SHARANA PATHA

Vol. 28 No. 3

July-September 2026



JSS MAHAVIDYAPEETHA, MYSURU



The Condolence Assembly related to passing away of Smt. Channamma Devegowda was held in the divine presence of HH Jagadguruji. Sri H.D. Kumara Swamy, Central Minister and former Prime Minister Sri H.D. Devegowda and others were present. (August 13, 2026)



During the visit of Sri George Kanners, President, True Star Bank, to JSS Spiritual Mission, Gathersberg, Maryland, America, along with his officers H.H. Jagadguruji blessed and felicitated them. Office-bearers of the Mission and others were present (June 5, 2026)

SHARANA PATHA

Vol. 28, No. 3 **July-September 2026**

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



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Frontispiece: The 111th Jayanthi Celebrations of Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji was inaugurated lighting the lamp by Sri D.K. Shivakumar, Chief Minister, in the gracious presence of H.H. Jagadguruji of Sri Suttur Math and the Swamiji of Sri Sidhaganga Math at Sri Suttur Math, Mysuru. Sri D. Ravishankar, Sri C. Puttarangasetty, Dr. Yatindra Siddaramaiah, Sri Tanveer Sait, Sri Siddaramaiah, Sri Datta Vijayananda Treetha Swamiji, Sri Nischalananda Tirtha Swamiji and Sri A.R. Krishnamurthy, Sri H.M. Ganeshprasad were present. (August 29, 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.....

'Culture' in its broader and secular sense is undoubtedly the casualty of today's system of education, call it a victim of too much interference by ideological bastions in power. This is evident in the kind of education given to the young ones during the long years of post-independent era. Much of what has been taught as history, culture etc., is but tinkering with the long held and time tested system which the young ones now treat it as boorish and archaic.

Indian culture in its essence is a hugely palatable concoction, a conglomerate of diverse people, races, communities, languages, religion, history, tradition, feasts and festivals, practices, dress, gods and deities, philosophy, belief systems etc. which kept people together with a sense of belonging. Many have described it as unique all along hardly found elsewhere in the world. People in the past were happy and peace loving despite some faultiness marking their long history.

Slowly the system weaned our young ones away from their inheritance during the colonial period. But weaning the young ones away from the shared values of the land that started during the colonial rule is still continuing in a different grab caught in the mire of power-hungry politics of governance. Consequently the youth of today in the absence of culture-oriented education is becoming angry, aggressive, restless and violent, searching for a vent elsewhere in frustration mostly caused by unemployment in the over populated country where evils such as cut-throat competition, corruption, nepotism and favouritism generating distrust in governance. People who only preach and don't practice are sadly enough were also the ones denied of value based education when they were young.

In this murky context despite the shortcomings the heartening thing is that the youth of the country today is more intelligent, bold and courageous to question what they think as wrong and unfair and explain why it is so and what needs to be done. An added plus point to this phenomenon is that they are patriotic visionaries who feel the future of the country is in their hands. If the words and deeds of the nation’s young people get inspired by India's ancient cultural wisdom the future of the country is secure and guaranteed. They only need to act wisely.

Prof. Chandrasekharaiah

Guru-Vāṇi

The portraits of men and women as heroes and heroines in Bharat's classical literature from Valmiki down to the onset of modern times are mostly of ideal type as against the evil ones. The number of such men maybe numerous. But women, notably enough, excel as mothers, sisters, wives, in-laws and also as soldiers, queens and rulers. As heroines of India's great epics they stand out as doers of meritorious acts and deeds of dedication, sacrifice, love and selfless service. Women of yore like Gargi, Maitreyi, Lopamudra, Ghosha, Apala, Vaishwara, Ubhaya Bharati etc are remembered and spoken about even now for their contribution to learning, literature, philosophy and for their noble virtues. Countless women have individually and collectively enriched India's past civilizationally and culturally.

Coming to the modern times the number of Indian women achievers is skyrocketing. As ideal models in their respective fields they could easily replicate their ancient predecessors. Spread across the spectrum of achievements they are creating landmarks. Is there any field untouched by them is a question often asked. They have conquered the Himalayan summits, flew and walked in space, dived deep into the depths of the Atlantic. Reading about them and their feats is exhilarating.

But as a contrast to the above narrative, Dandin, a 7th century Sanskrit writer and author of *Dasha Kumara Charita,* a collection short stories, strikes a different note and paints a sordid picture of some of his men and women. One of the stories in this collection is about a woman named Dhumini (meaning dark-smoke), her husband named Dhanyaka and her two in-laws. Dandin constructs the story in such a way that his characters portray the darker side of human nature as a strong contrast to the ideal type described above. Dhumini was married to the youngest of her in-laws named Dhanyaka. All were from Trigarta, a Himalayan kingdom. Following a disastrous famine in their State the two elder ones devouring up the grains, cattle and their wives turn to eat Dhumini also.

