A man, no matter whether he is regarded as a prophet or an incarnation of divinity, lives as other men. The physical plane is the same for all and the only distinction is in the moral and spiritual spheres. Christ was a carpenter's son and lived an humble life and mixed with humble folk. Buddha obtained his daily bread by begging and lived on terms of familiarity with his disciples. Basava led simple life mixing with the common men, though he was a minister. These prophets were only different from other men in their thoughts, in their manner of speech and in their moral and spiritual vision. The evidence of history and the trend of human nature would be belied if there were no discordant notes in the chorus of admiration elicited by Basava's work and character. It may be stated as a fact that the greater the man, the larger the number of his detractors. The time comes when the voices lifted in blame are stilled and the worth of a man is placed beyond criticism. Pilate, priests, and the Pharisees have passed away; who now speaks ill of Jesus? Buddha was maligned by Devadatta and others spoke ill of him, but time has silenced those voices. Basava was criticized by calumniators, but their voices are now drowned. Today Basava is acknowledged as one of the great prophets that the world has ever seen.

**- Sri Kumara Swamiji**

Navakalyana Math

# Goggavve

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- Dr. B.N. Hemadevi

It is astounding to note that the Vachana Movement attracted people of all walks of life, and those who came in touch with the noble ideas of the Movement could learn new ideas and write their opinion explicitly and intellectually in the form of Vachanas. Whether those ideas fit in to the modern world is a matter of discussion and discourse, but the understanding of the new thoughts in concrete form and adhering to them in life was splendid. Today, when we find that the so-called educated fall victim to superstitious beliefs and meaningless rituals, to know that these were rejected and given up by those people who were illiterates or were deprived of education in formal sense that too coming from so-called lower caste was really astounding.

Goggavve is one such Shiva Sharane who was in that social upheaval called Vachana Movement. She was one of the rare personalities who questioned the then existing social traditions and defied them in her life. Being imbued with the thoughts of Basavanna, she boldly expressed her ideas and also questioned the rationale of certain ideas of the then social ideas.

Goggavve came from a village called Avaluru situated in the present Kerala state. Her family believed in Lord Shiva. Her parents were devout Shaivites. Ever

since her childhood, she developed a deep devotion towards Lord Shiva. She was a passionate devotee of Shiva. When she grew up her parents decided to marry her. Goggavve refused to marry. When her parents arranged the bridegroom's visit to her house, on the day of the bridegroom's visit she left her home and stayed in the temple the whole day. She came home only after the guests left her house. Goggavve faced the family and society boldly. It required deep conviction and firmness of mind. Even today for a woman to refuse marriage is something not very much appreciated or respected as a choice of life and there would be stiff opposition from family and society.

Her parents understood her firm resolution not to marry. Goggavve said that she is betrothed to Lord Shiva and hence she cannot marry any mortal being. Her parents stopped pressuring her to marry. If you consider today's situation where some parents force their daughters to marry a person of their choice and sometimes resort to honour killing if a daughter tries to marry a man of her choice, the stand taken by her parents was highly appreciable.

During her time Basavanna was spearheading the movement of the common people against social injustice and

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practices that were retrograde. His philosophy inspired people and it spread across the entire country. People came from different parts of the country to embrace his thought and action and stayed in Kalyana. Goggavve was also attracted by the movement. She left her native place and joined them in Kalyana. We do not have any information about how she came from Kerala to Kalyana. We know in those days, not to speak of good transport facilities even connectivity between one place to another was very hard and cumbersome. As an unmarried woman how was her journey, who accompanied her, what was the mode of transport or how long it took for her to reach the place is not known. But we can surely infer that it might have been an arduous struggle for her to travel a long distance. It also shows her commitment to the cause and determination to lead the life she chose. And surely, Kalyana was that apt place.

Coming to Kalyana she undertook the work of offering incense or Dhoopa to the Sharanas or the devotees. She also offered incense to God. That was her regular job that she did earnestly. Thereby she came to be known as Dhoopada Goggavve.

Goggavve also wrote Vachanas. Today we have only 6 Vachanas in her name. Her pen name was Nasthinatha. Some scholars opine that she might have belonged to Natha sect hence the penname Nasthinatha. We all know that Vachanas are written in Kannada. Goggavve wrote in Kannada. Coming from a distant place, she could pick up a language unknown to her. She learnt a new language, Kannada. She not only understood the thoughts of Basavanna and also wrote Vachanas in Kannada language is really commendable. It shows that she became one with the

movement, learnt Kannada and wrote in Kannada. She became the daughter of this soil and expressed her ideas in its native language.

It is said that after the Kalyana conflict all the Shiva devotees left Kalyana. They settled in different places and lived till their end following the teachings of Basavanna. Goggavve too left Kalyana and settled in Dhoopatamahagav of Aurad taluk in Bidar district. As she offered Dhoopa or incense in the temple, she was called Dhoopada Goggavve. Later, the name of the village was changed to Dhoopatamahagav. It shows that she was very popular in that village. She stayed there till her last. There is a temple at the place where she becomes Aikya. There is also a magnificent garden within the temple premises. A Goggavve lake is situated near this place.

Though only 6 Vachanas are in her name they remain valuable even now. They indicate her conviction in the cause and depth of understanding of its essence. It also shows how she was against some of the practices and beliefs of the society.

1) *Why shall there be a hard conflict between  
the Devotees and the Jangamas?  
Fine ! Let the smoke of the incense raise  
anywhere.  
And that is the Truth, Nasthinatha*

In the above Vachana Goggavve questions about the rationale about the differences between the people of the time that are not of serious nature. She says it is not important whether smoke raises in this or in that direction. It is a trivial matter and there shall not be any fight concerning that. One shall focus on the goal. Here, she dared to question the devotees and Jangamas. She

calls upon them to realise this and pursue truth.

2) *One shall not scale high without a platform;  
One can see or know the Supreme without devotion, worship and daily Nema;  
When they are followed truthfully discarding falsehood  
That is the Truth, Nasthinatha*

Her Vachanas are straightforward and clear. She says we need a means to reach our goal. She says to achieve it we need devotion, worship and practices, and only when these are practiced seriously, the untruth is done away with. There by one realises truth. She calls for an earnest struggle to achieve it.

3) *As the fragrance blends in air;  
As the pleasure blends in copulation;  
As a gift bestowed in appreciation;  
That is how the path shall be , I say to the devotees, Nasthinatha.*

She says as the air absorbs the fragrance leaving no space for any other or in copulation pleasure becomes inseparable or an appreciation is followed by a grant , the path that the Sharanas shall follow is to become one with the Supreme. There by one cannot be separated from the other. She calls for such a deep devotion and practice.

4) *Can there be any burning desire like Bhoga;  
Can there be any identity for the sea merged in an ocean?  
Can there be any more virtue for the body graced by Linga?*

Here, she says why one does not need any virtue after being graced by the Supreme. It is the highest that one can be bestowed with. She compares it with

Bhoga or carnal enjoyment. There she gives the example of carnal pleasure and never feels it wrong. She boldly brings it open. She also says, after the sea merges with an ocean it loses its identity. Similarly, a person who is graced by the Supreme needs no virtue, for he has attained that highest virtue that there can be nothing beyond it.

5) *If a man infatuated by a woman holds her, we shall know that she will be his asset ;  
If a woman infatuated by a man holds him, what shall we think the answer would be?  
If one becomes happy resolving this duality, then I say he is the Perfect , Nasthinatha.*

Goggavve truly understood and realised Vachana movement. She makes the point clear that when we say man and women, differences are only in appearance otherwise there is no difference in other matters. This is explicitly expressed in her above Vachana, where she does not feel that love is a prohibited thing for a woman. She believed that as a man, a woman too can love. She expresses freedom of love. But she raises a question that if a man loves a woman, he can get her but if a woman loves a man this would not happen. She exposes this hypocrisy of the society. She says by resolving this duality one can become a perfect person.

6) *If breasts appear and hair grows, they say she is a woman;  
If a moustache and beard appear, they say he is a man;  
Nasthinatha, the knowledge of this duality a male or a female?*

*In this Vachana again she brings back the point where there is no difference of attitude between men and women. She says other than breasts and long hair of a woman and*

*moustache and beard for a man , what difference is there between them?*

*When we read her Vachanas, we find that she questions infights on trivial matters among those in the movement. She raises the way to reach the goal of emancipation. The identification of oneself with a cause, an endeavour to achieve it and how one can become the perfect are the pivotal points in her Vachanas. She also questions the social difference between men and women regarding*

*love and other rights. She philosophically fights the old ideas. She never shies away from boldly acknowledging the carnal enjoyment as something highest pleasure of worldly people. Goggavve felt there is no difference between man and woman , whether it is love, devotion, worship and achievement or attainment. She felt a woman is equal to a man .*

*She appears to be much ahead of time. Hence, her straightforward and bold approach is really inspiring.*

In poverty they worry about food;  
if they have food  
they worry about clothes;  
if they have clothes  
they worry about money;  
if they have money  
they worry about a wife;  
if they have a wife  
they worry about children;  
if they have children  
they worry about a career;  
if they have a career  
they worry about losses;  
if they have no losses  
they worry about death.

