SHARANA PATHA

Vol. 28 No. 2 April-June 2026



JSS MAHAVIDYAPEETHA, MYSURU



HH Jagadguruji honoured and felicitated Sri Ganapati Sachchidananda Swamiji on his 84th birthday celebration at Sri Avadhoota Datta Peetha, Mysuru. Sri Datta Vijayananda Teertha Swamiji and Sri H.V. Prasad were present (May 24, 2026)



Sri B.S. Yediyurappa was felicitated by Sri Amit Shah, Home Minister, Govt. of India in Abhimanotsava arranged in his honour at Chitradurga in the gracious presence of H.H Jagadguruji and Jagadguruji of Rambhapuri and other seers. Sri Prahllad Joshi, Sri Jagadeesh Shettar, Sri Vachanananda Swamiji, Sri B. Y. Raghavendra, Sri B.Y. Vijayendra, Sri Govinda Karajola, Sri B. Sriramulu, Dr. Sri Basavamurthy Madara Channayya Mahaswamiji, Sri Niranjanandapuri Mahaswamiji and others were present. (May 9, 2026)

SHARANA PATHA

Vol. 28, No. 2 **April-June 2026**

A Quarterly Journal devoted to religion, Sharana Philosophy, history, culture, literature and their comparative studies and practice



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Jagadguru
Dr. Sri Shivarathri Rajendra Mahaswamiji

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Frontispiece: His Excellency Sri Dharmabeer Gokhul, President, Republic of Mauritius inaugurated JSS School of Medicine in Mauritius in the gracious presence of H.H Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. Dr. B. Suresh, Dr. Kaviraj Sharma Sukon, Sri Anilkumar Bachchoo, Smt. Brinda Gokhul and Sri Anurag Srivastav were present (February 4, 2026)

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.....

The sages of yore have affirmed that God, the Supreme Being, is but formless void housing the entire manifest world. However the innocence of the early man conceived him variously. The idea of a single god may not have occurred to him. Later the evolution of tribes resulted in the creation of many gods and goddesses.

Until the birth of organized religions indulging in proselytizing communities they ruled them and still ruling. For instance, Bharat is a living example where a multiplicity of gods and goddesses rule the Hindu religious world. This in itself is secular in essence. Wise ones say God has as many forms as names. Our own so called secular historians and intellectuals condem the multiplicity of Hindu gods and their appearances. But then do they approve of God being imprisoned in a doorless cell? Their answer could be mute approval.

In this context Hindu gods and goddesses continue to be reviled by them and laughed at. Human will, they don't know, cannot be restricted, controlled or confined unless forced by a dogmatic ideology. This subsumes the idea that man is free to choose his god or goddess in accordance with his relation to the manifest world. This was the freedom that people in India enjoyed since have time immemorial. This could be the reason for the existence of a multiplicity and gods, goddesses, religious pursuits, castes and creeds.

The trend of criticizing Hindu divinity seems to have started with the missionaries and the Western Indologists. Apart from the missionaries Indologist-scholar-historians like Wendy Donier, Sir John Marshall, Gustar Oppert, though they acknowledged the deep spiritual significance of Shivalingams, they passed critical remarks terming them as phallic symbols which is totally wrong and obscurantist. Similarly there are instances of idols of other gods and goddesses criticised.

Over the millenniums Lord Shiva as the Supreme Reality continues to be depicted in various forms, say from his formless form 'zero' to three-faced, four-faced, five faced idols and columns of light, Jyotirlingas, found in temple sanctums and temple walls spread across India and abroad.

Both men and women of Veerashaiva Lingayat religion wear the ishtalinga, symbol of the Lord, on their body signifying that every individual is an abode of the divinity. One of the meanings they propose to the word Linga is that the letter 'Li' means destruction, 'O' (zero) means sustenance and 'Ga' for re-creation.

Prof. Chandrasekharaiah

Guru-Vāṇi

Will God ever appear or manifest in human form or for that matter in any form? The question sounds illogical in the backdrop of thousands having seen of stories or instances of his devotees having seen Him or experiencing his presence. It happens when they needed his help most to overcome a crisis or just have a look at Him prompted by intense love and devotion to Him. Either way a true devotee could see Him in the form of his liking. Purport of the following story justifys it.

Russian legend Count Leo Tolstoy tells a heart warming story that selfless and service-oriented love and devotion to God will entail one to have communion with Him in one form or the other.

Once there lived a great devotee of God in a remote Russian town. He was a shoe-maker. He made shoes with a prayer that they would be of real use. He knew his customers would buy them paying their hard-earned money. Therefore, he wished his products never pinched their feet but protected them from thorns or anything that hurt. He too like many had a wish to see God. As the days passed by his wish grew more and more intense. His love for God got deepened that found visibly expressed in the job he was doing.

One night God appeared in his dream and said, 'I will visit your home tomorrow!' The cobbler's joy knew no bounds. Getting up early in the morning he cleaned his house, that he gave a wash to it literally. He fixed a chair that looked like a golden throne for God to sit. He cooked delicacies for him to savour. Then only he started darting to the door and look out for God wondering how he would come and can I recognize Him? Suppose I miss him out?! Filled with such misgivings he was lost in expectations.

But then something happened that made him forget God temporarily. He saw the sweeper of the street, an old and infirm woman shivering in the biting cold of the morning piercing through her tattered clothes. Moved by her sight the cobbler said, 'Dear lady, do come in. It is too cold out there. Have a cup of tea. You will feel all right.' He gave her something to eat and a hot cup of tea. Then he got her covered with a coat he could spare. The old woman overcome by gratitude blessed him and left for her work. It was only now he remembered God, looking

out and thinking if he had come and gone. But to his great dismay he saw another woman with a baby in her arms crying hoarse due to cold and hunger. Inviting her to walk in he asked her to be seated. She told him about her plight. She had lost her husband leaving her to untold misery. The child had little to eat or drink for days. They had nothing to live by. That was enough for the cobbler. He gave the child a cup full of milk to drink and served them food he had kept cooked for God. He put some money in her hand telling her, 'Do come if you again need help. I will do my best.' Filled with gratitude she thanked him and left.

It was once again the memory of God resurfaced rendering him feel distressed. 'While serving that hapless woman and her child, didn't I forget God?' He thought. He wondered if God had come and gone seeing me engaged. It was evening, the day was drawing to close. Not much was left of the food he had prepared for God. The little money he had too was gone. What could he give God if he arrived now. He was too worried.

At that very time he saw one more old woman standing at his door, her eyes filled with tears. She told, 'I can't bear the pain of my swollen feet, the heels are cracked and blistered.' The cobbler became busy like a bee. He washed her feet with warm water, applied balm to blisters and served her something to eat telling her to rest for the night and leave.

A little distraught and disappointed at God's non-arrival the cobbler lay on the floor for the night. Tired and exhausted he fell into deep sleep. God appeared, of course in his dream. He looked highly pleased and said, 'My child, I came to you not once or twice, but thrice. You served me with your utmost love and devotion. Ask me anything, I will grant.' The overwhelmed cobbler with hands folded could only say, 'My Lord keep visiting me like this. That's all I want.'

A comparable instance occurs in the life of a Cobbler-Sharana named Madara Dhoolayya, a contemporary of Basaveshwara. Work was worship for him, much of his earnings spent on Dasoha, helping the needy. Pleased at his duty and devotion Lord Shiva appeared before him and said, 'I will take you to Kailasa. I am pleased at your service. Will you come?' 'No. my Lord, take those who live on doles. My work is my Kailasa! See, you are here!' So saying Dhoolayya showed the tip of the awl where the Lord was self-manifest.

Jagadguru Sri Shivarathri Deshikendra Mahaswamiji

*The Vachanas of Allamaprabhu**

In English Translation with Commentary

Sri Siddheshwar Swamiji

Continued....

74

For five serpents, body one and teeth two.
I saw the corpse of one, bitten by a snake
moving about!
If the eternal is not known,
How can there be devotion, Guhēshwara?

(ಐದು ಸರ್ಪಂಗಳಿಗೆ ತನು ಒಂದು ದಂತವೆರಡು.)

PURPORT

'Five serpents' are the five senses which flow out after agreeable sensations like the sound. Mind is like a body to these five senses. The feeling of 'I' and 'mine' are the 'two teeth'. When such a mind has Jīvātman in its grip, the awareness that 'I'm basically the same as Shiva' gets suppressed. Then Jīvātman becomes as good as a lifeless body. He deludes himself thinking that he is the body, sense organs, prāṇa (life-force), mind and intellect which are all insentient. He moves about in the courtyard of samsāra, which is a creation of māyā. What he sees outside are all the objects of pleasure. Inside, he is filled with the memory of those pleasure objects. Thus, Jīvātman who is bitten with the poison of pleasure objects is not aware of his true nature which is the everlasting truth. He does not even know that apart from the world, there is eternal truth—Shiva. Jīvātman does not have shraddhā. In such a case, how can bhakti sprout?

What is shraddhā? Beyond the vast world, which is seen, deep inside one's own mind, everywhere, there is God who cannot be grasped by the senses and the intellect, He is the support to everything —this feeling is shraddhā. For the bhakti to sprout, shraddhā is the field. Drawing the nutrients from shraddhā, bhakti sprouts and grows into a mighty tree, yielding the fruit of harmony with Shiva. Where there's no faith, bhakti cannot sprout and yield fruit – this truth is expressed in this Vachana.

COMMENTARY

For five serpents, body one and teeth two.

Five serpents = Five sense organs of perception; One body = Mind is like a body to these five sense organs; Teeth two = The feelings, 'I' and 'mine'.

Senses are the five mental faculties which grasp sound, touch, form, taste and smell. The two prominent attitudes of the mind are 'I' and 'mine'. Mind gets to know the outside world through the senses. If it finds a sensory input agreeable, it develops an attachment to it. If it is not agreeable, it develops an aversion for it. For its enjoyment, the mind wishes to make its own, the sense objects agreeable to it. With the increase of agreeable objects, the feeling of 'I' and 'mine' grow strong and the person is in the grip of these two powerful feelings. These feelings of 'I' and 'mine' are the seeds of bhava (cycle of birth and death).

I saw the corpse ..... moving about!

Snake = Mind enveloped in darkness of māyā, with its five sense organs and the feelings of 'I' and 'mine'

* Translation and exposition of The Vachanas of Allamaprabhu was done by a group of scholars guided by pujya Sri Siddheshwar Swamiji of Jnanayogaashrama, Vijayapura

This mind-snake 'bites' the Jīva-purusha —the spark of Shiva. This means, the mind brings Jīva under its control. Then the Jīva-purusha 'dies', which means, he loses the awareness that he is a spark of Shiva. He becomes a 'corpse,' which means that Jīva-purusha identifies himself with the inert body and mind and moves about in the world and transacts in the field of samsāra or worldly life.

If the eternal is not ..... Guhēshwara?

If the eternal is not known = If there is no shraddhā, that there is Paramātman, the origin of one's own existence, who is the eternal truth.

The mind is full of māyā; Jīva is trapped in such mind. Therefore, he is deeply involved in the worldly life, and he does not have the Shiva-consciousness. He has forgotten his Shiva-nature. He does not have even the faith that there is Shiva. Therefore, he fails to be eligible for the path of bhakti.

75

It's natural for all to adjust to place of their birth.
Merit and demerit are natural for all.
What's wrong if the Bhaktas born in
The great Shiva tradition follow the Āgamas?
As they are free from merits and demerits,
They are great souls!
Are they like others? No.
What do you say, Guhēshwara, about the ignorant people
Who think these great souls are like others in the world?

(ಹುಟ್ಟಿದಲ್ಲಿಯೆ ಹೊಂದುವುದೆಲ್ಲರಿಗೆಯೂ ಸ್ವಭಾವ)

PUROPORT

Those who are born in this world accept things found where they are born. They are engaged in worldly activities, earning merits and demerits. Bhaktas are not like them. They are born again in the hands of Srīguru who is none other than Shiva. They grow up feeding on His grace. They may be once in a way engaged in rituals prescribed by the Āgamas, but they are untouched by merits or demerits resulting from such rituals. They are the great saints treading the path of the great souls. They are guided by the Srīguru, and they are shielded by him. Therefore, they are not to be taken as ordinary people of the world. If one thinks so, it is wrong. The life a Sharaṇa leads as a Bhakta is quite different, he has his own path. The faith sanctifies all Āgamic rituals. In the path of Shiva, importance is given to bhakti, not to rituals which are secondary.

COMMENTARY

It's natural for ..... natural for all.

We adapt to the customs found where we are born. This is quite natural and understandable. We are born in the worldly environment and adapt ourselves to the worldly life. We engage ourselves in the worldly activities. Life comes to an end here only.

Those who have to live in this world, knowingly or unknowingly are engaged in activities, desirable or undesirable. It is inevitable that one earns merits or demerits and the associated tendencies. To sum up, merit and demerit are common occurrences for those born here on earth.

What's wrong If ..... the Āgamas

The great Shiva tradition = Mahāshiva-tattva, the sacred path of Shiva, formed by the Jnānis who have had the Shiva-experience.

The one who has entered the path of Shiva with the Guru's grace is a Bhakta. Born in this world, he is born again, in the hands of the Srīguru. Āgamas refer to the rituals prescribed in the Shivāgamas. Occasionally, a Bhakta may be engaged in such rituals.

As they are free ..... are great souls!

The conduct of a Bhakta according to the Āgamas will not generate either merit or demerit, because he is a great soul, the one who treads the path of the Sharaṇas who have experienced Shiva-consciousness. He has no desire for fruit of action.

Are they like ..... others in the world?

Even if he is engaged in Āgamic activities like others, the Bhakta's attitude is quite different from the attitude of other people of the world. The undiscerning worldly people may wrongly take a Bhakta's activities as worldly. Allama calls such people ignorant.

76

When a house is built in a forest where
no one lives,
A forest fire breaks out!
When the house is burning in that fire,
Where did the Master of the house go?
Looking at the house not burnt to ashes
The Master of the house is worried and wearied.
Guhēshwara, seeing the place
Where there was no love for you I left in disgust.

(ಆರೂ ಇಲ್ಲದ ಅರಣ್ಯದೊಳಗೆ ಮನೆಯು ಕಟ್ಟಿದಡೆ)

PURPORT

This is the terrifying forest of worldly life. Jivātman builds a 'house' in this forest. That house is the body and mind. A fire breaks out, envelopes the house and the house begin to burn. The fire symbolizes suffering. It is also called tāpa (heat). Suffering is of three kinds (Tāpatraya). They are —

1. Ādibhautika: Suffering caused by nature such as famine.

2. Ādidaivika: Suffering caused by gods and goddesses.

3. Ādhyātmika: Suffering caused by changes in one's body

and mind – disease, for example.

When on account of the pain, worries and hatred, the body and mind are scorched, what can we say about the plight of Jīvātman? He feels lost. If the forest fire does not subside, the house does not stop burning, will there ever be peace? Jīvātman trapped in such a situation breaks down crying. What is amazing, even in such a situation, he does not develop devotion towards Shiva, the ocean of peace, and the one who can douse the fire caused by the heat of worldly life. Allama pities the Jīvas of this kind.

COMMENTARY

When a house is built ..... breaks out!

Forest = Bhava, life in this world filled with time, suffering and delusion. Forest fire = The three kinds of suffering, which brings about complete ruination.

In this world lives the embodied Jīvātman. The fire and heat of samsāra breaks out and spreads on its own. This fire and heat envelopes the body and mind which is like a house to Jīvātman. The body is troubled by diseases. The mind is troubled by worries.

When the house is ..... the house go?

When body and mind are scorched by diseases and worry, the plight of Jīvātman, who considers himself as their Master, cannot be described.

Looking at the house ..... and wearied.

In this fire caused by nature, gods or himself, the house called body and mind is being scorched; yet its root cause, the worldly life, still clings to him. He is not ready to give up pride and attachment for the worldly life. The fire which has already broken out is showing no sign of getting doused. Caught in such a plight, Jīvātman goes through intense suffering.

Guhēshwara, ... I left in disgust.

The place = Jīvātman, his plight

Even in such a desperate situation, one fails to develop devotion for Shiva. Seeing this Allama leaves in disgust.