Dhanyaka escaped with Dhumini to the forest where they met a cripple. Moved by his plight the compassionate Dhanyaka helped him recover. One day when he went out to fetch water, the lecherous

Dhumini forced the cripple on her and got her carnal desire satisfied. Then she followed Dhanyaka pretending innocence only to kill him by pushing into the water. Thinking he got drowned she left the forest with the cripple and reached Avanti where people mistook her for the cripple's wife assuming she was a very faithful and devoted wife.

Some time later Dhanyaka reached the very Avanti being rescued by some passers-by and was found begging in the streets. On seeing him Dhumini raised a hue and cry shouting it was he who made her husband cripple. When the case was brought before the king he ordered Dhanyaka to be hanged. On the way to the gallows Dhanyaka pleaded with the executioners to ask the cripple just once about the case. Already fed up with Dhumini the cripple revealed the truth. When the case was reopened before the king, he ordered Dhumini to be mutilated for her crime and set Dhanyaka free. Howling and shouting and cursing the cripple Dhumini left Avanti in disgrace.

The details of the story may belong to a bygone era. But it surely echoes a modern crime-thriller that some of the characters can easily be replaced by the modern ones. The story is like a modern version of the ancient one. But the message of Dandin is loud and clear that the righteous one will always triumph against the villainy.

Jagadguru Sri Shivarathri Deshikendra Mahaswamiji

*The Vachanas of Allamaprabhu**

In English Translation with Commentary

Sri Siddheshwar Swamiji

Continued....

79

One can draw the picture of a paragon of beauty
But can one breathe life into it?
Initiation according to the great Āgamas can be given.
But can bhakti be instilled?
You are moved by intense devotion.
You are where there's this virtue of bhakti.
If it is not there, you are also not there,
Guhēshwara

(ಘನತರ ಚಿತ್ರದ ರೂಪ ಬರೆಯಬಹುದಲ್ಲದೆ)

PURPORT

One can draw a picture of a beautiful body, but it is not possible to breathe life into it. Likewise, Srīguru can give initiation to the disciple, as prescribed in the Āgamas, but he cannot make bhakti flow in his heart. Bhakta's ritualistic worship is not important or of great significance to God. For Him what is required is bhakti which is as invaluable as prāṇa. He dwells where there is bhakti; where there's no bhakti, God is not there.

It is easy to give initiation. It is not difficult to receive the Linga also. It's not difficult to offer ritualistic worship either. But bhakti does not come that easily. One cannot get it from outside. No matter how great a Guru is, he cannot grant bhakti to the disciple. The disciple himself must see to it that bhakti unfolds in his heart. It should spring forth in his heart on its own, like the fragrance from a flower. In one sense, this bhakti is the very life-force of the disciple. No bhakti, no Bhakta. The bhakti itself is fragrance. What is dear to Paramātman is pure bhakti —this is what the Vachana has expressed.

COMMENTARY

One can draw the .... ife into it?

A great artist can draw a beautiful picture, but he cannot fill life into the picture.

Initiation according ..... be instilled?

Srīguru may give initiation to the disciple following the method prescribed in the sacred Āgamas and can place Linga on his palm, but he cannot give him bhakti of Linga. He cannot make the stream of bhakti flow in the disciple's heart. The disciple has to cultivate it on his own.

You are moved by ..... Guhēshwara.

Paramātman is pleased with bhakti. It's dear to him like the very life-force. Where bhakti is, Guhēshwara, You are there; where there's no bhakti, You are not there.

80

The wife born prior to the husband
Is younger to him.
Hearing that wife is his sister
When that husband unites with her
A child is born to them.
When the mother fondles that child,
The child hugs the mother.
Seeing the mother's devotion to her husband,
Guhēshwaralinga is pleased with that bhakti.

(ಗಂಡಗಿಂದ ಮುನ್ನ ಹೆಂಡತಿ ಹುಟ್ಟಿ)

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

PURPORT

Jīvātman goes through immense suffering caused by the worldly life in which he is trapped. To get rid of it, he seeks refuge in Srīguru. He serves Srīguru, becomes his disciple. Pleased with his dedication, the Guru places Ishṭalinga on his palm. Guru instructs him, 'This Ishṭalinga, the emblem of Parashiva, is your adorable God. He is your 'husband' as dear to you as your very life-breath. Serve Him with that attitude. His love will free you from the cycle of birth and death. You will become one with Him.'