I saw people with many worries  
and not one worried for *Shiva*,  
says the true devotee  
of our *Ambigara Chowdayya*.

**Ambigara Chowdayya**

**Tr.: Rowena Hill**

**Prabhu Shankara**

## Jedara Dasimayya : A Pioneer Vachana writer

- Dr. C.R. Yaravintelimath

The 12<sup>th</sup> century during which Basaveshwara the universal light lived has become memorable for several reasons. History says that that was the phenomenal era during which a new dynamic spirit appeared in all spheres of life. It was during the same period that Karnataka, which saw the renaissance of letters, made all sided progress. Also it witnessed the socio-religious revolution. Basavanna led many significant movements. Above all, he tried to found a new religion on the strong basis of equality, by abolishing all high and low castes. He declared that all high born Vipras and low born Pariahs were equal in the eyes of Shiva. The principle of equality which was practiced had far reaching effects on the developing society.

The contribution of his contemporaries was no small. They lent support directly and indirectly to Basavanna's progressive views and helped implement them. Especially the Sharanas who preceded Basavanna left their indelible impact on him. Prominent among the pioneer Sharanas are Jedara Dasimayya, Shankara Dasimayya and Madara Chennayya.. Basavanna makes mention of these pioneers in some of his Vachanas

೧. “ಭಕ್ತಿ ಎಂತಹುದೆಂದರೆ ದಾಸಯ್ಯ ವಾಡಿ ದಂತಹುದಯ್ಯಾ. (ಬ. ವ.೧೪೬)
೨. “ನೆರೆ ನಂಬೋ ನೆರೆ ನಂಬೋ ಧರದುರಂಧರವಿಲ್ಲದೆ ಸಾಮವೇದಿಗಳಂತೆ.

...ನೆರೆ ನಮಬೋ ನೆರೆ ನಂಬೋ ದಾಸ ದುಗ್ಗಲೆಯ ರಂತೆ.” (ಬ. ವ. ೧೪೯)

೩. ಬಾಣ ಮಯೂರನಂತೆ ಬಣಿಸ ಬಲ್ಲೆನೆ?  
ಸಿರಿಯಾಳನಂತೆ ಉಣಲಿಕ್ಕುಬಲ್ಲೆನೆ?  
ದಾಸಿಮಯ್ಯನಂತೆ ಉಡ ಕೊಡಬಲ್ಲೆನೆ? (ಬ. ವ.೩೨೦)
೪. ದಾಸದೇವ ತನ್ನ ವಸ್ತುವನತ್ತು ತವನಧಿಯ ಪ್ರಸಾದವ ಪಡೆದ.  
ಸಿರಿಯಾಳ ತನ್ನ ಮಗನನತ್ತು ಪ್ರಾಣ ಪ್ರಸಾದವ ಪಡೆದ.  
(ಬ. ವ.೩೨೦)
೫. ಭಕ್ತಿಯಿಲ್ಲದ ಬಡವನಾನಯ್ಯಾ; ಕಕ್ಕಯ್ಯನ ಮನೆಯಲು ಬೇಡಿದೆ;  
ಚೆನ್ನಯ್ಯನ ಮನೆಯಲು ಬೇಡಿದೆ; ದಾಸಯ್ಯನ ಮನೆಯಲು ಬೇಡಿದೆ.  
ಎಲ್ಲಾ ಪುರಾತರು ನೆರೆದುಣಲು ಭಕ್ತಿ ಭಿಕ್ಷೆಯನಕ್ಕಿದರೆ ಎನ್ನ ಪಾತ್ರೆ ತುಂಬಿತ್ತು. (ಬ. ವ.೩೫೦)

Dasimayya was called Das, Dasima , Dasimarya, Devaradasa, Jedardasa, and Devara Dasimayya. He was supposed to be an *avatara purusha*, applauded well in Puranas. It is also said that he had seven incarnations. He was both a legend and a historical person. Not bothering about his incarnations, let us try to know his true life.

Mudanuru of Surapur taluka in Kalburgi District was his native place. His time was about 1050 A.D. He was a contemporary of Jaayasimha, a younger brother of Vikramditya VI (1126-1127 A.D.) and Jagdekamalla II (1139-49AD.) the grandson of Vikramditya VI. His mention

is made in Gobbur inscription. (1148 A.D.). Later Vachana writers, including Basavanna, mention Dasimayya in their vachanas. Those referencers are admirable.

Mudanuru was a famous holy place of pilgrimage during Dasimayya's time. It was known as a temple town. There are several temples in the town, Ramanatah temple, which is the temple of his family deity, is one of them. Dasimayya's parents, father Kamayya and mother Shankari, followed weaving profession. From childhood, Dasimayya was rich in Shiva devotion.. He would visit Ramanatha temple every day, and worship Ramanatha deity with full devotion. His devotion gradually attained maturity, and his thirst for knowledge too increased. In order to get his thirst for knowledge quenched, he went to Shrishaila, which was then known as an abode of Shivanubhavis, besides being a holy place of pilgrimage. There Dasimayya met His Holiness Chndragunda Shivacharya. At his hands, Dasimayya not only got initiation, but also got his thirst for knowledge quenched. Himself becoming a great mystic, he set out on tour for the welfare of the world. On his way he met some persons of Beda tribe, who were engaged in violence. By preaching them non-violence, he converted them into Shiva devotees. Then he went to Nandi village where there were Vaidika scholars whose arrogance was beyond compare. Dasimayya entered into argument with them. By defeating them in the scholarly argument and in heated debate, he could convert them to the Shiva religion. From there he went to Goudgere. There he gave instruction to all the farmers, including Muddegouda, the chief of the village. He told them Lord Shiva was the only Supreme God whom they should worship, giving up the practice of

worshipping mean deities. By telling them the following vachana :

*"This earth is your gift, O Lord, the crop  
grown is your gift,  
The wind that blows about is your gift.  
Ox is your gift, seeds are your gift.  
The surrounding sea is your gift.  
What can I call the curs who, eating your gift,  
praise other gods?"*

(ಇಳಿ ನಮ್ಮ ದಾನ, ಬೆಳೆ ನಿಮ್ಮ ದಾನ,  
ಸುಳಿದು ಬೀಸುವ ಗಾಳಿ ನಿಮ್ಮ ದಾನ.  
ಎತ್ತು ನಿಮ್ಮದಾನ, ಬಿತ್ತು ನಿಮ್ಮ ದಾನ.  
ಸುತ್ತಿ ಹರಿಯುವ ಸಾಗರವೆಲ್ಲ ನಿಮ್ಮ ದಾನ.  
ನಿಮ್ಮ ದಾನವನುಂಡು ಅನ್ಯರ ಹೊಗಳುವ  
ಕುನ್ನಿಗಳನೇನೆಂಬೆ ರಾಮನಾಥಾ.)

From there he goes to Pottalakere. At that time, Chalukya Chakravarti Jayasimha II was ruling it. That was under the strong influence of the Jainas. But King Jayasimha's queen Suggale was a Shiva devotee. On hearing about the arrival of Dasimayya there, she arranged to accord him a warm welcome. At the same time queen Suggale received Shiva initiation at Dasimayya's hands. This enraged not only King Jayasimha but also other Jainas and orthodox Vaidikas. Right in the presence of the King, a heated debate took place regarding the relative superiority of Jaina and Shaiva religions. In that contest, Dasimayya emerged victorious. All those who had come to deride Dasimayya remained admirers of Shaiva religion. Not only that all of them got converted to Shaivism.

### **Dasimayya marries Duggale:**

After the tour, Dasimayya decides to get married in order to continue Shiva devotion along with his wife, for that would please the Lord. Before choosing a

bride, Dasimayya wanted to put her to test. He made it clear that only the one who could pass the acid test he was going to marry. The test was to cook rice mixed with sand without using water and fire wood for fuel. Wherever he went he met with negative response. However, there are two versions of Dasimayya's testing brides.