77

'He is smaller than the smallest, greater than
the greatest',
These words of scriptures are false.
Can there be dissolution where Linga is?
Guhēshwara is found in Bhaktas' hearts,
nowhere else.

('ಅಣೋರಣೀಯಾನ್ ಮಹತೋ ಮಹೀಯಾನ್' ಎಂಬ ಶ್ರುತಿ ಹುಸಿ!)

PURPORT

Paramātman is smaller than the smallest and, at the same time, greater than the greatest. He is exceedingly subtle, and immensely huge. He is there in an atom and, at the same time, He pervades the vast universe that has spread out endlessly in all directions. This is said in the *Kaṭha Upanishad*. Though this is the doctrinal truth, yet it is untrue from the point of view of sādhana or spiritual practice. In Bhakta's view, there cannot be dissolution where Linga is. The whole world will come under dissolution. Therefore, everything found in the universe is not the dwelling place of Linga. Paramātman resides eternally in the sacred feeling of a Bhakta. He manifests nowhere else.

In this Vachana, the negation of Shiva's omnipresence is noteworthy. A devotee should see the good and bad separately. He should reject the bad and accept the good. That is good conduct (sadāchāra). A devotee engages himself in worship knowing what is to be worshipped and what is not to be worshipped, what is taken for worship and what should not be taken for worship. He worships the Guru, Linga and Jangama. He chooses the path of dharma. Paramātman, no doubt is everywhere, but His manifestation is related to certain objects, individuals (like Sharaṇas), certain feelings, and according to one's shraddhā. For example, his manifestation is crystal clear in Ishṭalinga, Guru and the feeling which is rich in bhakti.

COMMENTARY

'He is smaller ..... scriptures are false.

These are the famous words from the *Kaṭha Upanishad*. It means, Paramātman is everywhere, his presence is subtle, also more pronounced. This view is acceptable to those who have experienced the Truth. Nevertheless, at the early stage of spiritual practice, it is not proper to think that God is everywhere. This does not nourish bhakti. For this reason, Allamaprabhu says that these words of scripture are not true.

Can there be dissolution where Linga is?

Linga = Paramātman, Paravastu, the Truth transcending time

It has no birth, no death either. Where Linga is, there cannot be death and destruction. If that Linga or Paramātman were to be present in every object of this world, those objects should not perish. It is well known that all objects perish in the end. It is seen everywhere. Therefore, it cannot be said that Linga is present everywhere.

Guhēshwara is found ..... nowhere else.

To say that Linga is not to be found in everything does not mean that its existence is restricted. This does not mean to deny the existence of Linga either. As 'unmanifest', It is present everywhere. But it is not seen as 'manifest' everywhere. As the mind of those ensnared in worldly life is filled with darkness of māyā, Linga does not manifest in such a mind. In that sense, it is said that Linga is not present in them. But those endowed with bhakti have a pure loving heart. It is filled with shraddhā. Their heart is filled with the love for Linga. In this sense, Paramātman is present only in the Linga, Ishṭalinga, and nowhere else.

78

There is lamp and there is wick.
How can there be light without oil?
Guru is there, so is Linga.
How can there be bhakti
Unless the wisdom dawns in the disciple?
Having heard, 'Soham' if one does not do 'dāsoha'
Of what use is it, O Guhēshwara.

(ಪ್ರಣಿತೆ ಇದೆ, ಬತ್ತಿಯೂ ಇದೆ)

PURPORT

It's not enough if there is a lamp with a wick. If wick is to be lighted, oil is also needed. Similarly, it's not enough if the Guru and Linga are present. If the flame of bhakti has to shine forth, the disciple should have an awakened mind. He must have an abiding faith that the Guru and Linga are the very manifestations of Shiva. When a mystic who had the Soham (I am Shiva) experience comes to door, the disciple must receive him with devotion swelling in his

heart and serve him by offering him all that he has — body, mind and riches. Doing dāsoha this way is the sign of bhakti lighting up. Blessed by the Guru and having received the Linga from the Guru, if one does not serve in the spirit of dāsoha, what kind of bhakti is that? What kind of a disciple is he? Allamaprabhu denounces such wordy devotees who have no love for dāsoha.

COMMENTARY

There is lamp .....light without oil?

If the light has to shine forth, along with lamp and wick, oil is also needed.

Guru is there ..... in the disciple?

If the flame of bhakti is to be lighted and is to shine, besides the presence of the Guru and the Ishṭalinga, the awakening of the mind has to take place in the disciple. That mind must be awakened to the presence of Paramātman; He must have the faith that the Paramātman manifests as the Guru and Ishṭalinga. The disciple must look upon the Guru as Shiva only. He must see the luminosity of Shiva in the Ishṭalinga handed over to him by the Guru. If one has this knowledge rich in feeling, the flame of bhakti is lighted on its own.

In this Vachana, Guru is the 'lamp,' Linga is the 'wick', awakening of mind is the 'oil', 'flame' is the bhakti centred on Linga.

Having heard, 'soham' ..... O Guhēshwara.

Sōham = That Paramātman is me — the exclamation out of one's own experience.

The mystic is the one who has experienced 'Soham' ('I am God himself'). When he comes to the door, the disciple must serve in the spirit of 'Dāsoham' ('I'm your humble servant'). This is the sign of bhakti. Allamaprabhu denounces a disciple who claims himself a Bhakta but has no inclination for dāsoha.

A statesman is a politician who places himself at the service of the nation. A politician is a statesman who places the nation at his service.

— Georges Pompidou

Thoughts without content are empty, institutions without concepts are blind.

— Immanuel Kant

There is an explosive even more lethal than a bomb. It can never be detected by any machine. It is the hatred, hostility and enemy in human minds. If we try we can replace these emotions with love and compassion.

— Mata Amritanandamayi

Senses like mind, ear, eyes, tongue and anger need to be kept restrained. Remembrances of God will help achieve this.

— Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji

Breaking Your Barriers of Rigidity

Sri Sadhguru

Q: Will the teachings and practices you have given help me break my rigidity and flower?

Sadhguru: I am glad you understand that it is your rigidity that has prevented your flowering. You can become rigid in many dimensions. During the practice of yoga asanas, you realize how rigid you are physically. It takes a little more awareness for you to know the rigidity in your mind and emotions. Somebody who is very rigid in his thoughts and emotions believes he is perfect because he does not allow room for any other way of looking, thinking, or feeling. When you meet such a man, you think he is pig-headed, but he thinks he is perfect. Similarly, there can be rigidity in your energy. For someone whose energy is very fluid, energy will start moving and transforming the very first day of the simplest kriya. Whereas, for another person, even after practicing for a long time, nothing seems to happen. This simply depends on how malleable the energies are. The rigidity in all these dimensions is not really separate; they are interconnected. The rigidity in one dimension manifests itself into others.

On Patanjali's path, yoga is a system where it doesn't matter what kind of a fool you are, what level of unawareness you are in, or what kind of karmic bondages you have, there is still a way for you. If you are willing to at least bend your body, you have already broken one karma. If your forehead touches your knee, you have broken a physical karma. This is not a joke. It is quite an achievement for a person who has never done it before. This simple limitation would have increased with the passage of time. Even the little flexibility that is there in you today will become less as time goes by. A day will come when you are totally rigid, both physically and mentally.

Look at your own life and see how flexible you were at the age of 10 or 11 – both physically and mentally. At the age of 20, your flexibility is considerably less, and by the age of 30, most of it has gone. Not just physically, but mental rigidity has also set in very severely. Life is just a regression for most people. They are not growing; they are going backwards. They don't grow even the few assets they come with. Every advantage that comes to most people ends up as a curse. Money, influence, comfort and intelligence come as blessings, but become curses for most people. You are not using your intelligence to reach the peak of your consciousness or to become peaceful and loving. You are using your intelligence to drive yourself crazy. Anybody who goes against life, anybody who goes against that which is the source of life, is plain stupid.

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

Are You For or Against the Creator?

Every moment in your life, if you just watch whether you are for the Creator or against the Creator, everything will be settled. Your mind will be settled if you just do this sadhana. But it needs diligence. Otherwise, it is not going to happen. With every moment and every breath, just see. If you have the diligence to see, this is enough for you. It will clear up your mind totally. Tomorrow you will be ready for samadhi.

It is actually very simple, but it becomes extremely complicated because of a person's personality. The complexities one encounters on the spiritual path are not complicated because of the path. They are there only because of the mess that is your mind. The path is very simple, but because you are there, it becomes extremely complicated. Nothing moves within you. You become rigid, as if rigor mortis has set in. You need the Master's Grace to quell the madness of your mind. If you allow this, then the path is too simple, as the path is the destination.

If you simply sit, your whole being will pulsate with the existence. There is no other way to be unless you make an effort to be some other way. How can you be away from the existence in which you live? How is it possible? It envelops you in every way, inside and out. No one can ever be away from it. It is just that you are doing everything to stay away, maybe unconsciously. Just stop doing that and everything will be okay. The spiritual process is just to get you to stop doing all that nonsense.

Activating Creation Itself

If you look at it, all of this is not necessary. But unfortunately, it is needed right now. You have kept your energies suppressed to such an extent, and the mind has become so oppressive, that it suppresses life to the point where nothing moves except what is needed to support the ego. Your energies are moving only to the extent that is convenient for your ego – a little more energy and the ego will burst. The moment energy rises within you, everything is dissolved. The ego knows it very well. That is why it has kept it suppressed. If you don't have any energy, then again the ego will become very weak and it doesn't like that. So it just allows the amount of energy which supports and feeds it well. If the energy becomes too much, the ego will be shattered. If kundalini begins to rise, everything will be shattered and nothing will be left. You will be just a force merging with everything around you. You won't have a will of your own anymore.

Since you are not willing to surrender your will, we are prodding you through this sadhana to provoke your energies. That is why the path of asana and kriya. Since you are not able to do it by yourself, just activate creation itself in a certain way. If it begins to move, it settles everything. It is like a flood. So your sadhana is not about getting somewhere. It is just a way, a method to unleash a flood so enormous that it wipes away your petty creations and leaves you as the Creator intended you to be.

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.

The Four Mahavakyas

Sri B.L. Razdan

The Mahavankyas encourage us to investigate and explore our true nature to discover that it is none other than the Brahman itself.In our pursuit of personal growth and self-improvement, we often seek external validation and success. However, by meditating on "Ayam Atma Brahma," we can shift our focus inward and recognise our innate divine nature.

The philosophy of '*advaita*' plays an important part in *Vedanta* schools, which form the original base of Indian philosophy. In a world filled with fast-paced living, material pursuits, and endless distractions, the ancient scriptures of Bharat offer profound insights into the nature of reality and the purpose of life. The Vedas, among the most revered texts in Indian philosophy, are a treasure trove of timeless wisdom.

Man is essentially Divine. "Each soul is potentially divine," says Swami Vivekananda. Obviously, one is not different from that eternal, non-dual substratum, Existence-Knowledge-Bliss Absolute. He is neither born into this Samsara, nor is he ever in a state of bondage. He is ever free, Nityamukta.His present miseries and sufferings, his pains and limited pleasures, births and deaths, are all due to his erroneous identification with the five sheaths and the three bodies. And, in turn, this erroneous identification is the result of not-knowing of the truth, or the forgetfulness pertaining to it. This ignorance, Causal Ignorance, is at the root of all actions and reactions. Only the annihilation of this ignorance can lead us to our original state of non-dual blissful immortal existence.

This ignorance is not born of anything so that it can be destroyed through some action or other. It is simply a negative aspect. Just as absence of lights brings in darkness, absence of the sun brings in the night, so too, absence of Real Knowledge has brought in this Causal Ignorance. No amount of fighting with darkness or night will destroy them. But, when the lamp or the sun is there, they disappear into nothingness, without leaving a trace. Similarly, where there is True Knowledge, there exists not even a trace of this Causal Ignorance. That True Knowledge is the Knowledge pertaining to our real, eternal, immortal Self which is not touched either by the causal ignorance or the effects of causal ignorance, just like the sun is not touched by the darkness of the night.So, knowledge alone is the means for the Realisation of the Self; Self-Knowledge alone can liberate man from the meshes of Samsara.

The origin of the Mahavakyas can be traced to various Upanishads, with each one presenting a unique perspective on the

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ultimate truth. Among the notable Upanishads that contain Mahavakyas are the Chandogya, Aitareya, Mandukya, and Taittiriya Upanishads. These texts are considered some of the oldest and most profound philosophical writings in the history of Indian thought. The Mahavakyas are intended to encapsulate the core teachings of the Upanishads and serve as guiding principles for seekers on the spiritual path.There are four Vedas, each containing powerful statements known as *Mahavakyas* or "The Great Sayings," which encapsulate the essence of Vedic teachings. These are:

(i) '*Prajnanam Brahma'* (Intelligence is *Brahma*) of *Aitareya Upanishad* of the *Riq Veda*. (ii) '*Aham Brahmasmi*' (I am *Brahman*) of *Brahadaranyaka Upanishad* of the *Yajur Veda*. (iii) '*Tattvam Asi*' (That thou art) of the *Chandogya Upanishad* of the Sama *Veda.* (iv) '*Ayam Atma Brahma'* (This self is *Brahman*) of the*Atherva Veda*.

These Mahavakyas are not mere philosophical sayings but powerful tools for personal transformation and spiritual growth. When applied to our daily lives, these can guide us towards self-realisation, compassion, self-exploration, and mindfulness. These teachings are not reserved for ascetics and scholars but can be embraced by anyone seeking a more meaningful and fulfilling life.In another maxim: ,*SarvamKhalvidam Brahma*' (All this is indeed Brahman), the Chandogya Upanishad underscores the idea that everything in the universe is a manifestation of the ultimate reality, and recognizing this interconnectedness leads to the spiritual realization.

The relation between 'I—the ever present' by the word '*Aham*' and 'ever-full cum perfect primal being' by the word *Brahman*has been interpreted in different ways by different *Acharyas* (great scholars) teaching the seekers of the eternal truth. Umapati Shivam interprets these *mahavakyas* as explained by his predecessors, thus: the individual self and God are one in union just like the body and the self are together. Shankara, on the other hand, interpreted it as one of identity. The different schools of metaphysics give different meanings to the word *advaita.*

The Mahavakya "*Prajnanam Brahma*" roughly translates to "Pure Consciousness" or "Awareness" and "Brahma" again represents the supreme reality. This statement is known as "*Lakshan Vakya*" indicating that this statement presents a characteristic of the ultimate reality. This Mahavakya highlights that the essential nature of Brahman is consciousness itself - not just the knowledge, but awareness on a deeper, intuitional level. It conveys that consciousness is not just a product of the brain but the source of each and every part of creation.In our modern, hectic lives, it's easy to become overwhelmed by external stimuli and the demands of the day. However, by contemplating "Prajnanam Brahma", being in the moment, we can prioritize moments of mindfulness and self-awareness. This Mahavakya, like the others, guides seekers toward a deeper understanding of their own nature and the nature of the ultimate reality.

The Mahavakya "*Aham Brahmasmi*," which translates to "I am Brahman," is the supreme, unchanging reality in Hindu philosophy, representing the absolute, formless, and infinite. This sentence is also known as "*Anubhav Vakya*," signifying a direct experience of someone who has realized Brahman. It suggests that your true self is not the limited, egoic self, but rather the infinite and unchanging essence of Brahman. This Mahavakya reminds us that we are not separate from the universal truth but a part of it, much like a drop of water in the vast ocean.It goads one to think that instead of identifying with the limitations of one's physical self or the temporary aspects of one's life, be reminded that you are a

manifestation of the divine, an expression of the infinite. This shift in perspective can help one face difficulties with more resilience and grace, knowing that one is ultimately connected to something greater than oneself. Using this Mahavakya as a daily basis leads to the affirmation to building one's self-esteem and confidence.