Here one thing is clear. In the Guru's hand 'the one who was born first' is the disciple. What appears in Guru's hand next is the Linga. Thus, the disciple is 'born' first; thereafter, the Linga. 'Angasati' (also called 'Sharaṇasati') the wife, is born first, 'Lingapati' the husband, thereafter. In this way, the 'wife' is elder to 'husband'. Still, since she adores the husband, she is younger. Since both were born to the Guru, they have the same mother (i.e., the Guru). Taking note of this, Lingapati pervades Angasati's mind. Angasati whole heartedly offers herself to Lingapati. This means, the disciple is engaged in meditating on the Linga. The meditation gets intense, a child called 'Ātma-jnāna' is born. The disciple who is Angasati holds the Ātma-jnāna dear. That Ātma-jnāna pervades the disciple inside and outside. How happy the disciple is now cannot be described. His devotion to Lingapati, who made this possible, increases. As the experience of one's own self intensifies, love for Linga intensifies in equal measure. This love for Linga is bhakti. This devotion is the offering to the Linga, which Linga accepts, and the fruit of that acceptance of Linga is prasāda. The devotee, as a result, becomes free from the cycle of birth and death, and is fully contented.

To sum it up, Srīguru bestows Linga to the disciple. Meditating on that Linga, the disciple forgets himself. The Linga on the palm pervades his sight, mind and intellect; then he himself is Linga; Linga is his very Self — this is what the disciple experiences. This blissful experience of the self is the 'pariṇāma' or the fruit of bhakti. Bhakti which begins with initiation, evolves in stages, flows through various sthalas or the planes of consciousness and, culminates in harmony with Shiva. That's why, for the sādhana, bhakti is the best means.

COMMENTARY

The wife born ..... to him.

Wife is born before the husband. Later she becomes 'younger' than him. 'Husband' means Linga, 'wife' stands for Bhakta. Prior to receiving the Linga from the Guru, giving up his old ways, the disciple enters the path of bhakti, therefore he is born before Linga. That's why it is said, 'the wife is born before the husband'.

After receiving the Linga from the Guru, that Bhakta who is 'older' by birth, with the worshipful attitude towards Linga, taking Linga as his husband with great faith serves Linga. That's why it is said 'she is younger than the husband'.

Hearing that wife is his sister.

Wife may be older; husband may be younger. Still, they are sister and brother. The Bhakta who is called 'wife', and the Linga which is called 'husband' both take forms out of Guru's compassion. To the one who gave up samsāra and came to him, the Guru shows the path of bhakti and makes a Bhakta out of him. By virtue of his meditation, the Guru transforms Parashivalinga to the Ishṭalinga on the palm. In that sense 'both are born' to the Guru.

When that husband .....born to them.

That Lingapati fills up the eyes and the mind of Sharaṇa-sati. That Sharaṇa-sati meditates on the Lingapati with total concentration. Her eyes have only His form in the gaze; only His thoughts in her mind — this is the sacred meditative interaction between the Bhakta and the Linga. As a result of this meditative endeavour, in his heart sprouts the Ātma-jnāna, awareness about Self, that he is indeed a spark of Shiva. This Ātma-jnāna is the child.

When the mother ..... mother.

The Bhakta holds the Shivoham consciousness dear. Every moment, he rests in that thought. That consciousness too envelopes the Bhakta. It throbs in his inner most being.

Seeing mother's ..... bhakti.

The bliss that Bhakta experiences from the Shiva-consciousness is unlimited. For all this, meditation on the Linga is the cause, therefore Bhakta's love for Linga increases. That love is accepted by Linga. In the company of Linga, Bhakta is the one who has experienced Shiva, a Shivānubhavi. Linga is fully satisfied with the devotee's love. This then is the fruit (pariṇāma) of bhakti —the state of full contentment.

81

It's not as before.
If it were so, would it be like this?
As it is not so, it is like this.
As many types of cravings are filtered out
Guhēshwaralinga pulls the body to Him.

(ಮುನ್ನಿನ ಪರಿಯಂತುಟಲ್ಲ)

PURPORT

Today I'm no longer lost in passion as before. Had I been after pleasure, how could the love for the Linga have arisen in me? Because I'm no longer infatuated with sense objects, the limitless love for the Linga has sprung up in my heart. Earlier, there was craving of many kinds. Then I would struggle to get them, enjoy them. Now I've filtered them out. My mind has become clean. That's why Lingadēva took me to Him. He filled my purified mind with devotion for him.

COMMENTARY

It's not as before.

Before = Before coming to the path of Guru, the path of Shiva.

Jīva has changed. Before coming to the path of Guru, he was engrossed in samsāra. All his love was reserved for objects of pleasure. After he came to the path of Guru, all that has changed. Now there is no desire or attachment. No thirst for pleasure. Love for the Guru and devotion to the Linga —these have pervaded his life now. Unique is the happiness that comes from listening to the Guru and in thinking of the Linga. Therefore, Allama says, 'It is not as before'.

If it were so, would it be like this?

Had the Bhakta continued with his old ways, how could the love for the Linga arise in him? Where there's love for pleasure, there is no love for Shiva.

As it is not so, it is like this.

Today, he is not what he was earlier; that's why love for Shiva has surged up in his heart.

As many types of cravings are filtered out.

In the mind stuck in the samsāra, hundreds of cravings for pleasure objects cause bondage. As he took to the path of bhakti, he has filtered out and thrown away all those cravings. His mind is now pure and tranquil. That's why the Linga draws such mind to it. Linga has now pervaded that mind.