1) When he decided to marry, he found a suitable girl named Duggale. He went to her parents in the village of Shivapura. Showing them some sand, he said he would marry their daughter, if she could boil it into edible rice. Duggale, a devotee of Shiva, washed the saint's feet, sprinkled the sand with some of the washings and cooked it. The sand became rice. Dasimayya was convinced that Duggale was a rare devotee, and married her. (*Speaking of Shiva*, p.74)

2) Dasimayya married a suitable girl Duggale, daughter of Mallinatha and Mahadev. She had to cook the sand mixed rice, without using water and fuel wood. She got through the test administered by Dasimayya. She was a virtuous lady who could cook rice without water. Returning to his native place Mudanuru along with his wife Duggale, he continued Jangama Dasoha by his Kayaka of weaving. He was ever engaged in Shiva worship, singing songs in praise of Shiva (*Basaveshvarara Samakaleenaru*, p. 541)

3) While touring round the country as an ascetic, a desire arose in his mind to do Shiva devotion, he would marry only a girl who could act according to his desire, knowing his mind, otherwise no. Under the pretext of finding a suitable girl, he toured 12 years, holding in his one hand rice and sand, and in another hand a sugar cane, spelling out the condition that the girl should make fire without using (fuel)

wood, and boil rice mixed with sand without using water, that he would marry. Everywhere he went asking for a bride, he would put forth this condition. Surprised at his strange condition, people were making fun of him. Finally he came to Mudanuru, his own native place, where he found Duggale, a nine year old daughter of weaver Sankanna and Shivadevi. When he told her parents about his condition, they said, "No", but Dughale who, knew the secret, agreeing to his condition offered to cook sweet rice following his instructions. She cut the sugar cane into two parts. First she, crushing the lower part of the sugarcane, she collected the juice in one pot, and put the pot containing the juice on the oven. Then she started boiling the rice mixed with sand in sugar cane juice. She dried the crushed refuse keeping it open to wind and hot sun, and soon got it dried. Further she made fire by putting that dried refuse into the oven. Putting the rice mixed with sand into the juice, she heated the pot to boiling point. Then crushed the upper part of the sugar cane, and after collecting the juice in another pot, followed the same method to get the refuse dried, holding it to wind and sun. Then she poured the juice into the pot containing boiled the sand mixed rice. While pouring the juice into the pot on the oven, she went on stirring the boiled rice mixed with sand. The result was all the sand went down, and boiled rice came up. Then she collected the shifted sweet rice into the emptied pot. Duggale served the sweet rice in Dasimayya's plate. Dasimayya was immensely pleased to taste the sweet dish prepared by Duggale without using fire-wood and water. Accordingly, Dasimayya marrying smart Duggale settled down in Mudanuru. The devout couple continued practicing Shiva

devotion to their hearts' content..”  
(*Bhairaveshwara Kavyada Kathamani Sutra Ratnakara* and extract quoted in the article on Jedaradasimayya, Shankara Dasimayya in *Basaveshwarara Samakleenaru*, pp.542-43)

Returning to Mudanur, his native place accompanied by his smart and virtuous wife Duggale, Dasimayya pursues the Kayaka of weaving in order to do Jangama Dasoha. In course of time, Dasimayya weaves a very valuable silk cloth, an enormous turban cloth in the name of Lord Ramantha. It was a very long cloth, a marvel of workmanship. One day he took it to Siddapur, where market used to meet once in a week. Nobody came forward to buy the divine cloth. He waited long. While he was returning to his place late in the evening a Jangama met him on the way and asked for the cloth, which Dasimayya willingly gave, without hesitating and without asking any price for that divine cloth. Lord Shiva, who was in the guise of a Jangama, in order to test Dasimayya's devotion, tore the cloth to pieces right in the presence of Dasimayya, who watched it with no dismay, without any feeling of hurt. With his calm mind, Dasimayya took the disguiser to his house. Both husband and wife together washed his feet and served Prasada in a clean plate. Pleased with the devotion of the Dasimayya couple, the Jangama gave them Tavanidhi, an inexhaustible store of grains. With that gift, the Dasimayya couple continued their Jangama Dsoha, thereby Dasimayya earned enormous reputation. That reputation made him somewhat egoistic. In order to test him and as well as to teach him a lesson in humility, Shankara, in the guise of Shankara Dasimayya, went to Mudanuru.

Thereby hangs another interesting tale. The story of Shankara Dasimayya is as

follows:

Shankara Dasimayya was one of Shiva saints who lived before Basavanna. He was a junior contemporary of Dsimayya. His period seems to be around 1050 A.D. If what Jedara Dasimayya did for propagation of Shiva religion was of one type, what Shankara Dasimayya did for the same purpose was of another type.

There lived in Kandashile village of Vijyapura District, a Shaiva Brahmin by name Govindabhatta. His wife was Ummavve. They desired to go to Kashi in order to obtain Kasi Vishwanatha's Darshana. (holy sight). They set out on foot. On the way, they came across the holy Krishna river. In a village called Navile on the bank of the river, the shining temple of Jedeya Shankara caught their eyes. So the pious couple entered the temple. At the same time, special worships accompanied by singing of divine songs in praise of Lord Shankar were going on. Overwhelmed by the worship that was going on there and after seeing the worship of Shankara by his wife, Govind Bhatta decided that going to Kashi was of no use. So the couple returned to their place. After that Govind Bhatta was going to Navile to worship God Jade Sahnakara. While this routine was going on without any let or hindrance, one night Lord Jadeshnkara appeared to Govind Bhatta in his dream, and told them to go to Navile and to settle down there. The couple did accordingly and started worshipping Jadeshankara regularly. Then one day Jadeshankara came to Govind Bhatta disguised as a Jangama and gave Shiva initiation, along with Ishtalinga instruction. Not only that he gave him a new name Shankara Dasimayya, and renamed his wife Ummavve as Shivdasi. The couple continued their service to Jangama by

doing the Kayaka of making patched blanket (Koudi). One day when Shankara Dasimayya was absorbed in meditation, God Shankara appeared to him. Then he prayed to Lord Shankara to give him power to subdue the people of other religion worshipping mean gods. God listened to his prayer and blessed him with a forehead eye, and for his assistance gave Ganesha called Vakrapada.

Vakrapada's daily Kayaka was to go round the village begging for alms. Usually devotees were giving Jowar as alms. One day a devotee, in whose house there was no stock of Jowar said, "Shankara Dasimayya has become strong by eating Jowar." Vakrapada reported the same to his master. Then Shankara Dasimayya, on hearing that remark, gave up eating Jowar from that day onwards.

By then Jedara Dasimayya's fame had spread far and wide. With the intention of meeting such great Jedara Dasimayya, along with his wife Shivadasi and assistant Vakrapada, went to Mudanuru. In Mudanuru, the visitors halted in the temple of Ramanatha. On coming to know of Shankara Dasimayya's arrival, Dasimayya went to Ramanatha temple to meet and greet Shankara Dasimayya. Accordingly enquired the latter's well being. At that time Shivadasi sent Vakrapada to go round the village to beg alms for making preparation for Jangama Dasoha.. On seeing that, Jedara Dasimayya, said with pride that he had enough grains in his house and would send some to them. On account of the Tavanidhi, the gall of possessing inexhaustible store of grains had gone to Jedara Dasimayya's head. Then Shankara Dasimayya got angry and said to Jedara Dasimayya, "Oh, do you mean to say that we are beggars and you

are givers!" Then Jedara Dasimayya realized his mistake. Returning home, Dasimayya saw that his store of grain had become empty! Then Duggale went along with her husband to Shankara Dasimayya and begged pardon. Then Shankara Dasimayya pardoned them and awarded the Tavanidhi once again, and thereby taught Jedara Dasimayya the lesson of humility.

### **A miracle maker:**

Jedara Dasimayya performed many miracles during his life-time. He was compelled to make miracles to assert the supremacy of Lord Shiva when people of other religions who were worshippers of mean deities tried to deride Shiva and Shiva devotees.

Dasimayya spent some time in Kalyana during the reign of Chalukya King Jayasimha II. He was a famous teacher. King Jaayasimha was a Jaina, but his queen Suggale was a Shaivite. She received initiation at the hands of Dasimayya. This act of the queen incurred the displeasure of the king. Also the King's Jaina followers were outraged by this act of Queen Suggale. They planned to defeat Dasimayya in argument. One day they hid a boy in the hole of a tree, and told Dasimayya if their omnipresent god was in the tree also. To prove it, they called out the tree, expecting the boy to give answer. But no answer came as expected. When they looked into the tree, they found the boy dead. The boy's mother cried and begged Dasimayya to bring back to life, which he did. Another time, his enemies asked him to drink water from a filthy poisoned tank. Dasimayya, with the help of Shiva, drew away all the filth and poison, and drank the water without any harm. Dasimayya's body which was inviolate and

adamantine foiled the attempt of all the assassins. Finally, his enemies went to the king and complained that, since Queen Suggahle received initiation at the hands of Dasimayya, all Jina Basdis had turned into Shiva temples. King Jayasimha had an argument with the Queen, who had been living separated. She said that Lord Shiva was the true and supreme God, and challenged all the anti-Shaivites to an argument with Dasimayya. A day was fixed for that. Scholars of all cults and colour joined the religious battle. Dasimayya proved himself undefeatable and unassailable in argument. All opponents were silenced. Yet they would not keep quiet. The Jainas thinking evil in their hearts, brought a deadly poisonous serpent in a pot, and asked Dasimayya to show his God in it. When he took out the lid, the serpent spreading its hood hissed venomously. Dasimayya saying Lord Shiva is the only God, held the serpent in his hand. No sooner did he take it in hand than it turned into a crystal Linga. Dasimayya, laying down the crystal Linga down, arranged to build a Shiva temple on the same spot. Then King Jayasimha was converted, he and all the members of his family received Ishtalinga initiation at the hands of Dasimayya. It is on record that as many as 700 Jaina Basdis were converted into Shiva Linga temples, and 20000

citizens of the town became Shaivites.