The Mahavakya "*Tattvam Asi*" translates to "Thou Art That". That referring to the ultimate Brahman, this statement is known as "*Updesh Vakya*" which means that this sentence is used to teach someone about one's true nature. While "Aham Brahmasmi" tells us that "I am Brahman", this statement tells us that "You are Brahman" too. It signifies the interconnectedness of all existence and encourages us to see the divine presence in others and the unity of all life.In our busy lives, if a friend, family member, or even a stranger, is going through tough times, it's easy to be indifferent or judgmental. "Tatvam Asi" reminds us that they share the same divine essence as you. By showing empathy and offering help, you not only ease their suffering but also find deep fulfilment. This interconnectedness forms the basis for a compassionate and harmonious world.

In the Mahavakya "*Ayam Atma Brahma*" "Ayam" means "This," and "Atma" refers to "Self," and "Brahma" refers to the absolute reality. This sentence is regarded as a "*anusandhanvakya*", because the seeker is expected to investigate this truth. The Mahavankyas encourage us to investigate and explore our true nature to discover that it is none other than the Brahman itself.In our pursuit of personal growth and self-improvement, we often seek external validation and success. However, by meditating on "Ayam Atma Brahma," we can shift our focus inward and recognise our innate divine nature. This understanding can foster self-acceptance and self-love, helping us navigate life's challenges with greater confidence and resilience. Embracing our true nature, we can overcome self-doubt and external pressures, striving for inner peace and fulfilment.

Causal Ignorance, is at the root of all actions and reactions. Only the annihilation of this ignorance can lead us to our original state of non-dual blissful immortal existence.This ignorance is not born of anything so as to be destroyed through some action or other. It is simply a negative aspect. Just as absence of lights brings in darkness, absence of the sun brings in the night, so too, absence of Real Knowledge brings in this Causal Ignorance.

No amount of fighting with darkness or night will destroy them. But, when the lamp or the sun is there, they disappear into nothingness, without leaving a trace. Similarly, where there is True Knowledge, there exists not even a trace of this Causal Ignorance. That True Knowledge is the Knowledge pertaining to our real, eternal, immortal Self which is not touched either by the causal ignorance or its effects. Self-Knowledge alone can liberate man from the meshes of Samsara.

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Lesser Known Vachanakaras

Kannadi Kayakada Ammidevaiah

Dr. C.S. Nanjundaiah

Ammidevaiah uses that for a significant purpose here in his vachanas. He holds a mirror to all faces of devotees to enable them to see what they are in reality.

Kannadi Kayakada Ammideva was a contemporary of Basavanna (c 1160 AD). It is said that he came from a barber caste but by his dint of true faith, he received due recognition by the pillars of *Anubhava Mantapa* of the day. He came in contact with Basavanna who was ushering in a new social order then overcoming the hurdles of all social creed, social segregation, and caste system. As a revolutionary, Basavanna was aiming to create a welfare state wherein people of all castes and creeds unite and strive to create this new social phenomena unknown and unseen till then. Men of all castes and sub castes joined actively at the Anubhava Mantapa, discussed at length all the frame work of a new society. Basavanna involved people of all professions of the day, and made them understand his new philosophy of life. A new socio-political philosophy emerged then and engulfed a larger society.

Ammidevaiah was one of the many true follower of the new tenets of shaiva faith. He imbibed each of the inherent idea and also tried to make others of his class follow it. Like many others of the day he wrote vachanas using the ankita *Kamaleshwara Linga.*

Ammidevaiah was a barber by profession. He continued it even after he became a part of the new social order of the day. With little education he had, he could write vachanas making use of the para- phernalia of his profession. A man of simple faith, he could write vachanas which could give layers of meanings. He ornated them with life's experience and expression. Unfortunately only ten of his vachanas are extant. He does not preach there but shows what is right and what is wrong.

The prefix to his name –Kannadi Kayaka highlights his profession. It is holding mirror to his customers while indulging in giving a shave or a hair cut. Ammidevaiah uses that for a significant purpose here in his vachanas. He holds a mirror to all faces of devotes to enable them to see what they are in reality.

Ammidevaiah says:

Basavanna gave the razor
Chennabasavanna gave scissors
Prabhuraya gave the forceps to pluck

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Keeping the tools of his profession – mirror, scissors, forceps, razor and others, Ammideva delves deep into the adhyatma and highlights what is to be done. The true devotes of Shiva needs to hold a mirror to his inner self; pluck out negative thoughts; remove all the stains or the sigma of false beliefs and attitudes. He proceeds remembering Basavanna, Chenna-basavanna and Allama in his vachanas.

Ammidevaiah's style is here:

Being born in whatever caste or gothra
one should have no pollution in one's kayaka or devotion.
Whatever vow is taken
one should follow it in his body, mind and words,
not caring for what others think

He calls upon people to do their duties honestly with true devotion, sincerity and passion. No excuses for the lethargies. He seems to suggest – Do your work first and find life's contentment in your work. Men are corrupted by the evils of the society and a way out could be found in following the true path of wisdom. The inner struggle continues till one strives to get over it physically and mentally. 'Purity of feeling' can alone lead one out of the dark chasm of life.

Ammidevaiah cautions people against the pulls of live. It is easy to be out of focus and out of joint. And it is difficult to be holistic.

Here is Ammidevaiah

One who holds a torch may have doubts
can light here any doubts?

A true prasangi, linga bodies and content in Brahma, can he ever be deluded by the chaos of wordliness?

Ammidevaiah pleads / goads / instructs / exhorts people to follow the path of true life, doing one's ordained Kayaka with a true heart and mind. He joins all such simple souls to make people live happily with peace and contentment. He doesn't use the details of the sacred texts which actually fly above the heads of the commoners. He shows them the me path of true and simple life with a stress on work 'Kayaka'

Basavanna remains great for making both the great and the small understand the true value of life and leds them for a better and peaceful life in the state of Kayaka. Ammidevaiah was on such simple soul.

Once you realise the road is the goal and that you are always on the road, not to reach the goal, but to enjoy its beauty, life ceases to be a task and becomes natural and simple.

-Nisargadatta Maharaj

We the unwilling, led by unknown, are doing
the impossible for the ungrateful.

-Konstantin Jirecek

Bharat possesses an unrivalled legacy that can awaken the entire world.

-Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji

Constructive Critique of Sanatana Dharma

Dr. Sahebrao Nigal

The saints like Basaveshwar, Guru Nanak, Kabir, Tukaram during the medieval period and Shri Narayan Guru, Gadge Baba and Gandhiji, Swami Vivekanad and a host of others during the 19th and 20th century have done tremendous work in reviving the noble values of ancient religion and taught them to the masses of India.

Those who believe that Hinduism has remained unchanged since ancient times, and that it is the same today as it was in antiquity, are considered Sanatani. But is this religion, which began in the Vedic period, truly unchanged? Bharat Ratna MahamahopadhyayaShri Pandurang Vaman Kanethrough his monumental and scholarly work History of Dharmashastra - a detailed and research - driven history of Hindu religion - has provided the Sanatanis with a well - substantiated, appropriate, and lasting answer.

Dr. P. V. Kane has referred to over a hundred Smriti texts in this work. The necessity of writing Smritis according to time and pilane was, in fact, first expressed by Manu, the earliest Smritikar. This implies that change is the fundamental nature of the world. Dr. Kane insisted that such a change must be guided by reason. Surprisingly, the word "Hindu" itself was originally used by foreigners to refer to us. So, what then is this Sanatan Hindu Dharma?

The traditional Hindu society was characterized by the varna system, casteism, caste superiority, and untouchability discriminations based solely on birth. In the nineteenth century, this unethical system was challenged. Many social reformers, defenders of religion, and enlighteners undertook this great task. Their efforts are still needed today.

The varma and caste system was a part of the material social structure. But what were the actual duties of those born into the so-called superior varnas? Did they ever perform those duties? This, 100, is a subject of investigation. Who abolished this system? According to Hindu mythology, Parashurama, son of Rishi Samadagni, wiped out all men of the Kshatriya class to avenge his father's murder.

In the Mā̃habharata, Bhishma defeats Parashurama; in the Ramayana, so does Shri Ram. Pushyamitra killed or had the Buddhist king Brihadratha of the Maurya dynasty killed and usurped the throne. Some historians claim he carried out massacres of Buddhists. Later, with Chanakya's cunning strategies and the help of Chandragupta Maurya (who was not

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even a Kshatriya - so where did he come from?), Dhanananda was overthrown. After Dhanananda's death, it was proclaimed:

नंदांतम्क्षत्रियकुलम्।

(The Kshatriya lineage ended with the Nandas.)

In later times, the concept of Kaliyuga gained prominence. New Dharmashastras were written.

कलौ आद्यन्तयोस्थितिः। This is the Kaliyuga, and now only two varnas remain: the first (priests/Brahmins) and the last (Shudras/non-Brahmins).

Thus, customs, traditions, and practices established for the convenience of the religious elite are not Sanatan Dharma. If anything can truly be called Sanatan Dharma, it is the Vedantic Dharma.

So, what is Sanatan Dharma? What are its core principles? What religious practices are based on those principles? The so-called Sanatan Dharma of traditionalists is merely a system of caste and varna hierarchy based on birth, where higher and lower statuses are fixed, and intermixing or occupational mobility is impossible.

Social and religious reformers such as Mahatma Phule, Justice Mahadev Govind Ranade, Dr. Bhandarkar, Chhatrapati remarkable work in opposing the oppressive birth-based caste-Shahu Maharaj, and Maharshi Vitthal Ramji Shinde did varna system. Traditionalists considered these reformers enemies of Sanatan Dharma. These reformers opposed the "Nine prohibitions" (nav-bandis) imposed by Sanatanis, which had hackled the Hindu society, rendering it stagnant. Because of these prohibitions, millions converted to other religions.

These "nav-bandis" (nine prohibitions) included:

- Vedabandi: Denial of access to the Vedas:
- Betibandi: Prohibition of inter-caste marriages; Restriction on inter-caste
- Rotibandi: dining;
- Sindhubandi: Ban on crossing the seas;
- Shuddhibandi: Prohibition on reconversion to Hinduism;
- Vyavasaybandi: Occupational restriction; No change in hereditary professions.
- Sparshabandi: Untouchability;
- Shikshanbandi: Denial of education; especially for chudras and women.
- Sanskrit-shikshanbandi: Prohibition education, especially for Shudras and women. on Sanskrit

In Vedabandi, the Vedas were deemed inaccessible to all, especially to the Shudras. If they happened to hear a recitation of the Vedas by mistake, punishments were prescribed, such as pouring molten lead into their ears.

Due to Betibandi, inter-caste marriages were prohibited.

Rotibandi disallowed members of different castes from sharing meals.

Sindhubandi forbade travelling overseas.

Shuddhibandi restricted reconversion into Hinduism.

Many castes were labelled untouchable and subjected to extreme injustice.

Shikshanbandi& Sanskrit-shikshanbandi denied education, and

particularly Sanskrit education, to Shudras and women.

Today, many students from formerly "lower" castes are excelling in various fields and holding high positions. How did this become possible? The answer is simple - **education**.

The ethical values called "Yamas" are the essence of Sanatan Dharma-universal, eternal, and applicable to all humanity. In Patanjali's Yoga Sutras, the eightfold path of yoga places the Yamas first:

- Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Brahmacharya (celibacy), andAparigraha (non-possessiveness) These are followed by Niyamas:
- Shaucha (purity), Santosha (contentment), Tapas (austerity), Swadhyaya (self-study), Ishwarapranidhana (surrender to God)

The Smritikars called these Yamas the essence of human religion. These values are universal and eternal. Rules (Niyamas) should support the cultivation of Yamas. In this context, Rishi Atri writes:

यमान्सेवेतसततंननित्यंनियमान्बुधः।
यमान्पततिअकुर्वानोनियमान्केवलानभजन्।

(The wise must always practice Yamas. Those who neglect Yamas and follow only Niyamas fall spiritually.)

In the 14th century, Hathayoga-pradipika by Swatmarama, the ten Yamas are mentioned:

अहिंसासत्यंअस्तेयंब्रह्मचर्यक्षमाधृतिः।
दयार्जवंमिताहारःशौचंचैवयमादश। (ह. प्र. १.१७)

(Non-violence, Truth, Non-stealing, Dedication to ideal, Forgiveness, Courage, Kindness, Humility, No overeating, Purity) Swatmarama gives ten Niyamas:

तपःसंतोषआस्तिक्यं, दानमीश्वरपूजनम्।
सिद्धांतवाक्यश्रवणंह्रीमतीचजपोहुतम्।
(ह. प्र. १.१८)

(Austerity, Contentment, Belief in God, Charity, Worship of God, Listening to basic tenets, Modesty, Recitation of divinename & sacrificial offering) Rishi Atri mentions ten Yamas:

आनृशंस्यक्षमासत्यंअहिंसादमआर्जवम्।
प्रीतीःप्रसिद्धमाधुर्यमार्दवंचयमादश। (अत्रि–४८)

(Yamas are Kindness, Forgiveness, Truth, Non-killing, Self-control, Humility, Love, Sweetness, soft speech etc.)

शौचमिज्यातपोदानंस्वाध्यायोपस्थनिग्रहः।
व्रतमौनोपवासाश्चस्नानंचनियमादश। (अत्रि–४९)

(Cleanliness, Sacrifice, Austerity, Charity, Self-study, Control of senses, Silence, Fasting, Bathing etc are Niyamas)

Niyamas can vary, but they must support the practice of Yamas. From all this, one thing is clear: values like compassion, self-restraint, truthfulness, non-violence, humility, love, gratitude, duty, and equality when seen in a person's life-make that life truly religious. These values are universal, eternal, and apply to all.

True saints have always emphasized these virtues. They must be internalised in thought, word, and deed, with the mind (manas) being the most vital. External conduct can be deceptive; true importance lies in inner intention.

What does it mean to be religious? Do we have a large hearted and inclusive mind?

If someone criticizes the prevailing so-called Sanatan Dharma, we need not feel

helpless. Instead, we must search for what the true religion was, and how it was, and present its authentic form to the world. The true form of religion, as based on the Vedic scriptures, is indeed glorious. Our Dharma is inclusive and for the welfare of all. That is why the ideal person in the Bhagavad Gita neither hates nor harms anyone, bears friendship toward all, and works for the good of all beings

Sanatan Dharma is sanatana because it stands for eternal & universal human values as described in this article.

Unfortunately, these sublime values were never taught to the people at large by the official receptors of Hinduism. Consequently, they remained in the holy books which were again never taught to the masses. The sacred texts remained sealed books for many centuries. Our official priests stressed the importance of only the rituals. Fortunately, we see these values in lives and the words of genuine saints of India. They in their own way took them to the people and taught them to be dutiful and grateful. Moreover, they preached and practiced loving devotion to God who dwells in all humans and transcends gender and caste considerations. The saints also never took into consideration the thoughts of high and low based on birth. A true Hindu cannot practice caste-based or colour-based discrimination. Another unfortunate thing is the Hindus respect and even worship saints but they still practice casteist conventions because their official priest forbids them from practicing equality and friendliness towards the down-trodden and marginalised sections of Hindu society.The saints like Basaveshwar, Guru Nanak, Kabir, Tukaram during the medieval period and Shri Narayan Guru, Gadge Baba and Gandhiji, Swami Vivekanad and a host of others during the 19th and 20th century have done tremendous work in reviving the noble values of ancient religion and taught them to the masses of India. There are gradual changes in the mindset of the educated people. Hopefully, they will be free from the casteist mindset and there will be genuine fraternity among them.

Karmas heaped up, being enjoyed
And anticipated, never forsake
Whoever he be,
They deafen, plague and kill him
Does the karma done in the past
Ever desert you for the mere asking?
Unless experienced it cannot exhaust itself
Until Nijaguru Svatantra Siddhalingeshwara
Looks at you with gracious eye,
Karma cannot exhaust itself through experience

- Svatantra Siddhalingeshwara

(Tr. Prof. Armando Menezes)

Shiva Redefines Beauty and Grace

Smt. Uma Ram and K.S.Ram

To cut a long story short, the wedding is fixed, and the big day arrives. The bridal party has richly decorated and made the palace ready to receive the groom's party. The stage is set for the baraat to arrive. And it arrives, to the horror of all!

Beauty, too often, is associated with the body. This error belongs to society as also to oneself. It is so in respect of both, women and men. The beauty pageants are all based on the idea of body-beauty. The massive, global cosmetics industry is confined to body-care and enhancement of physical charm. There is no cream or potion for mind-care or enhancement of inner beauty.