Guhēshwaralinga pulls the body to Him.

Body = Subtle body, his pure mind.

There is one important point in this Vachana that deserves the attention of the sādhakas. Desire for pleasure and devotion for Shiva cannot go together. Unless the desire for pleasure ceases, devotion to Linga will not arise, will not blossom forth. Unless the desire for sense pleasures which is already there in the mind is weeded out, the radiance of bhakti will not glow. That's why it is necessary that the sādhakas must conquer worldly attractions and temptations.

82

Bath is a must for the body, so is the food for life.
This has to be done as long as one is breathing.
Devotion to Guhēshwaralinga is a must,
As long as one lives.

(ಕಾಯಕ್ಕೆ ಮಜ್ಜನ, ಪ್ರಾಣಕ್ಕೆ ಓಗರ ಇದ ಮಾಡಲೆಬೇಕು.)

PURPORT

As long as the breath is moving in the body, one must give bath to the body and food for the

life. As long as one thinks he is a Jīva, one has to worship Linga, make an offering and nourish devotion. Just as bath and food are necessary for normal life, for the divine life, love for Shiva in action, thought and knowledge is equally necessary.

COMMENTARY

Bath is a must for .....breathing.

For the body = For Ishṭalinga on the palm of the body. Life-breath = For the Jangama who is like the life-breath of Bhakta. Bath = Sacred bath. Food = Food offered to Shiva. Breathing = Life giving air moves all over the body.

As long as there is breath moving about in the body, one must give bath to the body and offer food to the life. This can be taken in this way: One must give sacred bath to the Linga on the palm, and offering must be made to Jangama who is considered as Linga moving about.

Devotion to Guhēshwara..... alive.

As long as one is alive = As long as one thinks he is a Jīva.

One must lovingly meditate on Lingadēva by gazing on Ishṭalinga and filling the mind with the thought of Linga. Bathing and eating are essential for living. Life depends on them. Happiness and prosperity come from them. In the same way, the sādhaka engaged in Shivayoga must adhere to bhakti to become free from the cycle of birth and death (bhava), and to attain harmony with Shiva. Sacred bath to the Linga and offering food to Jangama, the mouth of Shiva —these are the external observances of bhakti. Love for Linga and meditation on the Linga —these are the internal observances of bhakti. As this kind of bhakti grows, the sādhaka's life becomes divine in equal measure. The bhava is torn, and immortality is gained.

83

Not looking back at the road traversed,
Looking at the road ahead I feel happy.
Erasing the memory of the life lived earlier,
I find the new life ahead pleasing.
Father and son, their virtues merged
In feeling one and the same.
Hand appeared in the leg continuously active.
Giving up one and taking up one,
Today, I find pure devotion to Guhēshwara,
O Sangana Basavaṇṇa.

(ಬಂದ ಬಟ್ಟೆಯ ನಿಂದು ನೋಡದೆ)

PURPORT

Down the ages, all have walked on the path of bhava (worldly life). On this road, one encounters misery, entanglement, death and darkness. On this road, innumerable are the difficulties and miseries. An awakened man has completely turned his back to it. Thanks to Srīguru's compassion, a new road appears before him. That is the path of Shiva. In this path, there is light, there is freedom and there is pure love. The one who turned his back to the old path, rejoices at the sight of this path to Shiva. Forgetting the past, giving up his worldly attachment, he takes to the newly found bhakti. Srīguru is his father who guides him. He is the son who has sought refuge in him. The two think alike, they have the same qualities, they share the same thought. The quality they have is cleanliness, internal and external. The love of Linga is common to both. Theirs is the pure and good conduct, marked by good deed. Both the Guru and the disciple have given up bhava, the worldly life. They have caught hold of Abhava (the Unborn, God). They have no memory of bhava, and they are not forgetful of Abhava. This is sadbhakti which shows in the Guru as harmony with Shiva, as shraddhā in the disciple.

COMMENTARY

Not looking back .....feel happy.

The road traversed = The road everybody treads, the road of worldliness.

Charged with infatuation and hatred, this road of worldliness is marked by misery and entanglement. The sādhaka who had undergone immense suffering in this worldly life gives up this road. Giving up his previous way of living, he does not look back even for a moment; he won't recall it ever after.

By Srīguru's grace the path to Shiva appears

before the sādhaka, continuously. This path has peace and contentment. Soon after finding it he forgets the misery of worldly living and he rejoices.

Erasing the memory of the life lived earlier.

The sādhaka forgets completely the life he led earlier.

I find the new life ahead pleasing.

Life ahead = Life in Shiva's path.

The sādhaka has forgotten the past life of misery. The love of spiritual life shown by Srīguru fills his mind.

Father and son,..... continuously active.

Father and son = Guru and disciple. Virtue = Purity. Feeling = The Shiva-consciousness. Active leg = Right conduct. Hand = Right observances like worship.