All the legends speak eloquently of Dasimayya, the missionary for Veershaiva-Lingayata religion.

Jedara Dasimayya was a great Vachanakara. He wrote Vachanas with the signature Ramanatha, Ramaanath is his titular deity. Dasimayya had immense faith in Sharanas' wisdom pearls (Sulnudi), good word, and had much devotion for them.

**The following Vachanas testify to this statement.**

1) *"I will be an ox to a Sharana, a servant to Sharana."*

*Being a servant I will be a dog watching the house of true devotees.*

*O maker of the world, I salute you,  
I will be a fence to the backyard of devotees,  
O Raamanatha!*

2) *"Even if you give an elephant, I do not want it;*

*Even if you give a big kingdom, I do not want it;  
If given me a little time to hear  
your Sharana's words of wisdom,  
I will give You, look, O Ramanatha!*

The impact of Dasimayya on Basvanna was enormous. He had used some of Dasimayya's Vachanas with some modification.

The path of Dharma alone leads to total protection.

**- Jagadguru Dr. Sri Shivarathri Rajendra Swamiji**

The sap of the nation is but Dharma, that alone assures its survival.

**- Jagadguru Dr. Sri Shivarathri Rajendra Swamiji**

# ***What is Sanatana Dharma?***

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**- Sri G.K.Nambiar**

The meaning of the word Sanatana is permanent without any change, without any birth or death, or beginning or end, universal, irrespective of place and time. Lord Shiva is also known as Sanatana, since the lord has no birth and death, permanent and without any change. Lord Shiva means the supreme God known by different names by different religions.

Dharma means the way of life or duty of a person. Dharma or duty or responsibility will change according to the nature of profession or position or work or responsibility of a person. Dharma of a father, mother, children, wife, husband, king, executives, judges, defence personnels and so on are different on the basis of their duties and responsibilities.

Sanatana dharma means a dharma, or way of life, or duty based on Sanatana gunas. Sanatana gunas mean quality or attribute which is universal in nature, meaning no change on the basis of place and time. Sanatana gunas are truth, daya or kindness, ahimsa or non-violence and soucham or cleanliness of body and mind. Now let us examine these Sanatana gunas in detail.

## ***TRUTH (SATYA)***

Truth has only one phase. Meaning of truth is same and universal irrespective of place or time, past present or future. It does not change according to place or time. It is

absolute. It cannot be destroyed. Everything in the universe that is born is subject to change and end. However, truth does not change. That is why truth is considered as God. Out of the four Sanatana gunas, truth is the most important quality. The story of Satyakama will explain the value of truth.

## ***STORY OF SATYAKAMA***

Gurukula system of education gave utmost importance to truth since dharma originates from truth. The story of satyakama mentioned in Chandogya Upanishad illustrates this fact. A boy who was the son of a palace maid approached Gurukula for admission. Guru asked him about the whereabouts of his father, which the boy did not know. Even his mother did not know the name of his father. The boy informed the guru what his mother said. Guru was highly pleased with the truthfulness and honesty of the boy and the guru named the boy Satyakama, meaning 'the one who desires satya or truth'. The boy was admitted to the top slot for the study of the Vedas and Brahma vidya.

## ***DAYA-KINDNESS-DAANAM***

Kindness is an emotion or quality that is opposite to hate and cruelty. It gives consideration, respect and love to other living beings. Some people limit their kindness only to their family members. But it should be extended to all living beings.

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Kindness will generate consideration, sacrifice, sympathy, compassion and charity in our mind. Daanam is the offshoot of kindness. It means sharing one's wealth with others without any selfish motive or ego. When we realise God is residing as jeevathma in every 'being', the difference between 'you' and I, 'yours' and 'mine' will vanish. You will start seeing God in everybody. Then we share our wealth with others happily. The concept of 'Vasudhaiva Kudumbakam', the whole world is one family, becomes meaningful. Basavanna, the reformer of 'Shaiva' faith in Karnataka, preached the same thing in a different way. Kayaka, prasada, and dasoha, production, consumption and distribution were his words. Kayakave kailasa, work is worship. All the wealth is produced out of pancha bhoothas, five elements, which belong to God. That means that all the wealth is the property of God. We are only a trustee or custodian of God's property. By doing charity, we only give or share God's property to the needy. It should be done with Dasoha Bhava, without ego, I am at your service'

### AHIMSA OR NON-VIOLENCE

It is another principle of Sanatana guna. Apart from killing, giving physical and mental torture is also himsa. Killing of any living being for food, worship, and entertainment is also himsa or violence. Almost all the religions extend the concept only to human beings. Ahimsa and daya are interrelated and reflect only in pure mind. Non violence or ahimsa is the greatest dharma. Ahimsa means not hurting any living being through thought, speech and action. Lord Bhudha volunteered himself to be the sacrificial goat. Jainism extends ahimsa even to the tiniest of insects

*Shaucham/Shuddham* means

cleanliness/purity of body and mind. Thinking is the first step before speech and action. A pure mind will not even think of hurting or harming any being. Mind is the residence of God and therefore one should keep the mind pure and plain. *Satyam, daanam* and *daya* will reflect only in a pure mind.

All these four qualities; i.e., truth, daya, non-violence and purity of mind are divine and universal. The word dharma means '*dharma yate iti*' that which holds together.

### WHAT IS THE MEANING OF DHARMA?

Now let us examine the concept of *dharma*. *Dharma* based on the eternal attributes mentioned above is called *Sanatana Dharma*. The word *dharma* originated from the root '*dhaf*' meaning that which is carried, sustained and contained. God sustains or holds the universe and its beings. God is truth. Truth is universal, beyond place and time. Therefore, the way of life based on eternal attributes of truth, compassion, non-violence and purity of mind is known as *Sanatana Dharma*. In fact, all the religions in the world are supposed to be based on Sanatana gunas and Sanatana dharma, but many of them extend the meaning of Sanatana gunas only to a certain extent.

Religious practices, rituals, customs, beliefs etc. are not *Sanatana* or everlasting, since they are not universal and are subject to change from time to time and place to place. Practices like slavery, untouchability, colour discrimination, unequal status of woman, *sati*, child marriage, marriage among relations, polyandry, polygamy, matrilineal system etc. that were *dharma* once upon a time, have undergone considerable changes over a period of time.

*Dharma* and *karma* are closely associated

with each other. *Dharma* is a concept, which is implemented through *karma*. *Dharma* operates differently for different situation. There are *vyakti dharma*, *kula dharma*, *sangha dharma*, *desa dharma*, *karna dharma*, *purusha dharma*, and *sthree dharma* and so on. Ultimately, all these *dharmas* have only one aim: peace and welfare of the individual and the society.

Sage Yajnavalkya states: That which leads to *abhyudaya* (welfare) and that which provides *shreyas* (highest good), spiritual felicity and freedom, is *dharma*.

Mahabharata says, "One should never do to another what one regards as injurious to oneself. That which elevates is *dharma*. That which leads to the path of glory is *dharma*. Self-realization is the highest *dharma*. *Dharma* is the cosmic law, religious propriety and moral duty. *Dharma* also means *aachara* or regulation of daily life."

Sri Krishna says in Bhagavad Gita, "whenever there is decay of *dharma* and rise of *adharma*, then I incarnate myself for the preservation of the righteous, for the destruction of the wicked (*adharma*) and for the establishment of *dharma*. I am born repeatedly, aeon after aeon.

Bhishma tells Yudhishtira: "That which creates conflicts is *adharma* and that which brings about unity and harmony is *dharma*."

Krishna advises Arjuna that he has to safeguard *dharma*, the code of ethics for a *Kshatriya* who has to protect his subjects and righteousness. Knowledge, love, justice, righteousness and dedication are considered as the foundation of *dharma*.

Dhritarashtra tells Duryodhana: "why should one like you, envy Yudhishtira"? Be content with what you have, stay with your *dharma*, that is the way to happiness.

Kunti, Mother of Pandavas tells Lord Krishna: Do whatever is good for the

Pandavas, in whatever way you see fit, without hurting *dharma* and without deception.

Kausalya advises Sri Rama to perform all actions (*karma*) without sacrificing *dharma*.

Sanatana *dharma* based on Sanatana *gunas* was not the invention of Hindus. These divine concepts existed in the past and forever. Hindus only identified Sanatana *dharma*. Sanatana *gunas* are universal, ever-lasting and divine. It is the basis of Indian culture, Hinduism and all other religions. Various school of thoughts and philosophies of Hinduism are based on a culture evolved out of Sanatana *gunas* and *dharma*. Therefore, all the concepts including the contradictory concepts and philosophies of Hindu *dharma* existed with tolerance, respect and acceptance. This liberal nature of Hindu *dharma* evolved from Sanatana *gunas*, helped them to accept and respect all the world religions and send the message *Vasudhaiva Kudumbakam- the whole world is one family*. That is the reason it survived in spite of all the assault by foreign rulers for centuries.