It is not that the importance of inner beauty has always been ignored. The proverb, 'Handsome he that handsome does' emphasizes the importance of good conduct over good look. However, even this view of beauty is severely restricted insofar as it does not go to the depth of the matter. The sage and poet Ashtavakra (a name that would translate as 'one with eight deformities') cried out in ecstasy: 'Beautiful, beautiful indeed am I!' He was not joking; he was profoundly serious. How? Ashtavakra, in effect, was suggesting that (a) He was not to be mistaken for and identified with his body, deformed or otherwise; and (b) beauty has a superior character and relates to a higher, trans-physical Self, that has no relation to the physical corpus. The 'I' in the ecstatic exclamation of Ashtavakra is loaded. He is in effect rejecting the physical body as representing him, and identifying himself with the Atma that is eternally beautiful.

Shiva represents such sublime, trans-physical beauty. Tulsidas in his *Sri Ramcharitmanas* has excellently dramatized this. The context relates to Shiva, as bridegroom, going in the customary wedding procession (*baraat*) for His wedding with Parvati, the epitome of beauty and grace. This episode occurs in Balakaanda in *Sri Ramcharitmanas*. It has acquired such immense popularity that it is now common practice in the Hindi belt and elsewhere for patrons to organize Shiva's baraat as a socio-religious event for entertainment and more. Costume, masks, music and action enrich the pageant. The event involves drama, fun and frolic, alongside deeper sentiment of bhakti.

But before describing Shiva's wedding procession, it might be relevant to recall the background that precedes it in *Sri Ramcharitmanas* of Tulsidas.

Narada, the iconic sage who is habitually on the move, chances to visit

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King Himalaya, father of the young Parvati. He is received with warm reverence by the King and ushered in. After the customary hospitality, King Himalaya summons the young Parvati so that the sage (who can see into the future) may view her and reveal what the future promises for her.

Narada is delighted to see Parvati. He tells the King, 'Your daughter is a mine of all virtues. She is pretty, amiable and intelligent by nature. Adorned with all the marks of character and fortune, the maiden shall win the unfailing love of her husband. Her conjugal happiness will be firm as a rock, and she will bring glory to her parents. She shall command the respect of all the world, and he who serves her shall lack nothing. By the very thought of her name, women in the world shall tread the path of wifely fidelity.'

Even as the proud father is elated at such prediction, Narada reveals a shocker. Alongside the merits mentioned by him, he says, there are certain blemishes too. And he details them: 'One devoid of merit or dignity, without father or mother, an ascetic with no thought for anyone – an anchorite with matted hair and a heart devoid of all desire, stark naked and in inauspicious guise – such a one shall be her husband, as I can read from the lines on her palm.'

Hearing Narada's words and believing them to be true, Himalaya and his wife turn sad, but Parvati is secretly happy. Love for Shiva's lotus feet sprouted in her heart. Himalaya knew Narada's words could never fail. In fatherly anxiety, he asks Narada for some remedy. Narada thinks deeply and says that all the demerits that he mentioned are seen in Shiva. And in Shiva these demerits are viewed as merits! Hence if Parvati's wedding could be fixed with Shiva, the problem will resolve by itself.

To cut a long story short, the wedding is fixed, and the big day arrives. The bridal party has richly decorated and made the palace ready to receive the groom's party. The stage is set for the baraat to arrive. And it arrives, to the horror of all!

Shiva's attendants had done the groom's make-up. His matted locks were formed into a crest and decked with a marriage-crown of snakes. He had serpents for his ear-rings and bracelets, and smeared his person with ashes and wrapped a lion's skin round his loin. He bore the moon on his noble forehead and Ganga on the crown of his head. Three eyes he had and a snake for the sacred thread. He had poison on his throat and a necklace of human skulls on his breast. The trident and the tabor adorned his hands. Shiva rode upon a bull to the sound of music. Then Vishnu summoned all the guardians of the different quarters and smilingly said, "Do you all proceed separately, each with his own retinue." Shiva likewise summoned all his attendants. They all came in their motley attire. As Tulsidas narrates in good humor, "Some had no mouths at all, while others had many; some were without hands and feet, while others had many; some had a number of eyes, while others had none; some were stout and sturdy while others were thin and weak. Some had lean and thin bodies, while others were very stout; some looked pure and some impure. They wore frightful ornaments, carried skulls in their hands and were all smeared with fresh blood. Their faces looked like those of donkeys and dogs and swine and jackals. Troops of spirits there were and goblins and witches of various

kinds. All the ghosts danced and sang in high glee. They looked most bizarre and uttered all sorts of weird cries."

The children who had gathered hoping to witness a wonderful spectacle, fled away in mortal fear. They went home and reported to their parents the horror they had seen. But the parents smiled, for they knew it was Shiva's retinue. Under the horrific exterior look, as described by the children, the parents could see Shiva's sublime beauty! They reassured the kids not to feel scared.

But Maina, the bride's mother, panicked thinking of what awaited her darling daughter! She would rather her daughter remain a spinster than entrust her to such a groom, she said. She would rather hold Parvati in her lap and leap into the sea, she said.

To cut a long story short, just at the right moment Narada and the Seven Rishis appear and reveal the truth of Shiva and Parvati and their eternal, divine bond. Peace is restored and the wedding proceeds. The rest is purana, well-known to all.

The moot point relevant to the present writeup is, why did Shiva as bridegroom choose to shock the large and august gathering with a terrible attire? Why did He not dress up as any normal bridegroom?

Herein is His message, demonstrated and inspired, rather than stated. Beauty and charm have no relation to the physical frame and look. They transcend the body of a person. If anything, an attractive physique could excite the ego and inspire pride and damage the inner beauty of a person. As Ashtavakra declared, physical deformities notwithstanding, the real 'I' or Self of a person is and remains beautiful. It does not decay with age. When a person realizes this inherent beauty, he makes both, himself and others around him happy in a very special way. He realizes Shiva in himself.

In the heart of my palm He showed
The symbol of the immaculate Supreme;
In the heart of the symbol
He showed the spark of consciousness
In the heart of that spark
He showed the light of Supreme Knowledge;
In the sublimity of that Light
He showed himself in me.
To the great Guru who
Has harboured me within Himself
I cry hail, O hail, O Akhandeshwara.

- Shanmukha Swamy
(Tr. Prof. Armando Menezes)

Holy Bath

Dr. N.G.Mahadevappa

If I steal somebody's money the visible result is the money I get. But the invisible result of my act sticks to my soul or the subtle body and produces the appropriate result at appropriate time in future or in next birth.

Many Hindus believe that the Gaṅgā is a sacred river. They also believe that the confluence of two or three rivers, the 22 wells in the Rāmēśvara temple premises and the ponds in the premises of certain other temples are equally sacred. They hold the belief that a dip in the river Gaṅgā or any sacred river or pond or well washes off all their sins and makes them pure. Hoping to get all their past sins washed away they travel hundreds of miles. Many Liṅgāyats who are swayed by the age-old Hindu culture also hold this belief.

This belief gives rise to a philosophical problem which can be stated as follows: when we take bath the dirt on our body is washed. Anybody can see this. If one who has not taken bath for many days takes bath in stagnant waters of a pond, we can measure the dirt which comes out of his body. But the sins or the Karma-seeds washed in the sacred river or ponds cannot be seen. They cannot be seen, because they are not a matter to be seen. So why do the Hindus, or the Liṅgāyats who follow them, believe it as true? Does it have any rational or scientific basis?

According to some, it is stated so in a Purāṇa or in an Āgama and, therefore, it is a true belief. But actually, it is a justification for the birth of the belief, and not for the truth of the belief. In fact, the belief cannot have any justification.

Whether it is sin (pāpa) or virue (puṇya) it is not a material which sticks to the gross body and is not, therefore, a perceptible matter. The Jainas believe that pāpa or puṇya is Karma-pudgala (the particles or seeds of Karma). But they say that it does not stick to the physical body, but to the soul. According to the Upaniṣads it sticks to the subtle body (sūkṣma-śarīra). The intentional acts we do produce two kinds of results, one visible (dṛṣṭa) and the other invisible (adṛṣṭa). If I steal somebody's money the visible result is the money I get. But the invisible result of my act sticks to my soul or the subtle body and produces the appropriate result at appropriate time in future or in next birth. If the intentional act is morally evil, we experience 'the result of pāpa'. If the intentional act is morally good, the result we necessarily experience is happiness of some kind. This result we must experience and nothing on earth makes it possible for us to escape it.

When this is the meaning of karma or pāpa or puṇya how can the Liṅgāyats believe that if we take bath in a holy river or sacred pond or well our sins are washed off and we become pure? Why should we regard the Purāṇas or Āgamas which recommend it as authoritative? That is why the Śaraṇas of the 12th century made a clearcut distinction between the inner purity which is the result of moral effort and external purity like holy bath or recompence. Though Basavaṇṇa has said that the seven commandments like 'don't steal', 'don't kill',

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'don't tell lies', etc. make us externally and internally pure, none of them are like the holy bath. To become internally (morally) pure is difficult and calls for great abandonment, whereas holy bath which is believed to purify us is easily followed. Those who cannot become morally pure by the difficult self-effort and those who suffer from guilty conscience, take to the easy measure such as holy bath in Gaṅgā or Kumbhamēḷa and have a false satisfaction. Basavaṇṇa prays: "If you wash the wall of mud, does the dirt ever go? O, Lord, shed the evil qualities off my personality" (1/263). He asks the Svāmis to get rid of the desire for others' wealth and the company of others' women (1/643) rather than take a holy bath.

Siddharāma is even more critical of the belief. He says,

If all animals touched by Gaṅgā become gods,
Then the flow of Gaṅgā is thousands of
miles and
The animals in it are innumerable;
If all of them become gods
Then it is false
That heaven is meant only for gods . . . (4/472)

More than just a form of exercise, yoga is a holistic discipline that nurtures physical, mental and emotional wellbeing. Unlike fitness routines that focus only on physical conditioning, yoga strengthens the body, improves breathing, calms the mind and cultivates self-awareness.

— Himalayan Siddhaa Akshar

Aihole

Situated on the banks of the Malaprabha river in Karnataka's Bagalkot district, Aihole is renowned as the craddle of Indian temple architecture. Flourishing under the Early Chalukya dynasty between the 6th and 8th Centuries CE, it served as an architectural laboratory, where diverse temple forms were developed and refined influencing temple construction across the Deccan and Southern India.

More than 120 temples and shrines are scattered across the ancient settlement reflecting centuries of Hindu and Jain devotion. Dedicated to deities such as Shiva, Vishnu, Durga and Surya, these temples illustrate the rich religious life of the period. Among the most celebrated monuments is the Durga temple dating back to the 7th-8th centuries CE, noted for its distinctive apsidal design and surrounding pillared corridor.

Other significant structures include the Lad Khan Temple, one of Aihole's earliest structural temples, and the Meguti Jain Temple, which stands atop a hill overlooking the settlement. Together these monuments reveal how sacred architecture evolved as both an act of devotion and a medium for artistic and cultural expression.

— from *The New Indian Express*

Jyotirlingas–their Origin and locations

Sri K.R.K. Moorthy

They are different manifestations of Lord Siva and are known by different names and have interesting mythological legends behind them. They are radiant symbols representing the Almighty.

"Na Aadi na anth uska, wo subka, naa inka naa unka, Wahi shunya hai, wahi aekaay, jiskey bheetar basaa Shivaay". " He has no beginning or any end, He belongs to everyone , not just these (people) or that (people). He (for That sameone) is zero, He is one within whom Shiva resides.

There are twelve famous Jyotirlingas (Jyotir means 'column of light' Linga means 'pillar') representing Lord Siva, spread across India. They are different manifestations of Lord Siva and are known by different names and have interesting mythological legends behind them. They are radiant symbols representing the Almighty.

1. SOMNATH: This historically famous temple is situated in Somnath Pattan, a town in Saurashtra. Dakshaprajapati, one of the sons of Lord Brahma, had 27 daughters. He got them married to the Moon God ,Chandra. But Chandra showed greater affection to one of them, called Rohini. The other daughters complained to their father since they were hurt by the partiality shown to their sister Daksha reminded Chandra tha the should6 treat all wives equally. Chandra agreed but never kept his word.

.. Daksha cursed Chandra that he be afflicted by incurable disease tuberculosis and his body would perish.. Chandra is also known as Oushadesan (lord of medicinal plants). The Gods were concerned about Chandra's disease since the whole world will be affected by it. Lord Brahma advised Chandra to pray to Siva and observe penance for six months chanting the Mrithyunjaya Mantra. Lord Siva said he could not cure the disease but saved Chandra from his death. So Chandra would alternately suffer from the disease and get cured, which is represented by the waxing and waning of the moon. Shivaalso agreed that Chandra could live on his head so that no one can harm him in his weaker stage. The place where Chandra worshipped Siva is known as Somnath (Lord of the Moon). This place has been destroyed by invaders and rebuilt many times, bearing testamentto the faith and devotion of the devotees. With the backdrop pf the Arabian sea, the serene ambiance of Somnath offers a serene and

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tranquil experience to the evotees and tourists.

2. MALLIKARJUNA or SRISAILA. This temple is situated on the banks of River Krishna . Kartikeya, who thought his parents had shown partiality towards his brother, Ganesha.. In his anger left them to stay in a place called, Srsailam.

Siva and Parvati went there and consoled Kartikeya.. The temple here is a memorial to this event. Mallika (Parvati) is worshipped on Full moon days and Arjuna (Siva) is worshipped on New moon days. It is believed worshipping this Lingam one is emancipated of all sins and become free from the cycle of births and deaths.

3. MAHAKALESHWAR: This Temple is situated near Ujjain, in MP, on the banks of river Kshipra in the dense forests... A Brahmin, called Vedapriya, had installed and worshipped a Sivalinga, in a place called Avanti. When a demon, Dooshanan, and his followers attacked Avanti, the villagers took refuge in this temple and prayed to Lord Siva. The Lord emerged from the ground and killed Dooshanan and his men. As a result of their prayers Lord Siva agreed to have his presence in that place Siva in hisferaful appearnce is called Mahkala (Lord of Death) . The idol in the tempe faces south Siva is called Dakshina Mukhi, repreenting deat itself. Another story says that this lingam was originally a stone worshipped by a five year old boy.

4. OMKARESHWAR. This temple is on the bank of the river Narmada at Omkara Mandhatta. When the Vindhya Mountains came to know from Narada, that the mountain Mahameru claimed to be higher than the Vindhyas, the latter prayed to Siva, at a place called Omkara. There are two Lingas in this place- one, which the Vindhya Mountain worshiped and the other, installed at the place where Siva appeared. The idol here situated on an island that looks like OM So Siva has two names:The first one is called Parameshwar and the second, Omkaraeshwar. Another story says that in the war between devas and asuras, Lord Siva took the form of Omkareshwar and defeated the asuras. The sages and gods who worshipped Siva in the island requested Him to come to the ,main land So He split into two ons as Omkaareshwar on the island and Amlesssshwar on the main land.

5. KEDARNATH. This temple is located in the Rudra Range in Uttarkhand in Himalayas., 12000feet above sea level. Two sages who were the incarnation of Lord Vishnu, in the form of Nara and Narayana, prayed to Lord Siva. The lord appeared before them and, at their request, agreed to permanently stay there The Lingam is shapeless mass of stone. It is an arduous task to go on a pilgrimage to this shrine. Those who succeed are believed to attain salvation. Lord Vishnu also resides in this place in the form of Nara-Narayana.