The Guru and the disciple have an intimate relationship. The quality that stands out in both of them is inner and outer cleanliness. Their clean life is charged with the feeling of Shiva. In the Guru it shows itself as the Shiva-consciousness, in the disciple, as the love for Linga. Their conduct is pure with right practices like the worship of the Linga.

Giving up ..... O Sangana Basavaṇṇa.

Giving up = Refers to worldly life. Taking up = Refers to taking the path of Shiva.

The road of worldly living must be given up and one must take the path of Shiva. This is sadbhakti. This bhakti is complete in the Guru and shows itself as harmony with Shiva. In the disciple, it sprouts as the faith in Guru, Linga and Jangama.

Long before Universities charged fees, Indian society had evolved an unique educational mechanism of financial transaction. Students acknowledged their debts to their teachers through gurudakshina. In the epics and Puranas the value of what disciples offer their teachers lay not in its amount, but in the spirit of gratitude behind it. There is a clear distinction between a fee and a dakshina. A fee is a transaction upon completion of a job or purchase. A dakshina is the distinguished finale of a sacred relationship — a voluntary offering in gratitude, respect and recognition that knowledge is not a commodity purchased in a marketplace. Hence the gurudakshina becomes a sacred covenant between guru and disciple enacted through trust, discipline and personal example. Consequently the relation between them was moral, spiritual and civilizational and not transactional. In the Upanishadic tradition the guru is the force at the centre of intellectual and spiritual life. The Taittiya Upanishad instructs students to honor their gurus for the knowledge gained through education.

— Ravi Shankar
(in *The New Indian Express*)

The Science and Mechanics of Prana

Sri Sadhguru

There in no equivalent word in English for "prana", but we could translate it as "vital energy." That which we call life energy is prana. Prana has ten different manifestations in the body, but for the sake of understanding, we usually bring it down to five. These five are referred to as the five vayus or pancha vayus. These are prana vayu, samana vayu, udana vayu, apana and vyana. They are in charge of different dimensions of what happens in the human mechanism. "Yama" means "to control" or "take charge". So pranayam means a method with which you want to take charge of these pancha vayus.

How your body, mind and the entire physiological framework of the human mechanism functions is determined by the prana. This is an intelligent energy, in the sense, it carries a certain amount of memory. The karmic memory of the individual person is imprinted on this energy and the prana functions in a different manner in each person. It is unique to each individual. This is not like electricity. Electricity is not smart. It can light up a bulb, it can run a camera or a fan or a million other things, but not because of its intelligence. Different things are happening in different devices because of the nature of that particular device. But I am talking about intelligent energy. I do not know if modern science is working in this direction, but in future, you may have smart energy which behaves in a particular way. This will be possible because you can imprint memory upon energy. Science will come up with ways to store information in an arrangement of energy. I know this clearly as that is the reality within us.

Because of the imprint, the energy functions in a specific manner in each individual. We could go into an extremely refined form of pranayam, where we particularly design something for an individual person because he or she is in a certain way. But to come to that level, it would need a certain amount of development in the general pranayam.

If one has a certain mastery over the five vayus, there will be no question of ailments. Psychological ailments in particular are out of question. This is of great significance in the modern world. If you look at various factors that we are knowingly or unknowingly building into our lives right now, in the next fifty years, the number of people who will be psychologically disturbed or deranged will multiply many-fold. The number is already big compared to what it was fifty years ago, but it will multiply in the next fifty years.

Most of humanity may not be medically considered imbalanced, but they are actually imbalanced. Suppose your hand

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

functioned in such a way that it simply pops up, pokes your eyes and beats you. You would considered that a sickness, isn't it? This is what most people's minds are doing. Every day, it scratches you from inside, makes youi cry, bawl and worry. In so many different ways, it pokes your eyeballs out. It is sick – maybe in a socially accepted manner, but it is sick.

Every kind of suffering that a human being is going through is just the mind popping up and doing absurd things to them. This sickness will multiply because of certain social structures, certain directions technology is going in, and various other influences. But one who takes charge of his prana can be one hundred percent assured that his psychological balance will not be shaken.

Mastery over prana also brings physiological balance, but physiological ailments may happen due to various reasons. One aspect is infections. Another is the variety of chemicals, poisons and all kinds of other stuff we take in – knowingly or unknowingly. So with physiological ailments, we could say that there is a ninety percent chance that nothing will happen. A ten percent possibility is always there because the body has inputs of air, water and food every day. We do not have absolute control over what we take in, no matter how carefully we live. Every one of us is taking in a certain amount of input that is not good for the system, though how much impact it has depends on each individual. But if you are psychologically in an extremely good place, that ten percent of physiological problems are not even a problem. Most of the time, the little things that happen to the body are not the problem. It is the reaction that happens in your mind that is the problem.