### ORIGIN OF HINDUISM

Hinduism was not the creation of an individual or a prophet at a given point of time. It evolved with the independent thinking of various *rishis*, saints and incarnations. Conflicting concepts can co-exist in Hinduism with tolerance and mutual respect. It is highly secular and accepts all schools of thoughts. People have the liberty to choose whatever school of thoughts they like. They also have the liberty to choose the *ishta devata* (deity of one's liking) and any method of worship. Probably this liberty is the reason that Hinduism exists despite repeated assaults on it over the time.

Diversity is the law of nature. In a single species of plants or animals, one can find so many varieties. Human life is more complicated and more demanding and therefore we can see so many variations in colour, size, features, aptitudes and capabilities. Therefore, it is not fair to think that the world should have only one concept of religion. Religions are born at different places at different time to suit the social requirements prevailing at that time, for the welfare of the people.

All religions like Judaism, Islam, Christianity, Buddhism and Hinduism are based on truth, compassion, charity, purity of mind and right code of conduct. We use various vessels made of glass, steel or copper, mud pots or just the hands to hold water for drinking. It is meaningless to argue about the most suitable vessel for drinking water. If we use the words religion, caste, creed or paths, in place of the vessel or method, the above statement will stand good. We drink water to quench thirst. It has no relationship to the vessel used so long as it serves the purpose. Therefore, all the ways suggested by different religions are equally good so long as they serve the purpose of achieving human welfare and liberation. All the differences of opinions, jealousy, hatred, ego, ignorance, prejudices and intolerance among humankind can be removed by the enlightenment provided by *Sanatoria Dharma*: The ultimate objective of all religions is human welfare, social progress and God-realization through righteous path as advised by the prophets, sages and *avatars*.

Bhagavad Gita, Brahmasutra and *Upanishads*, collectively known as *Prasthanathrayi* are the essence of *Vedas*, the

three canons of *Vedanta* in *Sanatana Dharma*. These scriptures advocate that there is only one God. This God does not have even a name and is omnipotent, omnipresent and omniscient. The God is present everywhere including the heart of all the living beings. When one realizes God is living in everybody, the differentiation between you and me, yours and mine, will vanish and the concept *Vasudhaiva Kutumbakam* is realized.

The Sages advise that *Sanatana Dharma* is the only means to liberate ourselves from the cycle of births and deaths and attain salvation. There are four main paths to attain salvation.

#### **They are:**

1. Jnana Marga - Prajnanam Brahma
2. Dhyana Marga- the path of meditation
3. Bhakti Marga- The path of undiluted devotion to God.
4. Karma Marga- Path of selfless action. Kayakave Khailasa. Work is worship. All the works are equally dignified. If one performs a karma in the name of God without desire and without selfish motive for the welfare of the society and unaffected by the good or bad result of it, then that karma will not bind his soul to a rebirth.

*Dharma* should help us to balance between worldly pleasures, desires and personal well-being against righteousness whenever they come into conflict. Each one has the choice and freedom to choose the path most suitable to him or her to attain liberation. It is not inappropriate to mention here that such spiritual freedom is available only in Hinduism. There lies the greatness of *Sanatoria Dharma*.

## Book Review

# **The Works of Mailarada Sri Basavalinga Sharanaru**

- Dr. C. Naganna

Editor : S.S. Basavanala, M.A.,  
Publisher : Mrithyunjaya Swamigalu  
Murughamatha, Haveripete  
Dharawad

This book has been brought out in 1945 as the fourth work in memory of Athani Murughendra Shivayogigalu. It is a composite volume consisting of 1. *Shatsthala Nirabhara Virashaiva Siddhanta*, 2. *Gurukaruna Trividhi*, 3. *Shivanubhava Darpana*, 4. *Lingapuja Vidhana*, authored by Mailarada Basavalinga Sharanaru, under the aegis of Balaleela Mahanta Shivayogeeshwara Grantha Mala. The above-mentioned works had been published individually by various publishers. Prof. Shivalingappa Shivayogappa Basavanala, M.A., (S.S. Basavanala) was requested to go through the works to produce an error-free and authentic version; as such, Prof. Basavanala has done his job thoroughly well investing his deep knowledge of Sharana literature and unrivalled scholarship, besides contributing an invaluable Introduction.

Mailarada Shri Basavalinga Sharana's works are to be found in the nearby areas of Ballari, Dharawad and Chitrakaldurga. Even now some families are to be found in these places which have safeguarded the Sharana culture intact for a long long time.

Many people remember the extraordinary individuals who lived, till recently, the extremely austere life of the Sharanas which is near-impossible for the ordinary human beings to practice. There is no doubt at all that the works of Mailarada Basavalinga Sharanaru reflect such a rare mode of living followed by the really chosen ones.

It is in the fitness of things that Mailarada Basavalinga Sharanaru must be placed alongside Nijaguna Shivayogigalu, Sarpabhushana Shivayogigalu, Muppina Shadakshari, Balaleela Mahanta Shivayogigalu, Ghanamathadaryaru and other Sadhakas. But a distinction should be made while considering these sharana-poets: Muppina Shadakshari, Balaleela Mahantha Shivayogi and Ghanamathadaryaru wrote their poems with the sudden inspiration that welled up in their hearts; while Nijaguna and others employed their natural poetic talent deliberately in order to communicate the philosophy, rituals, experiences and the love after putting into practice themselves. Prof. Basavanala opines that Mailarada Basavalinga Sharanaru belonged to the

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second group of the Sharanas. We have to understand that Nijaguna Shivayogigalu and Sarpabhushana Shivayogigalu wrote their works in order to make the people other than the Lingayats understand the Lingayat philosophy through their mellifluous verses. Whereas Mailarada Basavalinga Sharanaru stuck to the specific characteristic features of *Shatsthala*, *Ashtavarana*, *Panchachara* and so on as he was very particular to draw our attention to these aspects.

Because the primary aim of worshipping is one and the same. *Shaiva* and *Virashaiva* base their procedure in accordance with *Shivagamas* and therefore, by and large, the scholars infer that the difference between the two is almost negligible. But those who really go deep in their inquiry would understand that there is a lot of difference between the *Shaiva* and *Virashaiva*; further, the distinction between the *Virashaiva* after Basavanna and the *Shaiva* of earlier time, is quite stark and obvious.

The Shivasharanas who are the authors are distinguished as (1) *Purathanas*, (2) *Nuthana Purathanas* (or Basavadi Pramatharu), and (3) *Nuthanas*. Though we can say without any ambiguity that the last two categories of people are Virashaivas, the first category of the authors is not at all Virashaivas; they are actually Shaivas. The important ones among them are called '*Aravathmuru Purathanaru*' and they are still worshipped in Tamil Nadu. They are known for their intensity of Shiva-worship. In their intense devotion they did not hesitate to cause physical or mental harm and this is borne out by the history. We can come to our own conclusion regarding the greatness of Basavanna who did not even cause harm in his words let alone thinking

of causing physical harm to others.

The Virashaivas considered them to be exemplars as they felt that devotion is beyond considerations of caste, occupation, gender and age. This is because in the domain of devotion they were role models to the Virashaivas and not in any other aspect.

Among the *Shaivas*, the worship of Shiva exists in one form the other. Some worship the form of Natesha, others worship the form of Somaskandamurthy, yet others may have faith in Dakshinamurthy. But innumerable people worship Shiva in the form of Lingam. In the *Shaiva* temples Shivalinga is usually established. *Dvadashajyotirlingas* are very well-known. The experts explain that the Lingam is the favourite form because it does not resemble the human form and the abstract aspect of the divine is reflected by it.

Moreover, the *Shaivas* believe that Shiva attains different forms and wanders around in order to test the quality of devotion of the people so that He could redeem them. *Shaivapuranas* declare that Shiva has appeared in twenty-five such forms in the past. These stories tell us that Shiva was extremely demanding and he used to subject his devotees to unnameable cruelty; for instance, he would demand the flesh of the infants and ask the parents to kill their own offspring to satiate Him. Though he was of fair complexion, He deliberately acquired a weird aspect by enrobing himself with the elephant's hide; smeared ash all over his body; wore snake round his neck; wore a garland of skulls and holding a skull in his hand as a bowl; He lived in the graveyard. The Shaivas believe in these things which do not stand rational inquiry. Though some of the Virashaiva poets portrayed such details in

their epics the Virashaiva never subscribed to them. The Virashaivas have forsaken the idol worship as well as the worship of the *Sthavaralinga* and temple culture and that's why they declared unequivocally,

“That which stands dies and that which moves shall survive.”