6. BHEEMASANKARAM. This is situated at the source of the Bheema River, at Dakhini, near Pune. This Bheema was the son of the demon, Kumbakarna, through his wife, Virodha.. This demon kept a king named Sudhakshanan in a prison at Dakhini. This king, a great devotee of Siva, installed a Lingam in the prison and worshipped it. Bheema thought that this was to kill him.. He tried to destroy the Lingam. Lord Siva emerged from the lingam and turned Bheema into ashes. At the request of the king, Lord Siva agreed to have his presence at the place where the Sivalinga was installed. Hence the

name Bheemasankaram. It is believed that the sweat from Siva's body after the battle formed the Bheema River

7. KASHI-VISWANATH. (VISWESHWARA-The lord of the Universe.) Siva(Purusha) and Sakti (Parvati) are the first two Saguna-rupa(form with name and attributes) of the NirgunaBrahma(The Supreme Being without name, form or attributes). The Lingam at Kashi(Benares) represents the SagunaBrahma form of the Nirguna Brahma. It is believed that worshipping this deity, absolves a person of all past and present sins. It is the First JyotirLinga that manifested itself. This temple is also believed to be the dearest to Siva. The temple continues to draw millions of devotees.The resonance of thetemple bells, the sacred aratis and all-compassing spirituality makes Kasi a divine piligrimage center.

8. THRAYAMPAKESHWARA. This temple is located at about 30 kms. From Nasik in Maharashtra.. Rishi Gautama , through his penance to Varuna, got a pond which gave a perennial supply of water, in a place that was prone to droughts. The local Brahmins who were jealous of Gautama's achievement, prayed to Lord Ganesha. Unwillingly, Ganesha became a famished cow and intruded into Gautama's place of worship. While trying to shoo the cow away it fell dead, and Gautama was accused of committing the sin of killing a cow. Gautama had to undertake number tasks as repentance for the sin. This included the worship of a Sivalinga. Pleased with his austerities, Lord Siva appeared before the Rishi and granted him a boon that there will be no water shortage in that place. The Lingam which Rishi Gautama worshipped is called Thrayambakeshwar. This rare linga has three faces symbolising Brahma , Vishnu and Siva.It is a confluence of divine energy and natural beauty.

9. VAIDYANATHA. This is situated in Parli in Maharashtra. Lord Siva gave Ravana a jeweled Siva Lingam for his permanent worship in Lanka. He was advised not to keep the Lingam on the ground until he reached Lanka. The Devas feared that installing the lingam in Lanka will make Ravana invincible. So on the way they created a feeling in Ravana to pass urine. He gave the Lingam to a shepherd asking him not to keep it down. However the Lingam became heavier and heavier forcing the shepherd to keep it down. The Lingam got entrenched at that place and could not be removed. Ravana was disappointed at his fate. The Devas were relieved and prayed to Sivalinga. The Lord appeared and blessed them. Some other lists give Vaidyanath Jyotir Linga in Jharkhand as the 9th in this list. It situated near Deogarh. The same legend is repeated, in a slightly different form

10. RAMESHWAR. Sri Rama knew that to fight Ravana, an ardent devotee of Lord Siva, he required the assistance of Siva. So he created a Sivalinga at Rama Sethu, and prayed to Siva for his blessings.. This place is called Rameswaram, in Tamil Nadu, , and the Lingam is called Rameshwar, often referred to as Ramanathaswamy.. It is considered at par with Kashi. This temple is famous for its ornate architecture.and the longest pillared corridor among all Hindu temples..

11. GHUSHMESHWAR. This Lingam is situated at a place called Sivalaya, near Daulatabad/ Aurangabad. A Brahmin named Sudharman, who had no children through his wife, Sudeha, married her sister, Ghushma, with the consent of his

first wife. Ghushma was great devotee of Lord Siva and worshipped an earthen Lingam. After worshiping she used to deposit the earthen Lingam and all the flowers in a pond nearby. When Ghushma bore a son, Sudeha became jealous of her sister. One day Sudeha cut the child into pieces and threw them into the pond. When she could not find her son, Ghushma cried with a broken heart and prayed to Lord Siva, who appeared and gave life to her son. Lingam that stands at the place where Siva appeared is called Ghushmeshwar.

12. NAGESHWAR: This lingam is situated at a place called Dharukavana, near Vadodara. When her husband Dharaukasura died, Dharuka observed penance to please Siva and Parvathi and obtained boons... Intoxicated with power she and her associates started attacking the local people and putting them in prison.. When her activities became unbearable, a Siva a devotee by name Supriyan commenced his penance to get rid of the demoness and her followers. Pleased with his prayer Siva and Parvathi appeared together and avoided a show down with his devotee , Dharuka, Both Siva as Nageshwara and Parvathi as Nageshwari are believed to be present here. The giant statue of Siva is visible from far asway.

In the preface to Siva Purana, there are three stanzas, which refer to these Jytirlingas and it believed that chanting them brings the Lord's blessing:

Saurashtrey Somanatham, cha Srisailey Mallikarjunam.

Ujjayinam Mahakaalam, Omkarey Parameshwaram.

Kedaram Himaval Prishtey, Dakhinyam Bhima Sankaram,

Varanasyam cha Vishvesham, Thrambakam Gomati Thadey.

Vaidyanatham Chithabhooma, Nageshwaram Darukavaney,

Sethubhandhey cha Ramesham, Ghushmesam cha Sivalaye.

OM NAMAH SHIVAYA.

It is a time tested truth that any kayaka, work, if done sincerely will yield the desired fruit.

— Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji

Once you realize the road is the goal and that you are always on the road, not to reach the goal, but to enjoy its beauty, life ceases to be a task and becomes natural and simple.

— Nisargadatta Maharaj

The secret of change is to focus all your energy, not on fighting the old, but on building the new.

— Socrates

We the unwilling, led by the unknowing, are doing the impossible for the ungrateful.

— Konstantin Jirecek

Madivala Machayya

Dr. C.R. Yaravintelimath

The Lingadeva consented to do whatever his master Chandayya would assign Him, and Machaayya stood surety for Lingadeva. Thus (the first part of) the pseudo drama ended amicably in peace.

A biographical note

Madivala Maachayya was a senior Shivasharana in the Great House of Basavanna in Kalyana. High statured Machayya was high spirited and heroic in nature. He was only next to Siddharamayya in ranking (both had forehead eye). All Shivasharans , including Basavann, Chennabasavann, Allama-prabhu, Siddharamayya and Akkamahadevi, held him in high respect.

He was called **Father** Madivala Machayya, no small tribute to a washer man. He was no ordinary washer man. Apart from washing Shivasharanas' clothes, he was washing the dirt clinging to their body, mind and heart.

All those, who came into contact with him, were thoroughly washed clean, inside and outside. To a Sharana, to remain pure inside was more important and essential than to remain pure outside. Madivala Machayya was very particular about helping the Sharanas keep themselves pure in body and soul, so much so that he became a symbol of purity. If Basavaanna stood for Bhakti, Chennabsavanna, for Prasada, Allamaprabhu, for awareness, Madivala Machayya, for purity. Moreover Machayya was a Ganachari, meaning a Veera Maheshwara.

Madivala Machayya hailed from Devara Hipparagi, a small town in those days(presently a Taluka place)in Sindagi Taluka of Vijayapur Dist. It is to the east of Vijayapur 35 Km.s away, and about 15 Kms away from Sindagi to its west. His titular deity is Kalidevaru. Kalidevaru temple and a big tank are the prominent places of the town. Close by Kalidevaru temple, there was Mallikarjuna Swamiji's Matha. Mallikarjuna Swamiji was the Guru of Machayya's parents. Hipparagi takes the name Devara Hippargi after the town deity Kalidevaru. There lived in Devara Hippargi a Sharana couple called Parvatapppa and Sujnani. Their Kayaka was washing of clothes. The family took the name Madivala , meaning washer man in Kannada, after its family profession. Machayya was their only son. Lord Kalidevaru was their family deity. Machayya , who followed the family Kayaka of washing clothes, automatically took the sur name Madivala. As he was known by his Kayaka (Madivala), he was called Madivala Machayya. Mallikarjuna

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Swamiji, who was their Guru, gave Isthalinga initiation to Machayya.

Machaya'a march towards Kalyana:

On hearing of Basavanna's fame as a great Shivabhakta, a great revolutionary , whose magnetic personality had drawn Shivsharanas from far and wide, besides being the Chief Minister of King Bijjala, he was eager to go to Kalyana. Kalyana is about 200 Kms from Devaera Hipparagi. Obtaining his Guru's permission, he set out resolutely towards Kalyana. On the way, he had to cross the river Bhimarati, the present Bhima. The river was in flood. As there was no facility of either ferry or bridge, he made himself bold to swim across the flood. So he plunged into the swollen torrent, and to the amazement of the on lookers on both banks of the river, he swam across it with no difficulty, as though the goddess blessed the ardent devotee bent on meeting Basavanna and his devout Sharanas. The impression he had of Kalyana, heaven on earth, the abode of Sharana cohorts is as follows.

None knows how to enter Kalyana.
What if one knows?
He cannot know its status and dignity
of Kalyana;
cannot know its end.
All gods and demons and men desire to go there,
and become part of its history.
But , Sir, how can they enter there –
The infinite beings, the gross and subtle forms,
Innumerable forms of incantation and
meditation too.
The aspirants of merit and worshippers,
The ascetics and the worldly men,
All the dualists and the monists;
Those who desire and do not desire,
and all the cloistered ones?
How can one see it, unless one has
evolved the Linga vision;
unless possessed by Linga,
unless magnified as Linga,
unless one follows the Prasada cult?
Not to have greed is Kalyana.
When all the attributes of dead and gone,
and pride of class doesn't peep its head.
The permanent piety is Kalyana.
In this great Absolute, that is, Kalyana
Basavanna and I have been happy together,
look, Lord Kalideva!(V.M. v. 343)

At Kalyana, Machayayya pursued his family profession, which became his Kayaka, a dedicated labour. At Kalyana he became a close associate of Basavanna, being equally interested in Shivabhakti and Shiva jnana. It seems once he came to Kalyana, he never left the place until the last fateful days, pursuing as ever his Kayaka of washing clothes. He would wash only Shivasharanas' clothes. Every morning he would visit Shivasharanas' houses to collect clothes and to take them to a tank. He was very punctual in doing the daily rounds of collecting the clothes, washing them in a pond called Tripurantaka tank and returning the washed dry clothes to their owners. It became with him a rigorous rule. None other than a Shivasharana could touch the washed clothes. He carried a 'Veeraghnate', a heroic bell . It was tied to one of his knees with a view to cautioning the passers by against touching the Shivasharanas' washed clean clothes. Once it so happened that a non-Bhakta, Bhavi, touched the holy clothes by mistake, on the way while Machayya was carrying them to their owners. To the great surprise of all, instantly, no sooner did the person touch the clothes than he fell dead. This news reached the King's ear, as someone lodged a complaint against Machayya. The King Bijjala sent an elephant in rut to destroy the presumptuous washer man Machayya, but the elephant too fell dead

on the spot as soon as it tried to attack him. It is said that at the King's request, both the Bhavi and the elephant were restored to life. It was as if Machayya destroyed evil , in the form of Bhavi and elephant, and recreated them in nobler forms.

There is another incident in which King Baijjala was directly involved. One day all courtiers and the chief Minister Basavanna were seated in the court hall. They were awaiting the arrival of the King. When King Bijjala came, all stood up in honour of the King, and then resumed their seats. When Bijjala looked around for a while, he was struck by the snow white dress of Basavanna. So he addressed him, " Honourable Chief Minister Basvanna, what is the secret of your dazzling white dress?" To that question, Basavanna said, "My Lord, my clothes are washed by Sharana Machayya. It is due to Machayya's steadfast faith in his Kayaka of washing Shivasharanas' clothes." "Then why not get my clothes also clean washed by your Machaya?" asked King Bijjala, being eager to hear Basavana's answer to his question. To the King's question to get his clothes washed clean and snow white by Machayya, Basavanna kept quiet for a while, and then said, "My Lord, Sharana Machayya washes only Shivabhaktas's clothes, not anybody else's clothes. He has taken a vow not to touch a Bbhavi's clothes. Therefore, I am helpless in this matter." Bijjala, who was shocked by Basavana's reply, said rather angrily, " Does not Machayya know that King is a Supreme being, God in human form on the earth? Doesn't your Sharana Machayya owe any obedience to his King? Is it not his duty to wash his King's clothes, if asked to do? O Bsavanna, you know heavy penalty awaits a person who shows disrespect to his King by disobeying his command. So you had better tell Machayya to wash my clothes daily along with your Sharanas', failing which, he will have to face severe punishment. So do as I tell you, Basavanna." When Basavanna repeated the same answer, Bijjala sent his Bhatas to arrest Machayya and to instantly present him in the court. Try how so much to dissuade Baijjala from taking any action on Machayya, it was of no use. All attempts of Basavanna to convince Bijjala that a Shivabhakta should not be subjected to humility and tyranny of any sort failed.

Then the King's Bhatas went in search of Machayya's residence. This news spread in Kalyana town. It shook the entire Sharana colony with fear. But Machayya, as usual, with a bundle of clothes on his head, with the Veeraghante tied to his knee, and holding a sword in his one hand, went towards the pond to wash clothes. On the way, he met the King's Bhatas. One of the Bhatas who advanced towards Machayya to arrest him, fell dead at the sight of the dazzle of his sword. After that, Machayya , least perturbed as he looked, went towards the pond. The news of the Bhata's death spread like wild fire in the town. Manchanna and other Pundits, who were waiting for an opportunity to carry tales to the King, poured oil on the anger of the King, who was already angry with Machayya for disobeying his orders. What worried Bijjala was this: Should an ordinary washer man defy the King? So he made up his mind to give him death punishment and told the Bhatas to let loose an unruly elephant in rut on Machayya. Accordingly, one Mauhut (elephant driver) riding the elephant went in search of Machayya, who was then returning from the pond. On seeing the mad elephant running towards him, he realized what was

going to happen to him. So instead of losing heart he, with his sword in hand , braved to face the elephant in rut. Lo, what a wonder! The elephant realizing Machayya's divine power, instead of attacking him, kneeled down before him and bowed to him with its trunk. The Bhatas returned and reported to the King what actually happened. Then King Bijjala, realizing his mistake, went along with Basavanna to Machayya's house and begged of his pardon. This sudden change in King Bijjala made the Vaidika Pundits restless. They wanted to win the King to their side. So they schemed one more plan to do disgrace to Machayya. This time they chose a drunkard who was a great nuisance to the people of Kalyana to bother Machayya. So one day while Machayya was returning from the pond with the bundle of washed clothes on his head, they instigated the drunkard to hurl abuses at Machayya. The drunkard tried to insult Machayya , but on seeing the dazzling sword in Machayya's hand, he took to his heels. Not only that the frightened drunkard in his haste to escape Machayya's attack, fell down dead. All the people of the town heaved a sigh of relief. But the disgruntled Pundits tried to put the blame of the drunkard's death on Machayya . As such they complained to King Bijjala against Machayya. But at the same time, the people of Klayana praised Machayya full throated, and urged the King to honour Machayya for getting rid of the drunkard who was a big nuisance to the entire town. King Bijjala pacified the Pundits by saying that the drunkard might have died by drinking beyond limit, and that none but he himself was responsible for his death.

But Machayya, not being aware of all this development, continued with his routine Kayaka of washing the Shivasharanas's clothes.