As I said, the vital forces have an intelligence of their own. Taking charge of this is a fantastic process. The human system is not a solid state. It is in constant transaction. One may not notice this unless they become very conscious, but it is a world by itself. To know how these five are functioning, it takes – for lack of a better word – attention. The word "attention" doesn't really suggest what is needed, and it is often confused with mental alertness. But just mental alertness is not sufficient. One has to become really attentive.

Unfortunately, today, to be flaky has become fashionable. Profound is out! These aspects of the system come into your perception only with a very profound observation of life. It is possible for every human being to know this, but only if your priorities are set. Then, everything will organize itself within you. If your priorities are going in ten different directions and you want to move in one direction, it is not going to work. If your car's GPS was giving you directions for ten destinations at once, where will you go? If you go nowhere, you're lucky. Otherwise you might go all over the place and not get anywhere. That is exactly what is happening in terms of life. If you go by the ways of your mind, it does not know where it is going. Only if you focus on the fundamental nature of life will you go somewhere.

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.

From Scriptural Knowledge to Spiritual Wisdom: Bhakti in Dhoorjati, a Telugu poet

Prof. P R Harinath

Dhurjati's Śrīkāḷahastīśvara Śatakam presents devotion not as an alternative to all knowledge but as the criterion by which religious knowledge acquires spiritual significance. Through the stories of the spider, serpent, elephant, and Kannappa, Dhurjati demonstrates that divine grace is not confined to scholars, ritual specialists, or socially privileged individuals.

Indian religious and literary traditions have long reflected upon the relationship between knowledge, ritual, devotion, and spiritual liberation. The study of sacred texts is traditionally regarded as an important means of acquiring knowledge (jñāna), yet several devotional traditions question whether intellectual learning, by itself, can lead to ultimate spiritual realization. The Bhakti traditions of South India, in particular, emphasize that knowledge must ultimately be accompanied by surrender, love, and personal devotion to the Divine. This tension between intellectual knowledge and lived devotion receives a particularly striking poetic expression in the works of the Telugu poet Dhurjati.

Dhurjati, traditionally associated with the court of the Vijayanagara emperor Sri Krishnadevaraya, occupies an important position in the history of Telugu literature. His poetry is distinguished by its intense devotion to Lord Shiva and by its ability to transform religious mythology into philosophical reflection. His Śrīkāḷahastīśvara Māhātmyamu and Śrīkāḷahastīśvara Śatakam centre upon the sacred tradition of Srikalahasti and its principal deity, Lord Kalahastishwara. The Śatakam is particularly significant because it repeatedly explores the nature of devotion, divine grace, human limitations, and surrender.

One of Dhurjati's verses raises a fundamental theological question: What is the ultimate source of spiritual realization? Is it scriptural learning, philosophical study, formal education, or mastery of sacred mantras? Dhurjati answers through a series of rhetorical questions concerning four devotees of Shiva—the spider, serpent, elephant, and Kannappa. None is presented as a learned scholar, yet all attain divine grace through unwavering devotion. The poem thus proposes a distinction between intellectual knowledge of religion and experiential participation in the Divine.

The central argument of this essay is that Dhurjati's poetry does not reject scriptural learning but relativizes it. He places textual and intellectual knowledge within a broader devotional framework in which bhakti and śaraṇāgati—complete surrender to God—constitute the decisive elements of spiritual life.

The Vijayanagara Empire constituted one of the most important political and cultural

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formations in medieval South India. Its rulers supported temples, Sanskrit and regional-language scholarship, music, architecture, and literary production. Religious life within the empire was characterized by the presence and interaction of several traditions, including different forms of Vaishnavism and Shaivism.

Sri Krishnadevaraya, one of the most celebrated rulers of the empire, is strongly associated with Vaishnavism and with the worship of Lord Venkateswara. Yet his religious patronage cannot simply be reduced to sectarian exclusivity. The literary culture of his court accommodated poets representing different devotional orientations. The traditional association of Dhurjati, an ardent Shaiva poet, with Krishnadevaraya's court is therefore significant. It demonstrates the complex religious environment in which literary production flourished.Dhurjati's position is especially interesting because his poetry does not appear to derive its primary emotional energy from royal praise. His poetic gaze repeatedly turns toward Shiva. The contrast between worldly kingship and divine sovereignty becomes implicit in his work: earthly rulers may offer patronage, wealth, and status, but the devotee ultimately seeks something beyond worldly rewards—divine grace and liberation.

This devotional orientation is one reason Dhurjati remains important within the Telugu literary tradition. His poetry combines literary sophistication with religious intensity, demonstrating how a court poet could simultaneously participate in elite literary culture and articulate a deeply personal theology of devotion.

The Śataka Tradition

The śataka is an important genre in Telugu literature. Traditionally, a śataka consists of approximately one hundred independent verses, conventionally associated with the number 108, and the poems are often united by a recurring makuta, or refrain. Each verse can possess a certain degree of independence while contributing to the broader philosophical, ethical, devotional, or satirical concerns of the collection.