Therefore, Prof. Basavanal explains how the *Virashaiva* understands the concept of Parashiva and Lingam. Apart from the triumvirate Brahma-Vishnu-Rudra, there is Parashiva, who is supporting all of them. He is formless, unchanging, undefiled, and without any attributes. The whole creation is his play and not *Maya*. In order to conduct this the assistance of “Shakti” is essential. That Shakti is embedded in Parashiva and is inseparable from Him. He is there in everything that is seen in creation which is the result of his play and he is imminent in every activity in the world. He is present in the human being also. But the human being is covered by ‘unawareness’ because of the presence of three impurities in him. The aim of this life is to realise Parashiva by penetrating these constraints. In order to achieve this goal the individual goes in search of a Guru who is way ahead on the path of self-realisation. When he succeeds in obtaining the grace of the Guru, the latter hands over to his disciple the Shiva enshrined within him. Mailarada Basavalinga Sharanaru has implied this at several places in his works.

*Jiva* is also identified as *Anga*. *Anga* is the worshipper and *Linga* is the worshipped. The *Anga* and *Linga* are two aspects of Parashiva. Therefore, the *Virashaiva* does not consider the *Linga* as a mere representation and hence he will not keep it in front of him and worship: he worships the Parashiva who is residing within himself and the Guru will have

established two more *Lingas* in the devotee called *Pranalinga* and *Bhavalinga* along with the *Ishtalinga* which is worshipped on the palm of the hand. The devotee is expected to carry out the worship of *Pranalinga* and *Bhavalinga* along with the worship of *Ishtalinga*. As the experience of the devotee expands he will get the consciousness of the ‘*Shadvidha*’ lingas. He will understand, then, that they are enshrined within his body at ‘*Shatchakras*’. Gradually, all his organs are filled with *Lingas*. Ultimately, there is merger of *Anga* with *Linga* and this is what we call the perfect harmony between *Anga* and *Linga*. This can be said as the ultimate experience. Since the experience of Parashiva once attained remains permanently established in the devotee, we can describe this as “*Shivanubhava*”.

Though the *Ishtalinga* is made of stone and it resembles the linga installed in a Shiva temple the Virashaivas do not take it as a stone or something that is lifeless. There is a ‘*Panchasutra*’ method that brings this awareness and ‘*Panchakshari*’ mantra must be learnt from the Guru himself through his ‘*anugraha*’. All this ritual is called ‘*Diksha*’. *Diksha* consists three types called ‘*ayata*’, ‘*swayata*’ and ‘*Sannihita*’. Since the *Diksha* involved in handing over *Ishtalinga* is called ‘*ayata*’ Virashaiva is also called ‘*Lingayata*’ which is very appropriate.

The ultimate aim of the *Virashaivas* is to attain *Shivanubhava* or *Lingangasamarasya* and in order to achieve this, they believe, they ought to observe the *Shatsthalas* through *Ashtavarana* and *Panchachara*. This is what is propounded by Mailarada Basavalinga Sharanaru in various ways in his different works.

The *Virashaivas* believe that *Guru-Linga-*

*Jangama* are the three attributes of Parashiva. Further, they believe that the devotee gets his *Ishtalinga* entirely because of the grace of the Guru; likewise, the devotee ought to offer everything to *Linga* first and then he must receive it, and since the *Jangama* is the manifestation of *Linga*, the devotee ought to offer everything to *Jangama* first and then he must receive it through the grace of *Linga*. Therefore, the *Virashaivas* never take Guru-*Jangama* as mere human beings; they will never consider the *Linga* as a mere stone and *padodaka* as mere water and *Prasada* as mere food, or in other words, they are not just lifeless matters.

Another very important aspect of *Virashaivism* is discussed by S.S. Basavanala as indicated by Mailarada Basava Sharanaru, and that is: the acharyas who began to build *Virashaiva* sect with fervour take recourse to prove that their sect is as ancient as the Vedas and Upanishads. This approach, according to Basavanala, is unacceptable because *Virashaiva* is basically the approach of 'experience' and therefore there is hardly any need to prove with the help of the ancient texts.

The path of devotion is the experience of the ultimate divinity which is imminent in all the world. But still the worship of '*Nirguna Brahma*' is quite difficult. Therefore, the worship of the divinity with the attribute of name and form is much easier. The devotee, in the initial stage, worships his deity thinking that he is different from his object of worship. That is the stage of duality. As he progresses in his devotion, gradually, the attributes of his deity start manifesting in himself. At the end the devotee attains oneness with his deity. As long as the devotee thinks that he is merely contained within his own

physical frame, he feels that he is the servant of God; once he gets the awareness that he is *Jiva* he will feel that he has in him the aspects of God; the moment he feels that he is the soul, he becomes aware that he and the God are one and the same.

Some people may try to maintain a sense of separation from God even after the ultimate realisation and dedicate themselves to serve the society. But, one thing is for sure, once the devotee experiences the merger of his Self with the Universal Self, he will not be the same again. Whatever work he undertakes after that it will have the touch of that divine grace.

The *Virashaivas* have accepted the principle of '*Linga pati sharana sati*'. The union of *Linga* and *Anga* is like the union of *sati* and *pati*. Without this harmony the 'wifehood' is incomplete and so also the 'husbandhood'. So, *Anga* aspires to attain *Linga* for achieving harmony and likewise *Linga* is also in search of the *Anga*. The other religions speak of *Sannidhya*, *Salokya*, *Saroopya* and *Sayujya*. Because they are not attainable in this world the *Virashaiva* aim at achieving *Samarasya*. Mailarada Basavalinga Sharanaru has explained this matter with unrivalled artistry in his *Shatsthala Siddhanta*.

If a devotee's aim is to achieve integrity of a very high order there must be a balance between *bhakti-jnana-yoga*. Swami Vivekananda has said that in order to enable the two wings of a bird to balance there is the necessity of a tail. Therefore, *bhakti* and *jnana* are the two wings and *yoga* is like the tail. The *Virashaivas* have the harmony of *bhakti-jnana* and *yoga*.

The *Virashaivas* have modified *Rajayoga* and have obtained *Shivayoga* as they have considered *Linganusandhana* as very

important. Since *Linga* worship is the chief aspect of *Shivayoga* it cannot be attained without *Ishtalinga*. Basavalinga Sharanaru has rejected *Ashtangayoga* emphasising the importance of *Shivayoga*. We can remember here how Nijaguna Shivayogi and Sarpabhushana Shivayogi, have declared that *Shivayoga* is the ultimate stage of the yoga, in their respective texts. Thus we can see a perfect harmony between *Bhakti*, *Jnana* and *Karma* in Virashaivism.

All these aspects have been explained by Mailarada Basavalinga Sharanaru in his books. These works are of great importance since the texts showing a way regarding the principles and approaches to be adopted by a Virashaiva are few and far between in the Kannada language.

*Shatsthala Nirabhara Virashaiva Siddhanta*, *Gurukaruna Trividhi* and *Shivanubhava Darpana* contain almost the same ideas and concepts; but the first one is composed in 'vardhaka shatpadi' and the second one in 'tripadi' metre and the third work is composed in such a manner that it can be sung since songs of various ragas are made available. Depending on the profundity of the matter these three works are composed in a language best suited to reflect the depth in an increasing degree. The last work, *Lingapujavidhana*, is a bit loose in structure considering its metre. Those who have copied the work have added their own errors in terms of spelling and pronunciation. There are variations in versions also.

*Shivanubhava Darpana* is composed to be sung, as I have already indicated. The style the poet has employed here is different from the scholarly approach adopted by Nijaguna Shivayogi or the manner of mellifluousness followed by Sarpabhushana Shivayogi; but it is quite

appealing with its unflinching lilt.

The author, Mailara Basavalinga Sharanaru, was born in a merchant's family in Mailara (Kshetra) belonging to Hoovinadagali taluk of Bellari district. His parents' names are not known. But for a Sharana his Guru is his sole identity and therefore he wrote his works under the grace of his Guru, Halavarti Chennaveera Swamigalu. There is no way of knowing from whom Mailarada Basavalinga Sharanaru received his education. What is clear is that he was a great scholar in Kannada and even while carrying on his business he would engage with his customers in long conversations enquiring about their well-being and offering them the necessary guidance. He became very popular among the people of the surrounding villages and as a consequence the other merchants became jealous of him and carried tales with the higher authorities against him calling him 'Vishnu-nindaka' (one who hates Vishnu). The authorities asked him whether it was true. Sharanaru was horrified hearing this complaint and said I have never indulged in such a columny. They asked him to give his explanation in a poem. Mailarada Sharanaru wrote a poem extolling the greatness of Hari ending it with:

*Narasimha Madhusudana Siriyarasa*  
*Yankatachaladi pranava*  
*Smaraneyolagirpem sadaa*

Meaning that he is always immersed in the contemplation of 'Narasimha Madhusudana Siriyarasa'. The officers were greatly impressed by the versatility of the Sharanaru. Sharanaru had a family; but he disentangled himself from it and moved to Lingayanakanahalli which was just about five miles from his village. He

took permanent refuge under Chennaveera Swamigalu. The place attracted many seekers after truth. Basavalinga Sharanaru would ask khavi-clad people “How much you have studied about Virashaiva philosophy? To what extent you are aware of Vedanta? What is your knowledge of Shivanubhava?” If they answered satisfactorily, it was ok; otherwise he would further ask them “Why Swamiji, Why have you dressed in Saffron robe – is it to cheat the devotees? Why are you going to snatch money from people? They will respect you as Guru and pay you depending on their condition; what will you give them in return?” He would make them stay with Guru Chennaveerasha for a couple of months and teach them the lore. At the end he would conduct an informal examination and send them gladly if they pass in it: “Swamiji, now you are ready to teach the devotees. Now the devotees could expect you to redeem them. Please go and resume your duty”, he would salute them.