Machaya's standing surety to Nuliya Chandayya:

Nuliya Chandayya was a mature Sharana, embodying in himself the outstanding qualities of Basavaanna, Chennabsavanna , Prabhudeva and other Sharanas. He followed the profession of rope(Nuli) making (Nuli in Kannada means rope); hence he was named Nuliya Chandaayya,. Doing a Kayaka is a must for a Sharana. A Sharana must not spend all his daily earning for his family only. It is mandatory on the part of a Sharana to spend part of his earning for the Sharana community. Chandayya pursued his Kayaka of rope making in strict accordance with the principle of Kayaka. He lived in the firm conviction of the preeminence of Jangama. For him, service to Jangama was of paramount importance; service to Jangama contained within itself service to Linga, that is, Linga worship. Love of Jangama was virtually love of Linga. He identified Linga with Jaangama. Not only that, he thought , Jangama was the be all and the end all. Chandayya's duty was to make ropes everyday and to sell them in Kalyana market, and with the proceeds to do Dasoha, that is, service to Jangama. One day, as usual, he went to forest to bring grass for making ropes. After cutting the grass that grew on the bank of a nearby stream, while he was tying all the grass into a bundle, the Ishtalinga tied round his neck, deliberately slipped and fell into the stream, as it were to test Chandayya's steadfast faith in Linga worship. Chandaya was annoyed at the behavior of the Linga. Although Chandayya noticed the slipping of the Linga, he did not care to pick it up deliberately, for according his conviction,

Jangama took precedence over Linga. So he started homewards with the bundle of grass on his head. The Linga expected that Chandayya would pick it up, but the Linga's expectation deceived it. Chandayya wanted the Linga which had fallen into the stream on its own, should come to him on its own, and on no account he was going to take it back. So he went homewards least bothering about the fallen Linga. The scared Linga, assuming human form, cried aloud, " O Chandayya, please take me back." Chandaayya did not even look back at the crying Linga. Then the Linga grew more desperate, and assuming human form, ran after Chandayya. At that time Machayya was engaged in his Kayaka of washing clothes at the nearby pond. The Lingadeva was piteously begging the stubborn Chandayya to take him back, and that He would obey him and do whatever work he (Chandayya) was going to assign Him. Machayya was watching this drama of Chandayya and Lingadeva from a distance. The desperate Linga Deva prayed to Chandayya to take him back .Chandayya agreed to take Him back in his service on one condition that He should get a surety for Him. Lingadeva was left with no option but to request Machaayya to stand surety for him. So both Chandayya and Lingadeva together went to Machayya. Machayya tried his best to persuade Chandayya to take his Lingadeva back, because a Bhakta should never be without his Ishtalinga on his body"Can there be service of Jangama without Linga? But Chandayya stuck to his stand, and said that his allegiance was to Jangama and hence he did not need Linga .

What is Linga, if not the body of
Jangama?
Can there be any life without body?
It is as if you longed for taste without fruit.
After all functions of your work
have turned into Linga, why still any
difference?
Let it be as you say,
If you feel it is impossible,
then make clear your understanding.
Kalideva is the pledge for it,
Take my Lord with you, O Cahandayya !"
(V.M, v.164)

Thus Madivala Machayya stresses the need for wearing Linga. After repeated pleading for Linga deva by Machayya, Chandayya told Machayya that he would take the Linga back on condition that the Lingadeva should do the Kayaka of rope making and assist him in his Jangama - Dasoha, failing which he would terminate His services. The Lingadeva consented to do whatever his master Chandayya would assign Him, and Machaayya stood surety for Lingadeva. Thus (the first part of) the pseudo drama ended amicably in peace.

This incident speaks volumes for the worthiness of Machayya, who was respected by one and all in Kalyana.

The Medara Ketayya's episode:

Medara Ketayya was a basket maker. Going to the forest for bringing bamboos, for making basket, winnowing pan etc., of bamboo and selling them in the Kalyana market was his daily routine, i. e. Kayaka, dedicated labour. Out of the proceeds coming from selling the bamboo products, the Ketayya couple were doing Jangama Dasoha. For his firm faith in Kayaka – Dasoha, Ketayya was able to get admission to the Anubhava Mantapa. He was taking part in the mystic discourse regularly held at the Anubhava Mantapa.

One day, as usual, Ketayya went to forest to bring bamboos. While cutting

bamboos, losing balance, he fell down. While falling down, a bamboo piece pierced his chest, causing him immense pain and blood spilling. Not caring for the pain, lest it should be late for Jangama-Dasoha, he started homeward, with his clothes drenched in blood. At the same time, Machayya was washing clothes in a nearby pond. Some boys who saw Ketayya going with his clothes completely blood-drenched, reported the matter to Machayya, who was engaged in washing clothes. Then Machayya, losing no time, ran to assist Ketayya. First, he took out the bamboo piece slowly, and then he put a bandage on the wounded spot. Along with Ketayya, Machayya went to his house. At Ketayya's house, Machayya helped Ketayya's wife in their routine Dasoha. After that Ketayya attained consubstantial union with Linga.This news soon spread in the colony of Sharanas, and reached Basavana's ears too. As soon as Basavaanna heard of the mishap, he rushed along with a few other Sharanas to Ketayya's house with a view to consoling Ketayya's wife as well as to rendering some help. There, at Ketayya's cottage, Basavanna came to know of Machayya's timely help to Ketayya. Mchayya's concern for fellow Sharanas was exemplary. Here is one vachana which shows Madivala Machayya's compassion for Ketayya:

"That Jangama is the life-breath proved false to you,
O Sanganabasavanna!.
The feeling of contentment coming from Prasada entertained doubt, O Chennbasavanna !
To you, Basvanna is the body,
Chennabasavanna is the life-breath;
The death of Ketayya proved to be Kalideva's survival.

(V.M, v.165)

At the Anubhav Mantapa:

Anubhava Mantapa , the Parliament of Shivasharanas, instituted by Basavanna in the 12th century virtually resembles our present Parliaments. All the senior Shivasharanas, like Basavanna, Chenabasavanna, Allamaprabhu, Siddharamayya, , held high level discussions and discourses on very vital topics pertaining to Veerashaiva- Lingayata religion, its principles, philosophy and practice. Among the Shivasharanas, Machayya was ranked next to Siddharamayya in the hierarchy. All held him in high respect.

Basavanna eulogized Madivala Machayya as follows:

It's Madivala who purified my body;
It's Madivala who cleansed my mind;
It's Madivala who illumined my inner self;
It's Madivala who freed me from the trammels of my worldly existence.
It's Madivala who made me worthy of Thee,
O Lord Kudala Sangama ! (H. E. v. 246)

In the *Shunya Sampadane*, one Sampadane is devoted to Madivala Machayya. The Sampadane of Madivala Machayya opens with Prabhu's praise of Chennabasavanna. However, Chennabsavanna, declining to accept Prabhu's compliment, says that Basavaanna and Machayya have left an indelible mark on his personality:

" ... My eye of knowledge, as I felt,
When Madivala showed it to me.
I have seen devotion's mask removed by Basavanna,
O Kudala Chennasangama Lord,
I am a Prasadi of Basavaanna's and Madivalayya's grace ,
because they fed me with what they first had tasted of."

(S.S., II, v.2, p. 130)

At the Anubhava Mantapa, testing of Machayya's steadfast faith in Guru, Linga, Jangama, Padodaka –Prasada takes place in the presence of Prabhudeva. In that acid test, Machayya comes out successful. It is Prabhu himself who wants to probe Machayya's depth of devotion.

Prabhudeva first asks Machayya to explain to him who is higher between Guru and Linga, who is higher ? who is lower?

" Unless awareness dawns ,
Oblivion cannot cease to be.
Unless oblivion perishes,
Awareness will not be yours,
And when you have possessed
Awareness as your own,
Who is the Guru then,
Who Linga? Which higher,
Which lower? Answer me!
Once you obtain initiation,
Knowing forgetting what you know
In Guheshwaralinga,
How could you then
Attain the Ultimate Truth?
Tell me, Madivala Machayya !"
(SS. III, v. 13, pp. 1443-44)

When Prabhu spoke thus, Madivala Machayya gives his reply as follows:

"You cannot find the Guru,
Unless you know;
You cannot find the Linga,
Unless you know;
You cannot find the Jangama,
Unless you know;
However these three
through Basavanna's grace
have been vouchsafed to me.,
and now, behold! There is no twain,
O Lord Kalideva!"
(SS. III, v. 14, pp. 144-45)

Then Prabhudeva puts Mchayya one more question in order to test him thoroughly, which is as follows:

What if the body's properties
Have ceased to be?
What if the attribute of mind?
What if the benefits of wealth?
The will must cease to be..
Unless the will has ceased,
Your knowledge is not firm.
When knowledge is confirmed ,
You have transcended the symbol.
Tell me Madivala Machayya,
The way you could achieve,
The symbol being shed,
The Ultimate joy of joys,
In Guheshwaralinga. (SS. III, v. 20, p. 150)

Machayya prays to Prabhu to ask Basavanna about him since he knows all about him, but Basavanna says he cannot gauge the depth and reach of of Machayya who is filled with Truth's attributes. And says:

" How would I know, good sir, the glorious ones' most extreme reach?
In fact there is mutual bond of love and regard between Basavaanna and Madivala Machayya. After testing Machaayya in all respects, Prabhu passes his final judgment on Machayya as follows:
" It is like hugging a statue of hailstone;
Like camphor lifting the veil of fire;
Like light invading the dark night.
O Basavanna,
because of the grace
of Father Madivala Machayya,
Guheshwara's Sharana,
I saw both you and Madivala
As you two were, you!"
(SS. III, v. 32, p. 163)

Prabhu admits plainly that by Basavana's grace he found a great Shivabhakta like Madivala Machayya, and finally praises him as follows:

"I have been purified,
Made one with the Absolute,
been raised above all care, because
I donned the holy gift
of Madivala's purity –
He who melted the lump
Of the eight fold flesh;
Who burnt the formidable host of
Anger, lust and greed,
Infatuation, pride and jealousy;
Refined the body's dross;
Halted the fickleness of mind;
Who fed the fires of sacrifice
With all the senses to Consciousness;
Who girt himself
With splendor of right knowledge, and
Who put it back again,
And tied it, like a turban, round his head;
Who spread that splendor like a mat,
And, was with will-essness enriched
In the Great consciousness,..
And therefore by the grace
of Madivala, who dwells
inseparably in Guheshvaralinga,
I have known thy majesty
and have been saved ,
Mark that, Sanganbasavanna.

(S.S.III, Ch.9, v. 33,pp. 164-65)

To evoke such praise from Prabhudeva speaks of Machayya's great attainment. Machayya, a washer man by profession, was able to wash off the dirt that clung to all the Shivasharaanas' mind, body and soul, and made them worthy of heavenly abode.

Then Machayya expresses his gratitude to Basavanna and Prabhu deva in no small terms:

As Guru, he set forth
Initiation ,
As Linga, he possessed
my heart.
As Jangama, he shattered the pride
Of all I was and had.
As Prasada, he seized each part of me.
As Padodaka, he washed me clean,
Within and without,
O Lord Kalideva,
because of the company of Prabhu
whom Basavanna brought to me,
I have been saved." (SS. III, v. 37, p. 170)

(To Continue)

Is there a yoga
Which can make the mind clean
And keep it clean?
To claim to have triumphed over ones mind
Is to admit
That one is haunted by the ever-present mind;
To know the mind
Through dissection, through thought
Is to acknowledge its existence.
Those who claim to have
Instinctively grasped our Guheshwaralinga
Must be without a mind, Siddharamaiah

- Allama Prabhu
(Tr. Prof. D.A. Shankar)

Bharat possesses an unrivalled legacy that
can awaken the entire world.
-Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji

Society Builders

Jagadguru Dr. Sri Shivamurthy Shivacharya Mahaswamiji
Sri Taralabalu Brihanmath, Sirigere
(Tr. Prof D.A. Shankar)

This forward looking Seer was and is, for all of us, a true model who has to be followed by all.

Had he been with us, Sri Rajendra Mahaswamiji would have reached his eighty third year. But to say that he is no more is beyond us. May be he cannot be seen in his physical being, may be our eyes cannot see him with all his physical features, but the great work he initiated, started is going on uninterrupted. As per the saying of the Sharanas a lamp lights another and the great light lit by Sri Shivarathri Rajendra Mahaswamiji has lit another in the form of Sri Shivarathri Deshikendra Mahaswamiji, through whom all his latent wishes are being continually realized. This we witness in all the activities of the peetha of the math.

You all know the magnificent work our maths have done in the field of education and this in all over own land. The maths did not focus on development of their maths. First, they built educational institutes and once they laid a strong base, they thought of enlarging the buildings of their math. This we have witnessed.

Suttur Math did not build its Math first. It concentrated on building educational institutions in areas in and around them. It is only then, the at the Chamundi foot hill that Suttur Math erected a wonderful structure in an environment of beauty and serenity. The present day pontiff, after much thought, has begun building its Math. He has also begun from this year a new annual programme.

From September 1 of this year, in memory of the Jagadguru, global message of the seers will be recalled and re-remembered. From to day, for another three hundred and sixty five days, a lectures on the sayings of great saints, will be held, and this lecture serves will now run all through the year. The task he has on himself.

All of us have read in the newspapers about those who swam non-stop in pools or others who have without stopping lectured for over forty two hours. Such reports about many others we have read. But so far as I know this is the only time that a series of lecturers on messages of saints is held without a break for one whole year. People need this. Religious minded will listen and nod their head in approval.

Countless saints and seers have spoken of things good and beneficial, and men have heard and nodded their heads in approval, but what is the effect? This can be seen in the vachana of Akkamahadevi." The serpent nods its head when it listens to the music on the flute, but will it give up the poison which is in the belley? It loves the music but what use is it? This is how the world is today.

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Numberless saints and seers have apoken, have won appreciation but there has been no inner change.

Basaveshwara has a wonderful Vachana; the touch of alchemy will transform a monkey into a golden animal but will it give up its earier ways. Many sharanas make use of this but Basavanna put a new gloss over it. True, the physical being of a monkey undergoes a change but it remains the monkey it was. True it is made of gold but as long as the monkey within the mind of man does not change, it is of no use. And, therefore, repetitive use of this vachana is needed. The advice has to be repeatedly given as long as man does not change his inner being.

Disciples who come to listen are making an attempt to change themselves. So do the devotees come with such an intention. They seek the motherly home. Every parent wants his son to become a noted officer or a minister but what he becomes is dependent on his inner strength. But the motherly affection stays. Likewise a spiritual teacher keeps his affection for his disciples and this selfless service the spiritual teacher performs.

This was the rare kind of service Shivarathri Rajendra Swamiji has rendered to the world in a perfect fashion and the world too has gained thereby. Because of the growth of Science and because of its achievements, the Maths too have contributed to their development.

And, today all over the world, the hunger for Dharma has increased and man, all over the world desires peace, happiness and love. For the unrest in the world, man is the cause and therefore the need for the spread of Dharma has doubled. All are waiting for the entry of the twenty first century and they eagerly wait to see the shape it will take.

True, the world will be what it had been the previous year; men walk around; and they wait for changes that might happen. The Maths keep spreading the message of the Sharanas to children who live abroad having little knowledge of the Maths and the work they are doing.

Last month we attended a programme in Virginia where every year the Veerashaiva Samaja there organises a get together. Sutturu Jagadguru was expected to attend it but for a variey of reasons he could not. When we were there we saw an interesting programme. They had organised a workshop for them and the organization wanted to know us. After the inauguration of the workshop, we were taken there and we saw children of the age group of four and eight years. We started talking with them. We spoke of the thoughts of Basavanna, Akkamahadevi and others and the children were told to put questions to us. A child got up and asked an interesting question. We were asked to answer questions of the children. They asked "What work do you do? How much salary do they pay you!" A senior student who was there said, "He is a teacher, he teaches, but not for any salary". "What does he do for his living, for food?" An elderly man answered, "No, he does not work for a salary, he is a religious teacher, he only teaches." Another child asked, "Is your country far away from ours? "May be the child's parents live somewhere else and therefore out of concern for them he asked the question. Another child asked, "Is the Swamiji married?". 'No, he lives a dedicated life".

Children here know a few things about our religion, but they have no belief in our religion. But they are no fools either. The thing is our elders do not allow them to grow. If they raise question, demand answers, they are snubbed. "You are young, don't ask silly questions" and they are silenced.

But in spite if it all our maths and peethas have paid attention to their adhyatmic growth, and this is welcome.

Revered Rajendra Sri has for this reason established Sharana Sahithya Parishath, Dharmika Datti and several related forums. This forward looking Seer was and is, for all of us, a true model who has to be followed by all.

Book Review

Glimpses of Suttur Math & The Concepts of Virashaiva-Lingayat

by Sri H. Gangadharan
by Sri Sadananda Kanavalli
Reviewed by Dr. C. Naganna

Tracing the history of Suttur Math, Gangadharan rightly emphasises the importance of education:

Recently these two books were re-released in the divine presence of Jagadguru Sri Sri Shivarathri Deshikendra Mahaswamiji.

Glimpses of Suttur Math was first published in 1966; that means, exactly 60 years ago. It is strange that such a source book of information about one of the premiere Maths of Karnataka is seeing the second edition after such a long gap.