Dhurjati's Sri Kalahasteeswara Mahatmyam and Śrīkāḷahastīśvara Śatakam are major examples of devotional Telugu poetry. Their recurring address to Kalahastishwara creates continuity across individual poems while reinforcing the poet's relationship with Shiva. These works are not merely a collection of mythological narratives. The myths become occasions for reflection upon human existence, religious practice, divine grace, and the nature of devotion.

The name Srikalahasti is traditionally interpreted through three principal devotees of Shiva: śrī, the spider; kāla, the serpent; and hasti, the elephant. Their stories provide the mythological foundation for the temple's sacred identity and, in Dhurjati's hands, become vehicles for a larger theological argument.

The Spider, the Serpent, and the Elephant

According to the traditional Srikalahasti legend, a spider worships Shiva by weaving a web around the Shiva Linga. The web becomes its offering and its form of temple decoration. When the web is accidentally destroyed by the flame of a lamp, the spider, overwhelmed by grief, sacrifices itself. Shiva, recognizing the intensity of its devotion, grants it liberation.

The serpent approaches Shiva differently. It brings precious gems and places them upon the Linga as offerings. Its devotion is expressed through the presentation of valuable objects. The elephant, however, regards these jewels as insignificant stones. It removes them and worships Shiva with flowers, leaves, and water.

The conflict between the serpent and the elephant illustrates an important feature of devotional theology: different devotees may understand worship in radically different ways. What one devotee considers sacred and valuable may appear meaningless to another. The serpent values precious stones; the elephant values flowers and leaves. Their external practices therefore conflict, even though both are motivated by devotion.

Eventually, the serpent hides itself among the floral offerings in an attempt to attack the elephant. As the elephant approached to clean the frowned flowers on linga, the serpent crawled though the trunk into the inside of it. When the elephant discovers the serpent, it closes its trunk and strikes itagainst a mountain, resulting in the death of both creatures. Shiva then appears and grants them salvation.

The theological importance of this episode lies not simply in the miraculous granting of liberation but in the recognition of sincere intention. Neither devotee possesses the complete form of worship from an external perspective. Their offerings differ, and their understanding of what constitutes appropriate worship is incompatible. Yet Shiva recognizes the devotion underlying both.

The story therefore challenges the assumption that there is only one externally valid form of religious offering. The devotee offers according to his or her own capacity, understanding, and nature. Divine grace is not measured according to the economic value of the offering or scholarship of devotee.

Kannappa and the Radical Form of Devotion

The story of Kannappa intensifies this argument. Kannappa, traditionally portrayed as a tribal hunter, approaches Shiva without the ritual education associated with orthodox temple worship. His devotion is spontaneous and absolute. He offers Shiva whatever he has and even brings water in his mouth to bathe the Linga.

From the perspective of formal ritual practice, such actions might appear inappropriate. Yet the narrative deliberately reverses the hierarchy between ritual correctness and inner devotion. Shiva does not reject Kannappa's worship because of its unconventional external form. Instead, he tests the depth of his devotion.

When blood begins to flow from one of the eyes of the Shiva Linga, Kannappa responds by offering his own eye. When the second eye appears to bleed, he prepares to sacrifice his remaining eye as well. Because he would become unable to see after removing it, he marks the location with his foot so that he can place the eye correctly. At that moment Shiva appears and stops him, revealing the test and granting him divine grace.

Kannappa therefore represents the extreme form of śaraṇāgati. His devotion is not theoretical. He does not merely believe in Shiva; he places his entire being at Shiva's disposal. His body itself becomes an offering.

The story also carries a socially significant implication. A person outside the established structures of scriptural and ritual learning can attain the highest spiritual status through devotion. Spiritual worth is thus separated from social and intellectual privilege.

It is against this background that Dhurjati's famous verse acquires its full significance:

ఏ వేదంబు పఠించె లూత భుజగంబేశాస్త్రముల్జూసె తా
నే విద్యాభ్యసనంబొనర్చె కరి చెంచే మంత్రమూహించె బో
ధావిర్భావ నిధానముల్ చదువులయ్యా ? కావు. నీ పాద సం
సేవాసక్తియె కాక జంతు తతికిన్ శ్రీ కాళహస్తీశ్వరా

The poem asks, in substance:

What Veda did the spider study? What śāstras did the serpent consult? What education did the elephant undertake? What sacred mantra did Kannappa learn? Are these studies the source of spiritual realization? No. For these beings, devotion to your feet alone was sufficient, O Sri Kalahastishwara.The rhetorical structure is crucial. Dhurjati does not begin by asserting that learning is useless. Instead, he asks a sequence of questions that gradually undermines the assumption that formal learning is a necessary condition for divine grace.

The spider has no access to scripture. The serpent has no philosophical curriculum. The elephant has no formal education. Kannappa has no mastery of ritual mantras. Nevertheless, all attain the grace of Shiva.