Mailarada Sharanaru earned enormously the wealth of *Virashaiva* culture and it is said that he attained *Lingaikya* in Mailara itself.

Regarding his period no definite evidence is available. Since he was a classmate of Bala Leela Mahanta Shivayogigalu of Mulugunda and he also made scholarly studies under him, scholars have guessed the period could be from 1810 to 1830. Another calculation says since he was younger to Chennaveera Swamiji and older than Mulugunda Swamiji, the experts opine that his time could be the last decade of the eighteenth century. The pointer is from 1780 to 1800 A.D.

Professor Basavanal has rendered yeoman service by editing the works of Mailarada Sharanaru also providing a scholarly Introduction and the main arguments are appropriately subsumed in this article and the writer records his deep debt of gratitude to Prof. Basavanal. □

Basava’s attitude, far from being one of superiority, is not even the attitude of one who is conscious of his saintly status: all he is conscious of is his mission, the difficult means to be employed to that end, and, above all his own unworthiness. In this he challenges, not with Christ, but with the greatest of Christian saints, notably St. Paul. He felt himself to be sinner, because he had set his standard very high. Faith must be unflinching, unwavering.

**- Prof. Armando Menezes**

For, while the tale of how we suffer, and how we are delighted, and how we may triumph is never new, it always must be heard. There isn’t any other tale to tell, it’s the only light we’ve got in all this darkness.

**- James Baldwin**  
Novelist

## ***Excerpt from Siddheshwar Swamiji's Bhagavachchinthana***

**-Tr. Prof. Chandrasekharaiah**

(continued)

The third level is about the divine bliss. Human mind lost in the thing it loved most will eventually become that very thing. Suppose the thing is love for the divine. Then What it experiences is indescribable in words. Such a state of being is bliss or beatitude supreme!

There was a lake in the middle of a forest wherein was a lotus in full bloom. Somewhere there was also a bee that could sense the fragrance of the lotus in bloom. It flies in the direction of the flower and on reaching it and relishing the fragrance it loses its identity. Soon, the two, bee and the fragrance get commingled to become one. That state of losing oneself in the other and becoming that the other itself is unitive level. Their sense of duality would be put at nought. Neither bee, nor fragrance will be there - but pure bliss and beatitue. Such a possiblity is realization.

Like that is a saint's attraction to God. His love for God is unparalleled. He will always remain lost in His thoughts, losing himself and his identity. What rests in his heart is God, just God. In such a state of excitement there will neither be God nor the saint. Ramakrishna Paramahamsa, Ramateertha, long back Animisharya, did

experience such divine unification - excitement par excellence seen in tears of joy!

Like this there are three levels of contemplation on God. Self realization is possible only when one reaches the apogee of the final level of God-contemplation. To achieve that state one needs to invest oneself in spiritual efforts. Sometimes it is achieved accidentally or unexpectedly. Rarely ones own deep attachment to temporal life could suddenly Transform into spiritual excuberance leading to self realization.

Young Tulsi Das was in deep love with his wife. He could not live as separated from her even for a day. Love intoxication for his wife forced him to swim across a flooded river, take hold of a snake mistaking it for rope and climb to the terrace of a building. He did not love his own self as much as he loved his wife. Once his wife having felt his infatuation for her was full of apprehension. Equally great was her love for him. But on that day she told him. 'Your kind of infatuation! If you have loved God as much as you love me, He would have been yours long back!' Her words in the next second itself brought about a sea change in Tulsi Das. He became the servant of Ram - Ram Dass ! Love for his wife got him transformed into love for Ram !

(to continue)



## News Round-up

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### **My good fortune to be blessed by Suttur Swamiji**

In a function arranged at Sri Suttur Kshetra on October 2, 2024 to felicitate Dr. Ham.Pa. Nagarajaiah, noted scholar and writer, designated to inaugurate the Dasara Celebrations-2024 at Mysuru, in the gracious presence of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji, said that it is his good fortune to continue to be blessed all these years by His Holiness the Swamiji. He observed Dasara in Mysuru has been the symbol of the Kannada land, its language and culture. It would be my privilege to inaugurate this year's celebrations representing the Kannadigas and Kannada literary diaspora. We are a people belonging to the rich tradition of the epics of Jain Poets, Vachanas of Sharanas and compositions of Haridasas. Your assembly here looks verily like the Anubhava Mantap. Sri Suttur Math is now serving the cause of humanity all the world over. The Math continues to uphold, spread and strengthen the message and relevance of the Vachanas and their pan-Indian appeal. In this context Sri Suttur Math is in the fore-front. This is truly great when social values are plummeting to the depths of inequity and greed. It is my good fortune and of my family to receive the Swamiji's blessings much before Dasara inauguration.

Speaking on the occasion H.H. Jagadguruji said that it is befitting that this year's Dasara is going to be inaugurated by Dr. Ham.Pa. Nagarajaiah whose contribution to literature is really noteworthy. Mysuru

Dasara is a name that evokes the State's great past. It is the state's world-famous extravaganza celebrated as Nadahabba, that is great. For many Mysuru means Dasara and Dasara means Mysuru focusing chiefly on the worship of Devi, the supreme goddess. For nine nights she is worshipped with earnest devotion. Such a Celebration as this is getting inaugurated by Dr. Nagarajaiah. It is truly meaningful.

The Function was attended by Kalaburagi rural MLA Sri Basavaraj Mattimudu, Dr. Y.D. Rajanna, Sri G.C. Bhat, daughters of Ham.Pa. Nagarajaiah, Sri K.C. Shivappa, Prof. N. Talwar, Prof. Morabada Mallikarjun, Dr. Rajasekhar, Dr. Lata Rajasekhar, Officials of JSS Mahavidyapeetha and a host of others.

### **Kalandika Academy Inaugurated**

'The achievements of students are but the real offerings made to the teacher who taught them' observed HH Jagadguruji while inaugurating Vasundhara Bhavan built by Kalandika Academy in Kuvempunagar, Mysuru, on October 3, 2024. The Bhavan is dedicated to Vasundhara Doreswamy, a renowned classical dancer, by her disciple Smt. Praneeta Govind, a rare instance of honouring a teacher when he or she is alive, said the Swamiji. Smt. Vasundhara has trained many aspiring students in classical dance. Today, this Bhavan is inaugurated on the auspicious first day of Navarathri, so saying Jagadguruji wished the Bhavan to continue its services to the people of Mysuru.

Speaking on the occasion Sri Muktidanandaji Maharaj of Sri Ramakrishna

Ashram, Mysuru, said that the programmes like this one will be supportive of fine arts like dance, music, literature which need the support of people for their growth and development. Sri Ramesh Kannan, Smt. Savita Ramesh and Smt. Praneeta Govind were on the dias.

The programme was attended by distinguished audience including musicians, artists, writers and such other dignitaries.

### **The Place of Guru is very high in Indian Tradition**

HH Jagadguru Sri Shivarathri Deshikendra Swamiji said that the place of Guru in Indian tradition is very high and distinguished while gracing the commemoration function of Sri Shivakumara Swamiji and Pattadhikara Mahotsava of Sri Immadi Basappa Swamiji of Sri Pattada Math, Alahalli, Kollegal taluk, on October 4, 2024. Dharmic practices in life need to be as natural as trees and plants in nature for breathing. The tradition of guru in Indian society and religions has been recognized as holy and sacred. Mylara Basavalinga Sharana has proclaimed that the place where the Guru set foot is holy and the water he touched is sacred. This Math of Alahalli was founded by Sri Gurumalleshwara of Devanur. It is known that both Shivakumara Swamiji and Basappa Swamiji have contributed much to create spiritual awareness in devotees. Shivakumara Swamiji lived as he spoke and spoke as he lived. In line with religious norms we expect that the people and devotees in the village would continue to extend support and help the Math grow and prosper.