The author of the book, the late H. Gangadharan, was a renowned advocate well-versed in Philosophy in general and Virashaiva Philosophy in particular. He had also served as a legislator in the Assembly of Mysore State during 1966. He was an orator, in the real sense of the term. As young people, we used to await his speeches and lectures; he was a very good debater also.

H. Gangadharan had carved a niche for himself as a writer. Some of the works he had penned were: *Basava Prabha*, *Shiva Tatva Vikasa*, *Virashaiva Vichara Darshana*, *Bilva Mahime*, *Sri Shivarathreeshwara Shataka*, *Sri Shivarathreeshwara Vachanagalu*, *Mantra Maharshi*, *Gowrishankara Swamigalu* and so on.

Gangadharan left his mortal coil in 2018 at the age of 92. He was born on 28.7.1926 at a village called Hindisigere in Gubbi taluk of Tumakur district. He was very much a product of Suttur Math and he was a protege of Jagadguru Sri Shivarathri Rajendra Mahaswamiji. Gangadharan writes in his Preface to the book: "I give this book as a humble offering both of heart and mind. I hope they will accept the same with all their kindness."

Tracing the history of Suttur Math, Gangadharn rightly emphasises the importance of education: "Education, being an important social activity, its meaning has been changing through the ages, due to various social, political and economic conditions. Education should suit the primary needs of the community... Education should cater to the changing needs of the society and the nation at large." Gangadharan is very particular about the the process of continuing education and therefore appreciates the pattern followed by the West: "In the advanced countries of the West, education has long ceased to be a cultural luxury of the privileged few and has become a necessary tool for national progress. Their

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educational requirement does not end at the elementary eight years; it continues during the vocational years as well, through various courses made available to them, through their industries. Education, in all its bearings, viz., cognitive, affective and creative, is shaped to meet definite ends. Thus westerners have successfully interwoven education with human needs."

Suttur Math has laid emphasis on education as education brings social change and contributes in a big way for the general uplift of the society. The Math has one thousand years of history beginning with Adi Jagadguru Sri Shivarathri Shivayogigalu. Gangadharan has traced the history of the Math from Adi Jagadguru till the 23rd Pontiff, Sri Shivarathri Rajendra Swamiji. Gangadharan has woven the history of the Math taking into consideration both "Remembered history" and "Recorded history". Remembered history, as the name itself suggests, is the history nourished in the mind and heart of a people. Just because it is nurtured in the heart of a community we cannot say that it lacks authenticity. People's belief is also a form of Truth.

When we come across 'Recorded history', we heave a sigh of relief; because our belief is buttressed by facts. In the first chapter entitled, "The Origin of Sri Suttur Math", we get an idea of the depth and range of Gangadharan's scholarship: "The human history begins with the Stone Age. All the struggles of man for his existence resulted in his physical and intellectual development... Man has been craving for the grace of something that remains beyond his reach. This something is often explained as the Divine, understood differently and called by different names".

"Sages, saints, mystics and gurus have opened up new vistas of spiritual realisation," says the author. He further says, "... Suttur Math is one among the institutions originated from the Acharya tradition but accepted the universalism of Sri Basaveshwara." The author has quoted Prof. A.N. Whitehead while underlining the necessity of change as it happens in the domain of science: "The religion will not regain its old power until it can face change in the same spirit as science does. Its principles may be eternal but the expressions of the principles required continual development".

The author says with conviction that "Suttur Math is the only institution in South India that was founded prior to the advent of Sri Basaveshwara." After introducing the temples and monuments of Suttur, the author dwells on the life history of Adi Jagadguru Sri Shivarathreeshwara Shivayogi. The Second Pontiff Sri Eshaneshwara Odeyar hailed from Srishaila and has written *Revanasiddha Leele*. During his period the influence of the Math spread from Coorg to Salem and from Mysore to Neelagiri. The third Pontiff Sri Nijalinga Shivacharya, was the contemporary of Sri Basaveshwara and he supported the cause of Kalyana revolution. The next Pontiff Sri Siddhananja Deshikendra, was the promoter of Virashaiva principles, but he was not averse to the Vaishnava tradition. He had a generous view of things for the unity of the Hindu tradition. He wrote a book called *Parama Shivadhikya Choodamani*.

Mahadeshwara came from the northern Karnataka during Siddhananja Deshika's time and it was a significant development. He seems to have exhibited many miracles at Suttur. Whenever he collected butterflies and placed at the feet of his Guru, they were transformed into flowers; likewise, whenever he put a snake around his neck, it turned out to be a garland. The grinding stone used by Mahadeshwara still exists in the Math. Obtaining the permission of his Guru he left for Kuntur Betta and from there he went to the Seven Hills.

The 18th Pontiff, Sri Chennaveera

Deshikendra, gave a sound advice to Hyder Ali, the ruler of Srirangapatna not to take the Palegars under his control because of dire consequences. Realising the soundness of the Swamiji's advice, it seems, Hyder Ali saluted and received his blessings. The 19th Pontiff, Mahantha Deshikendra, belonged to the period of Krishnaraja III and the King had made the required arrangements for the Pontiff's conveyance. The 20th Pontiff, Sri Siddhalinga Deshikendra Swamiji gave a practical suggestion to Mummadi when the latter was greatly disturbed by the famine during 1877-78. The Pontiff not only asked the king to open free-food outlets to the needy, but he himself led the way by opening such outlets.

During Pattada Sri Shivarathreeshwara Swamiji, the 22nd Pontiff, some 40-50 Branch Maths came into being. He opened Branch Maths travelling widely in Kerala, Tamil Nadu and Coorg. The greatest achievement of Shivarathreeshwara was appointing Sri Rajendra Swamiji as his successor. Jagadguru Rajendra Mahaswamiji did achieve many firsts during his lifetime. It was during his tenure as Jagadguru that Suttur Math became a pan-Indian religious and educational institution. Nalwadi Krishnaraja Wodeyar called him "Raja Guru", reminding us of the title he himself had earned from Mahatma Gandhi ("Rajarshi"). During his lifetime, the JSS institutions came into being all over India, covering all branches of knowledge from Kindergarten to higher education. *Glimpses of Suttur Math* stops at Jagadguru Sri Rajendra Mahaswamiji. The present pontiff, Jagadguru Sri Shivarathri Deshikendra Mahaswamiji, has caused the institution to blossom into a thousand-petaled lotus. It requires an entire volume to do justice to how he has developed JSS Mahavidyapeetha which has branches both in India and abroad. The Mahaswamiji has earned the gratitude of the entire society as he is catering to the needs of both educational, spiritual and cultural evolution of the people.

* ** * *

The volume *Virashaiva - Lingayatha Parikalpanegalu* (The Concepts of Virashaiva-Lingayat) was first published in 2016 and the second edition came out in 2017 and now (2026) its third edition has seen the light of the day.

Sadananda Kanavalli is the author of the book. We must be thankful to late B.N. Betkerur for prevailing upon Sadananda Kanavalli to write this petite but very useful work. Betkerur had begun his career as a lecturer in English before taking up the administration in Karnataka Government. During our *Sharana Patha* and *Prasada* meetings Dr. Betkerur invariably made reference to his teaching profession and remembered his teachers and classmates with great pride. It is this attachment to academic and scholastic world that made him approach Sadananda Kanavalli to write a book on Virashaiva-Lingayat concepts.

The book has a beautiful and elegant Foreword by the saint Sri Siddheshwara Swamiji. He says: "The language in this book is simple and the narration is straightforward; there's no room for ambiguity here. Even as the reader begins to read the elevated concepts they becomes etched in the mind of the reader. It's Sadananda Kanavalli who has written the book which is very useful and accessible to all readers. Kanavalli is an English teacher but has enriched Kannada literature; he is a lover of art. It's a matter of delight that this book is being published by JSS Granthamale".

Kanavalli has written very elegantly about the concepts of *Ashtavarana*, *Shatsthala*, *Panchachara*, *Kayaka*, *Prasada*, *Dasoha*, *Anubhava*, *Shoonya* and *Bayalu*.

Siddheshwara Swamiji has deeply appreciated the simple and direct way in which the concepts have been explained by the author. For example a concept called "Jangama" is explained thus: "Jangama means, a wise one; a great scholar. He is the one who has experienced wisdom and realised the Brahman... A Jangama will not remain in one place. He does not cultivate the followers. Such are called "Charajangamas"; those who stay at one place are known as "Sthirajangamas". The Lingayat householders always expect Jangamas to visit them and whenever the latter visit them they are accorded respectful hospitality as ordained by tradition. There is a third category of Jangamas, they are called "Parajangamas", who show the path of liberation to their disciples.

Like this, the entire book covers all the concepts of Virashaiva-Lingayat and enlightens the readers by explaining succinctly and succeeds in removing the doubts.

In every chapter and sub-chapter, appropriate Vachanas are quoted to explain and illustrate the point. For example, to explain the concept of Guru the following vachana is quoted:

To make a pot, clay is primary
To make ornaments, gold is required
To understand Shiva, Guru is important
To understand Kudalasangamadeva
The association of the Sharanas is a must.

Kanavalli explains the concept of 'Anubhaava' as follows: "The important aspect of 'Anubhaava' is the balancing of *dvaitha* and *advaitha*; coordination of *bheda* and *abheda*; the coordination of *Jnana* and *Kriya*; the balancing of *bhakti* and *dhyana*. Allama Prabhu has termed 'anubhaava' as the "jewel of the heart". Anubhaava is the awareness of the inner self. The experience of the union of *Jeevatma* and *Paramatma*. The union of *Jeeva* and *Shiva*. The perfect coordination of the *Linga* and the *Anga*... *Anubhava* belongs to the mundane world and is impermanent; *Anubhaava* is permanent; and is an extraordinary experience. The *Anubhaavi* is one who has attained this position".

"Bayalu" is another concept which is loaded and mystically meaningful. *Bayalu* does not mean void; on the contrary, it means richness and plenitude. "One sows void, to reap void; and void is nothing but attaining the final destination which is promised only to those who have led a life of total renouncement. If 'Bayalu' is the concept in the spiritual world, pertaining to the mundane realm, Montaigne, the father of the Essay, has said:

"Don't shy away to learn how to die". Likewise, Shakespeare has indicated strongly "Ripeness is all" and "Readiness is all". The meaning of which is that, to attain "Bayalu" one must attain "ripeness" and "readiness".

We must be grateful to H. Gangadharan for authoring the book that traces the history of Suttur Math right from its origin to the present emphasising the role the Math has played in shaping the educational, cultural and spiritual needs of our society. We must be equally beholden to Sadananda Kanavalli for writing about the Virashaiva-Lingayat concepts in a simple and straightforward manner so that the concepts are mate accessible to even the uninitiated. Both the authors are not amidst us today. But their works abide. The authors' contribution via these works has certainly enriched our knowledge a great deal in the domain of an enduring institution and the key concepts pertaining to one of the principle sects of Karnataka.

The Melody of Devotion: Banapatra and Shiva

Smt. Prema Raghavan

The story of Banapatra and Shiva is a timeless reminder of the power of devotion and music to transform our lives.

Shiva, the cosmic dancer, Nataraja, embodies the rhythm of the universe. His dance, Tandava, is a cosmic expression of creation and destruction, symbolizing the eternal cycle of life. The primal sound of his drum, damaru, represents the heartbeat of existence, reminding us of the impermanence of all things. Music, in Hindu tradition, is a powerful medium for connecting with the divine, and devotion is the key to unlocking its transformative power. The story of Banapatra, the court musician, and his unwavering devotion to Shiva is a testament to the transformative power of love and surrender.

The Cosmic Dance of Shiva

Shiva's dance is a cosmic ballet, a symphony of creation and destruction. His five faces represent the five elements, and his dance is a reminder of the interconnectedness of all things. The stories of Shiva's cosmic dance have inspired countless devotees to surrender to his will and seek his refuge.

The Origin of Music

Goddess Parvati, Shiva's consort, is said to have performed the raga Mal-Kaushik, pacifying Shiva's mind and leading to their union. This mythological tale highlights the significance of music in Hindu tradition, where sound is considered a powerful medium for connecting with the divine.

Traits of a Shiva Devotee

A Shiva devotee is one who embodies the qualities of simplicity, humility, and surrender. They are free from ego and desires, and their heart is filled with love and devotion for the divine. They see Shiva in everything and everyone, and their life is a celebration of his cosmic dance.

Shiva's Connection to Music

Shiva is credited with creating the Rudra Veena, a musical instrument, as a tribute to Parvati's beauty. The Saptaswaras, or seven fundamental sounds, are said to have originated from Shiva's five faces. The ragas Shree, Deepak, Hindol, Megh, and Bhairavi are believed to have emerged from Shiva's Panchmukhas, or five faces, symbolizing the diverse expressions of the divine.

Banapatra's Life and Devotion

Banapatra was born into a family of musicians, and his love for music was nurtured from a young age. He was a gifted musician, and his talent earned him a place at the royal court. However, despite his success, Banapatra felt a void in his life. He was searching for something more meaningful, something that would give his music a deeper purpose.

One day, Banapatra heard the legend of Shiva, the cosmic dancer, and his love for

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music. He was captivated by the stories of Shiva's devotion to his devotees and the transformative power of his music. Banapatra felt an intense longing to surrender to Shiva and dedicate his music to the great God.

The Turning Point

Banapatra's life took a dramatic turn when he encountered a Shiva devotee who was singing a bhajan, a devotional song, in praise of Shiva. The devotee's words and melody touched Banapatra's heart, and he felt a deep connection to Shiva. He realized that his music was not just a means to entertain or please others, but a way to express his love and devotion to the divine.

Surrender to Shiva

Banapatra renounced his life at court and set out on a journey to find Shiva. He spent years practicing intense austerities, singing bhajans, and playing his veena in praise of the god. His devotion was so pure that Shiva appeared before him, and Banapatra's music reached new heights.

The Power of Surrender

Banapatra's story highlights the transformative power of devotion. His music wasn't just entertainment; it was a manifestation of his surrender to Shiva. Through his melodies, he expressed the depths of his soul, and Shiva, in turn, was moved by his love. The god granted Banapatra a boon: his music would be remembered for eternity, and his name would be synonymous with devotion and artistry.

The Melody of Devotion

The story of Banapatra and Shiva reminds us that true devotion knows no bounds. It transcends words, actions, and even time itself. All it takes is a heart full of love and a willingness to surrender to the divine. As we immerse ourselves in the melody of devotion, we are reminded of the power of music to evoke emotions, create harmony, and connect us with the divine.

In the words of the Bhagavad Gita, "Yoga is the journey of the self, through the self, to the self." Banapatra's journey, through his music, is a testament to this truth. His devotion, like the rhythm of Shiva's drum, continues to inspire and guide us on our own journey of self-discovery.

The Legacy of Banapatra

Banapatra's music has become a symbol of devotion and surrender to Shiva. His story has inspired countless devotees to take up the path of bhakti, and his melodies continue to echo through the ages. As we listen to his music, we are reminded of the power of devotion to transform our lives and connect us with the divine.

Conclusion

As we resonate with the melody of Banapatra's devotion, we're reminded that music is a powerful conduit for bhakti, or loving devotion, to Shiva. Through his music, Banapatra surrendered to the divine, and his love was reciprocated by Shiva's presence. This sacred bond between the devotee and the divine is the essence of bhakti, where music becomes a bridge between the individual self and the universal self.

In Shiva's cosmic dance, we find the rhythm of creation and destruction, reminding us to let go of our ego and surrender to the divine flow. Banapatra's music echoes this rhythm, a testament to the transformative power of devotion. As we immerse ourselves in the melody of bhakti, we're inspired to cultivate a heart full of love, surrendering to the divine, and experiencing the harmony that arises from the union of the self and the divine.

The story of Banapatra and Shiva is a timeless reminder of the power of devotion and music to transform our lives. May his melody of devotion inspire us to surrender to the divine and experience the joy of union with the ultimate reality. May the rhythm of Shiva's drum and the melody of Banapatra's veena continue to guide us on our journey of self-discovery and devotion. May we find peace, love, and harmony in the cosmic dance of Shiva, and may our hearts be filled with the joy of devotion.

Excerpt from Siddheshwar Swamiji's

Bhagavachchintana

Tr. Prof. Chandrasekharaiah

(Continued)

Realizing such a God in things beautiful is indeed a 'beautiful' thought. Let us now see how we can realize God hidden in our inner self.

The manifest creation is but the sport of the Supreme Energy that could keep the electrons tied up in the atom. That Energy remains spread as light in the known cosmos. Space is infinite, but it is nothing but void. Amid that are found infinite number of heavenly bodies, stars and suns. Their floating in the void since unknown past burning continually is due to the power of that Energy. The same power has found its way into human inner self. Love and hatred are its chief features. The power of love unites people from distances. But the hatred sends away people close to us. Thus, that power resides in and out of us. It is everywhere. It is the cause and causans of all actions and deeds. This is the very string that manulates all actions in the drama of the universe. This astounding power of the Energy is termed as God. And wherever we see the play of this energy, say, in the lighted lamp, rising moon, singing bird it is but our ability to feel the presence of God and that is true thinking.

There lived an astronomer, his friend asked him: 'You are one who has peeped into every nook and corner of the cosmos. Your eyes must have seen its boundary. Nothing has escaped from being seen by you. Is God seen anywhere? Have you seen Him?'

'Deer friend, I did not see anything but God in the cosmos. I saw His eternal play only. It is he who lighted all the stars. He is verily He who has set all that moves in the cosmos to keep moving. Stars are born and they die too. It is He who causes their birth and death. Dear friend, if you possess the eyes that can see Him, you don't see none but Him only. This manifest world will remain in the likeness of His Energy until He wishes and when he withdraws the manifest world what remains behind is his pure formless divine self.'

Human body is but a bundle of activities. Say from blood circulation to breathing, digesting, discharging, muscle moves, renewal of cells, brain's control over everything-all and sundry is the result of the energy present in the body. But its presence is invisible. Where? How? it works cannot known. This very mystery is God. Realizing Him taking account of all this is but righteous thinking.

□

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News Round-up

Awards for 2023, 2024 and 2025 presented

Gracing the function to present various awards to the winners for the years 2023, 2024 and 2025 held at Sri Suttur Math, Mysuru, on April 15, 2026. H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji observed that both Arts and Literature are wonderful powers which can bring about peace, contentment and happiness to mankind lost in the vicititudes of existential challenges of life. Paintings by gifted artists can make the beholder to lose himself in their beauty and feel transported into a world of peace, pleasure and forgetfulness. Literature, music and fine arts when created by inspired writers and artists have such powers as capable of arousing divine sentiments in human spirits. No wonder if said that great art can lead one to self-realization, the Swamiji said, recalling how the Sri Math continues the tradition of honouring distinguished achievers in literature and arts annually.

Dr. B.S. Manjunathswamy, Director, Dept. of Kannada and Culture, while speaking on the occasion, said that the princely rulers of the country in the past laid the foundation of honouring artists and writers. They knew that such a tradition could alone save the history and culture of a country. Now Sri Suttur Math is continuing this great tradition along with the Government and other institutions. In this regard the efforts of the Sri Math in identifying the talent and recognising the merit are truly great and laudable.

Dr. M. S. Murthy, former Chairman, Karnataka Lalitakala Academy, while speaking in the function said that Art is an integral part of life. Art is one of the gifts that man has been endowed with by birth. Visual arts in particular is capable of affecting the audience instantly change for the better in them. It is great that the Sri Math along with its revolutionary work in the field of education, is also engaged in promoting and encouraging arts and literature, an example to emulate by other institutions.

During the grand function Sri Shivarathreeshwara Award was presented to Dr. O.L. Nagabhushana Swamy, Sri H. S. Siddagangappa. In respect of Late Prof. Bhalachandra Jayashetty, Dr. Shivananda Byalohunadi and Dr. Ajaykumar Tandoora, their family members received the awards. Sri M. Veerappa Endowment Award was presented to Sri Sangappa Ningappa Malagonda, Sri Shivaputrappa M. Badigera and Sri Chandrashekara Bheemanappa Somasetty. Sri D.V. Halabhavi Award was given to Prof. K.S. Appajayya, Sri Vijaya Rao and Sri Kishorekumar S. Hiremath.

Dr. Swetha Madappadi, Chairperson, Dhvani Foundation, introduced the awarded literary works. Prof. Morabada Mallikarjuna welcomed the gathering and Dr. Rechanna proposed vote of thanks.

Basaveshwara - Harbinger of Equality in Society

Gracing the function jointly arranged by the District Administration, Mysore City Corporation and Basava Balagagala Okkuta of Mysuru to celebrate Basava Jayanti at Kalamandir, Mysuru, on April 20, 2026,

H.H. Jagadguru said that Basaveshwara led a great movement aimed at establishing a society based on equality and justice as early as 12th century itself. Such a celebration as this continues to be held in Mysuru for the last 29 years termed as a rare model in the State. It was Basaveshwara who got erased the gender inequality that anybody or everybody is equal before God qualified to worship Him as equal to any other person. It was Basaveshwara who elevated the status of the peoples' language, Kannada, to the level of a divine tongue to pray and practice. It is heartening to note the values propounded by Basaveshwara are the guiding spirit of the Government headed by Sri Siddaramaiah. Declaring Basaveshwara as the cultural icon of Karnataka the Government has issued orders to display the portrait of Basava in all the offices of the Government, a milestone in Karnataka's cultural history. Speaking on the occasion Sri Siddaramaiah, Chief Minister, said that the objective of his Government is to realise Basaveshwara's dream society. He was a revolutionary in the true sense of the term that though born in a high caste he rejected it by identifying himself with the so called low ones. It was he who founded a religion in which everybody could get equal opportunity and prosper. His contemporary Sharanas, mostly from the neglected communities, became the voices for the denied. Basaveshwara said that everybody should work and produce things for the common good. It is now known as Kayaka-Dasoha philosophy, observed the Chief Minister.

In the function Beldala Sri Siddharama Sharanaru was conferred with Basava Rastriya Puraskar. The proceedings of the celebration was witnessed by thousands of people besides ministers, political leaders and distinguished personalities.

Benefits of reading good books

Gracing the function arranged by JSS Mahavidyapeetha at Sri Rajendra Bhavan, Mysuru, on 2nd May 2026 to release the books published by JSS Granthamale H H Jagadguruji said people need to cultivate reading habit. Reading good books will provide two benefits. One, it is a way of spending time usefully. Two, it would invariably pave the way for acquiring knowledge. Together they keep human body, mind and spirit preoccupied with a noble pursuit which in turn inspire the reader to do something of use to him and for others as well. It is said that a good book is both a guide and philosopher to ones vision of life recalibrated for the better. The books released today belong to this category, Jagadguruji observed. Speaking on the occasion Dr. A.S. Kiran Kumar, former Chairman of ISRO said that knowledge of Space and related technology is of great use for mankind. Reading good books will enhance the quality of human intellect which in turn contrbute to quality of ones life. Sri G. Jagadeesh, Commissioner, Dept. Of Public Libraries, observed that today reading habit of people has almost disappeared. One could find umpteen books in any library but never touched nor opened. Libraries are just getting filled with books. Books of use may find readers and such books are needed now. But reading good books is a fine hobby that people need to cultivate. JSS Granthamale continues to publish valuable works, he said. Dr. Sujata Swamy, Dr. Manasa and Dr. C.Naganna introduced the books released. Dr. M.N. Nandeesh Hanche welcomed the gathering, Sri Nagarle Shivakumar proposed vote of thanks and Dr. Prabhuswamy Katnavady compeered.

PHOTO GALLERY



Books published by JSS Granthamale were released in the gracious presence of H.H. Jagadguruji. Dr. Sujata Swamy, Dr. A.S. Kiran Kumar, Dr. Manasa, Dr. C. Naganna and Sri G. Jagadeesh were present. (May 2, 2026)



Dr. Geeta Mahadeva Prasad was conferred Kadali Award and Padmasri Awardee Smt. S. G. Susheelamma was felicitated in the function arranged by Kadali Mahila Vedike and Sharana Sahitya Parishat, city and district units of Bengaluru in the gracious presence of HH Jagadguruji. Smt. Prema Somasundar, Dr. M.S. Ashadevi, Dr. C. Somashekhar, Sri Go.Ru. Channabasappa, Sri K.V. Nagarajamurthy, Sri Suneelashastry, Sri L. Revanasiddaiah, Smt. Mahalakshmi and Smt. Pramila Garadi were present. (February 24, 2026)



Justice Sri Ramasubramaniyan, Chairman, National Human Rights Commission, visited Sri Suttur Math with his wife was honoured and blessed by HH Jagadguruji. (March 14, 2026)



Floral tributes paid to late Sri Bheemanna Khandre in the function arranged by Akhila Bharata Virashaiva Lingayat Mahasabha and Shantivardhaka Shikshana Samsthe at Bengaluru in the gracious presence of H.H Jagadguruji, Sirigere Jagadguruji and the Swamijis of Hulasur, Siddhaganga, Bhalki and Sri Beldala Sharanaru. Sri B.S. Yediyurappa, Sri Siddaramaiah, Sri Mallikarjuna Kharge, Sri Ishwar Khandre, Sri Sagar and others were present (February 14, 2026)



The book titled 'Avishranta Dhyeya Jeevi My. Cha. Jayadeva : Baduku-Nenapu' published by Rasthrotthana Parishat was released in the gracious presence of H.H. Jagadguruji at Bengaluru. Dr. Babu Krishna Murthy, Sri Dattatreya Hosabale, Sri M.P. Kumar and Sri Beluru Sudarshan were present (May 14, 2026)



Ugadi Celebration, Allamaprabhu Jayanti and Panchanga Reading were held at Suttur Srikshetra in the gracious presence of HH Jagadguruji. Panchanga writer Siddhanti Dr. K.G. Puttahonnaiah read the Panchanga. Dr. G.V. Manjunath, Dr. Ude P. Krishna and Swamijis were present (March 19, 2026)



Sri H.D. Kumaraswamy is seen speaking in the Sharana Samavesha function organised at Sri Ukkinakante Math, Madahalli, Hunsur taluk in connection with the inauguration of the 397th Aradhane of Sri Guru Budiswamiji, opening of the Math's new building, renovation of 16 Gaddiges and centenarian Sri Siddalingaswamy Auditorium in the gracious presence of Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. Smt. Lakshmi R. Hebbalkar, Swamiji of Madahalli, Sri G.D. Harishgowda, Swamijis of Siddhaganga, Kanakapura, Arameri, Kodlipet, K.R. Nagar, Kaginele branch, and Sri Sa. Ra. Mahesh were present. (March 7, 2026)



HH Jagadguruji felicitated and blessed senior students of JSS Law College, Mysuru, Sri Rahul Nyamagowda, Smt. K.B. Roshini, Smt. Nitya Gujjar, Smt. Rashmi Mudalagi, Sri K.L. Suhas and Smt. Supriya Navali, on being selected as Civil Judges recently. (March 26, 2026)



The book 'Krushi Rishi Nadedubanda Dari' based on the life of Padmabhushana Dr. M. Mahadevappa was released in a function arranged by Kendavare Mahadevappa Seva Trust in the gracious presence of HH Jagadguruji at Navajothi Auditorium, JSS College for Women, Saraswathipuram, Mysuru. Sri Chandrasekhar, Sri Prakash Chikkapalya, Sri Rajendra Mahadevappa, Smt. Mamatha Shekar, Dr. M. N. Sheelavantar, Dr. Go.Ru. Channabasappa, Justice Sri V. Ramasubramaniyan, Prof. L. S. Shashidhara and Sri K.C. Shivappa were presen (March 14, 2026)



In the Graduates' Day of JSS Medical College, Mysuru, held in the gracious presence of H.H Jagadguruji, Dr. M.N. Suma, Dr. D. Narayanappa, Dr. B. Manjunath, Dr. H. Basavanagowdappa, Dr. M.K. Ramesh, Dr. C.G. Betsurmath, Dr. N. Sudheendra Bhat, Dr. C.P. Madhu, Dr. Prashanth Vishwanath and Dr. Mantappa were present with Medalist students. (April 4, 2026)



Cathlab, AI Based modern CT Scanner, Upgraded MRI, Telescope used in the neurological treatment and Mothers' Milk Bank were inaugurated at JSS Hospital, Mysuru, in the gracious presence of H.H. Jagadguruji (March 29, 2026)



The 7th District Level Sharana Sahitya Sammelan, Shivamogga, was inaugurated in the gracious presence of H.H. Jagadguruji. Sri S. Rudregowda, Dr. C. Somashekar, Sri B.Y. Raghavendra and President of the Sammelan Jagadguru of Anandapuram were present (March 24, 2026)



MLA Sri A.R. Krishnamurthy inaugurated 'Jeevanotsaha' Camp in the gracious presence of HH Jagadguruji at JSS Ashram, Biligirirangana Hills. Sri Jagannatha Raju, Sri T. Ramegowda, Sri Sudarshan Channangihalli, convener and campers were present. (May 14, 2026)



The book titled 'Sharanara Nurtriyoru Vasanangal' was released in the gracious presence of HH Jagadguruji by Sri S. Prakasham in the camp titled 'Jevanotsaha' arranged jointly for the public by Jagadguru Sri Veerasimhasana Mahasamsthana Math, Sri Shivarathreeshwara Endowment and JSS Mahavidyapeetha at JSS Public School, Teetakal, Ooty. Dr. P. Rani, Dr. Jayalalita, Sri Ravindra Bhat, Sri Venkareddy D. Patil and Harave Swamiji were present. (May 11, 2026)



Basava Jayanti and Anniversary celebrations arranged by JSS Sangeeta Sabha Trust at Navajoti Auditorium, JSS College for Women, Saraswathipuram was inaugurated by industrialist Dr. N. Jagannath Shenoi, in the gracious presence of HH Jagadguruji. Dr. Poornima Krishnamurthy, Prof. K. Ramamoorthy Rao, Sri Tumakuru B. Ravishankar, Dr. C.G. Betsurmath and Sri T.P. Prabhuswamy were present. (May 22, 2026)



The 18th Graduates' Day of JSS College for Women, Saraswathipuram, Mysuru, was held in the gracious presence of HH Jagadguruji. Dr. C. Naganna, Dr. Rechanna, Dr. C.G. Betsurmath, Sri Girish C. Hosur, Sri M.M. Swamy and Prof. Morabada Mallikarjun and medalist graduates were present. (May 23, 2026)



When Sri D.K. Shivakumar, Dy. Chief Minister of Karnataka, visited Suttur Sadan, Bengaluru, H.H. Jagadguruji honoured and blessed him (February 24, 2026)



Sri Shivarathreeshwara Award for the years 2023, 2024 and 2025, Sri N. Veerapa Datti Award and Sri D.V. Halabhavi Awards were presented in the gracious presence of H.H. Jagadguruji in the function arranged at Sri Suttur Math, Mysuru. Sri Kishor Kumar Hiremath, Sri Vijaya Rao, Prof. K.S. Appajayya, Smt. Pushpa B. B. Jayasetty, Sri S.S. Siddhagangappa, Dr. O.L. Nagabhusuhana Swamy, Sri Anoop Byalhunasi, Sri Sangappa Ningappa Malagonda, Sri Shivaputrappa M. Badigera, and Sri Chandrasekhara Bhimanappa Somasetty, Smt. Parvati Halabhavi, Sri Suresh Halabhavi, Sri Sudarshan, Sri V. Mallikarjuna Swamy, Sri Sirish Jaysetty, Dr. Chitkala Patel, Dr. B.S. Manjunatha Swamy, Dr. M.S. Murthy, Dr. Swetha Madappa, Sri L. Ratang Chandra, Smt. Susheela Satish, Sri Satish Praphullachandra, Sri Basavakumar Somasetty, Smt. Veena Basavakumar were present (April 15, 2026)

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Dr. Mohan Bhagwat, RSS Sarsanghchalak delivered a lecture in the gracious presence of HH Jagadguruji on the subject 'Social Harmony is the need for National Progress' in connection with the Golden Jubilee Special Lecture Series of JSS Mahavidyapeetha at Sri Suttur Math, Mysuru. (May 7, 2026)

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