Sri Mahanta Swamiji of Devnur Math, while speaking on the occasion, observed that there should not be any fault-line between one's words and deeds, a sign of a

true devotee. Sri Channabasava Swamiji of Degula Math, Kanakapura, said that this Math has a big following ever since the services to society commenced by Shivakumara Swamiji for which the noble heart he possessed was chiefly responsible. Sri Sharat Chandra Swamiji of Kundur Math, Mysuru, quoting Abraham Lincon, observed that how long one lives is not important but what he achieved is important. People need courage to face challenges in life. Shivakumara Swamiji was instrumental in restoring the fame of this Math. It was Sri Siddhamalla Swamiji of Somahalli who ordained Sri Nagendra Swamy as Swamy of the Math giving him a new name as Sri Immadi Basappa Swamiji. The Swamijis of Kuderu Math, Mallanamoole Math, Salur Math, Bettadapura Math and others spoke on the occasion. The function was attended by thousands of devotees from the neighborhood.

### **Spiritual Values Promise a contented life**

HH Jagadguruji observed that modern man caught in the vortex of life's woes and worries will surely find meaning in life provided he seeks refuge in spiritual ways of living. Jagadguruji was speaking in a Satsangh arranged at the residence of Dr. Anil Patila and Smt. Bharati S. Patila in Long Island of New Yark, America, on September 9, 2024. In this context the Swamiji said that only religious values and spiritual life could keep man happy and peaceful. Spiritually oriented life guarantees happiness since it has so much of transformative power. God is ever merciful that he will respond to sincere appeal. Devotion to him assures all this, Jagadguruji said. The function was addressed by Dr. Anil Patila, Dr. Allamaprabhu Patil and Dr. Satish Reddy, attended by Long Island's spiritual seekers, devotees and many Indians living in America.

## PHOTO GALLERY



*Smt. Savita, Sri Rajendra Mahadevappa, Minister Sri N. Chaluvaryaswamy and family, Sri Chatnalli Mahesh, Sri Swamiji of Alamatti, Dr. Amaranathagowda and Sri Mahadevaswamy were present in Satsangh arranged in the gracious presence of H H Jagadguruji at the residence of Sri Rajendra Mahadevappa and Smt. Savita. (September 7, 2024)*



*Sri D.K. Shivakumar, Dy. Chief Minister, Karnataka, was honoured and blessed by H H Jagadguru Sri Shivarathri Deshikendra Mahaswamiji when he visited JSS Spiritual Mission, Maryland, America. (September 9, 2024)*



*H H Jagadguruji honoured and blessed Sri Giriraj Singh, Central Minister for Textiles when he visited Sri Suttur Math, Mysuru. (September 20, 2024)*



*H H Jagadguruji honoured and falcitated Justice Sri D.Y. Chandrachud, Chief Justice of India, and his wife Smt. Kalpana Das when they visited Sri Suttur Math, Mysuru. (October 3, 2024)*



*Vasundhara Bhavan, built by Kalandika Academy, in Kuvempunagar, Mysuru, was inaugurated in the gracious presence of H H Jagadguruji. Sri Govind, Sri Ramesh Kannan, Sri Muktidanandaji Maharaj, Dr. Vasundhara Doreswamy, Smt. Savita Ramesh, Smt. Praneeta Govind and others were present. (October 3, 2024)*



*Dr. Leeladevi was felicitated in the gracious presence of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji in the function 'Sarhaka Badukina Sundara Payana: Dr. Leeladevi R. Prasad-92' organized by district Sharana Sahitya Parishath, Bengaluru, Basava Samiti and Kadali Mahila Vedike. Smt. Pramila Garadi, Sri K.V. Nagaraja Murthy, Dr. C. Somashekar, Pontiff of Sri Motagi Math, Smt. Susheelamma, Sri B.L. Shankar, Dr. Aravinda B. Jatti and Smt. Prema Somasundar were present. (October 17, 2024)*



*Hostel of the Pre-University College run by STG Educational and Cultural Endowment Trust, Chinakurali, Pandavapura Taluk, was inaugurated in the gracious presence of Jagadguruji of Suttur and Jagadguruji of Adichunchanagiri. Sri C.S. Puttaraju, Sri Yaduveer Krishnadatta Chamaraja Wadiyer and others were present. (November 8, 2024)*



*'Gurubhyonamaha' programme was held in the gracious presence of H H Jagadguruji at Sri Suttur Kshetra conducted by senior students who received training at JSS Teachers' Training Institute during the years 2009-2011, at Suttur.. (November 10, 2024)*



A one-day State level Conference titled, 'Shivasharaneyaru: Contemporary View' was arranged in the gracious presence of H H Jagadguruji by Akhila Bharata Sharana Sahitya Parishat and Kadali Mahila Vedike in association with the Department of Studies and Research in Kannada, KSOU Mysuru. Prof. T.M. Geetanjali, Smt. Sharada Shivalingaswamy, Prof. K.B. Praveena, Dr. B.V. Vasantakumar, Prof. Sharanappa V. Halase, Dr. M. Ramanatham Naidu, Dr. H. Vishwanath and others were present. (November 12, 2024)



Sri Basavaraja S. Horatti, Chairman, Legislative Council, Govt. of Karnataka, inaugurated in the gracious presence of H H Jagadguruji, a two day National Level Conference at JSS College of Arts, Commerce and Science, Mysuru, titled, 'Mysore Representative Assembly: Historical Overview' arranged by the departments of History, Political Science and Journalism of the college in association with the Dept. of Archives, Mysuru Regional Archives Office. Prof. B.V. Sambashivaiah, Dr. Gavaisiddhayya and Dr. M. Prabhu were present. (November 15, 2024)



*Mysuru Kala Divas-2024 was inaugurated in the gracious presence of H H Jagadguruji and Sri Datta Vijayanandateertha Swamiji. Smt. Savita Ramesh, Smt. Vasundhara Doreswamy, Sri Yaduveer Krishnadatta Chamaraja Wadiyer and Dr. Sandya Purecha were present. (November 24, 2024)*



*The 109th Jayanti Celebration of Rajendra Sri was inaugurated in the gracious presence of H H Jagadguruji at Sri Rajendra Bhavan, Mysuru, arranged by Chamarajeshwari Akkana Balaga, Mysuru. Smt. Shailaja Mahadevaswamy, Smt. Prema Manjunath, Smt. Madalambike Nanjundaswamy, Sri Shankar Devanuru, Swamiji of Chamarajanagar Math, Sri H. M. Ganesh Prasad, Smt. Manjula Nagappa, Smt. Mangala Muddumadappa and Smt. Uma Mahdevaswamy were present. (November 26, 2024)*



*Jagadguru Dr. Sri Shivamurthy Shivoacharya Mahaswamiji of Sri Taralabalu Bruhanmath, Sirigere, was honoured by H H Jagadguruji, when he visited Sri Suttur Math, Mysuru. (November 26, 2024)*



*In connection with the 109th Jayanti Celebration of Reajendra Sri, Pushpa Namana and Dasoha Programmes were held at Mahaveera Circle, Hassan, in the gracious presence of H.H. Jagadguruji arranged by Veerashaiva-Lingayat Vedike. Swamijis from different places in the district, Sri Prashant Kallur, Office bearers of the Vedike and devotees were present. (November 27, 2024)*



*Inauguration of the renovated Sri Someshwara temple and Kalasarohana programmes at Agara, Yelandur taluk, were held in the gracious presence of H H Jagadguruji. The Swamijis of Harave, Salurmath, Kundurmth, Neelakanthaswamy Math and Ramapur, Gowdalli, Chilakavadi Maths were present. (November 28, 2024)*



*Prof Aa. Ra Mitra was conferred 'Muddurama Prasasti' in the gracious presence of H.H. Jagadguruji on behalf of Muddurama Pratisthana at Kincha Auditorium, Bharateeya Vidyabhavana, Bengaluru. Prof. M. Krishnegowada, Sri Mallayya Swamiji, Dr. C. Somashekar, Sri Ravikumar, Sri K.C. Shivappa, Sri Shivakumar, Sri. H.S. Suresh, Sri. R. Chetan Ram, Dr. Gururaj Karjagi, Prof. Nilagiri Talwar and Sri Hiremagalur Kannan were present. (November 30, 2024).*



*Pontiff of Sri Raghavendra Swami Math, Mantralaya, Jagadguru Sri Subudhendrateertha Sripadangalu was honoured and felicitated by H.H. Jagadgurujiji when he visited Sri Suttur Kshetra. (October 4, 2024)*



*H.H. Jagadgurujiji felicitated noted writer Nadoja Ham. Pa. Nagarajaiah, at Sri Suttur Kshetra when he had come to inaugurate the Dasara Celebrations of 2024 held at Mysuru. Smt. Arathi Hampana, Smt. Rajashree Hampana, MLA of Kalaburagi Rural Sri Basavaraj Mathimooda and Sri M. Chandrashekhkar were present. (October 2, 2024)*

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*Sri Siddharanniah, Chief Minister of Karnataka, was honoured and felicitated by H.H. Jagadgururiji when he visited Sri Suttur Math, Mysuru on Vijayadasami Day. Smt. Lakshmi Hebballkar, Dr. H.C. Mahadevappa, Sri Sunil Bose and others were present. (October 12, 2024)*

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