The poem therefore distinguishes between learning as acquisition of information and

wisdom as transformation of the self. The first may be obtained through study; the second requires a deeper spiritual disposition.

Jñāna and Bhakti: Knowledge and Devotion

It would be misleading, however, to interpret Dhurjati as simply rejecting the Vedas, śāstras, or education. Such an interpretation would create a false opposition between knowledge and devotion.

Indian philosophical traditions contain numerous examples in which jñāna and bhakti are understood as complementary rather than mutually exclusive.

The Bhagavad Gita, for instance, presents several interconnected spiritual paths, including jñāna, karma, and bhakti. In its discussion of devotion, the text repeatedly emphasizes surrender and dedication to the Divine. The famous verse in Chapter 9 states that even a leaf, a flower, a fruit, or water is accepted by the Lord when offered with devotion:

patraṃ puṣpaṃ phalaṃ toyaṃ yo me bhaktyā
prayacchati
tad ahaṃ bhakty-upahṛtam aśnāmi
prayatātmanaḥ.

The important element is not the material value of the offering but bhakti, the devotional intention with which it is offered.

Dhurjati's Srikalahasti narratives similarly shift attention from the external object to the interior disposition of the devotee. The spider offers webs ; the serpent offers jewels; the elephant offers flowers; Kannappa offers food and ultimately his own eyes. The objects differ enormously in conventional value, yet their spiritual significance is determined by devotion.

Thus, Dhurjati's argument can be understood not as knowledge versus devotion, but as knowledge without transformation versus knowledge integrated with devotion. Scriptural study can tell the devotee about God; devotion turns that knowledge into a relationship with God.

Śaraṇāgati: The Theology of Complete Surrender

A particularly important concept for understanding Dhurjati's poetry is śaraṇāgati, or complete surrender. The term derives from the Sanskrit root associated with seeking refuge. In devotional theology, śaraṇāgati signifies placing oneself wholly under the protection of the Divine.

The four devotees of Srikalahasti embody different degrees and forms of this surrender. The spider gives its life rather than abandoning its worship. The serpent remains committed to its conception of offering. The elephant persists in its own form of worship and ultimately sacrifices itself. Kannappa offers his own eyes without hesitation.Their devotion is therefore not merely emotional. It involves a radical reorientation of the self in which the devotee's own interests become secondary to the Divine.This is one of the defining characteristics of Bhakti: God is not merely an abstract philosophical principle but the personal object of love, trust, surrender, and dependence. The devotee does not merely seek to understand the Divine; the devotee seeks refuge in the Divine.The Equality of Devotees

Another important implication of Dhurjati's narrative is the spiritual equality of radically different beings. The spider, serpent, elephant, and Kannappa differ in species, behaviour, capacity, social position, and manner of worship. Yet divine grace is available to all.

This feature reflects a broader tendency within Bhakti traditions to question the assumption that spiritual attainment depends exclusively upon birth, intellectual accomplishment, or ritual expertise. The devotional relationship creates a new basis for spiritual identity: the devotee is defined by the intensity of devotion.

Kannappa is especially important in this respect. His tribal identity and unconventional practices place him outside the world of formal Sanskritic learning and ritual orthodoxy. Yet he is ultimately elevated as an exemplary

devotee. His story therefore demonstrates that divine grace can transcend social and ritual boundaries.

Dhurjati's poem transforms this theological principle into a powerful literary question: if the spider, serpent, elephant, and hunter could attain Shiva's grace without formal scriptural education, can scholarship alone be considered the essence of spirituality?His answer is clear: it cannot.

The Offering and Its Value

The Srikalahasti legend also offers a sophisticated understanding of religious offerings. These offerings of above devotees may be arranged along a spectrum of conventional ritual value, but the narrative deliberately refuses to make material value the criterion of spiritual worth. The poorest offering may be as meaningful as the richest when it is offered with complete devotion.

This idea finds a parallel in the Bhagavad Gita, where the Lord accepts even the simplest offering when it is made with bhakti. The Srikalahasti tradition gives this principle a dramatic narrative form. The devotee's external circumstances do not determine the possibility of divine communion.

The spider does not need a temple. Its web becomes a temple decoration.

The serpent does not need elaborate ritual apparatus. Its jewels become its offering.

The elephant does not need precious objects. Flowers, leaves, and water become sufficient. Kannappa does not need mastery of ritual formulae. His complete surrender becomes his worship. The underlying principle is therefore one of offering according to one's capacity. The Divine is approached not through the possession of superior resources but through sincerity of intention.

Dhurjati and the Limits of Intellectualism

Dhurjati's poetic argument remains relevant because it addresses a perennial problem in religious life: the possibility that intellectual mastery may become detached from spiritual transformation. A person may read innumerable scriptures and still remain spiritually unchanged. Conversely, an individual with little formal education may possess extraordinary humility, compassion, faith, and devotion.

The learned person may know the terminology of surrender; Kannappa embodies surrender. The scholar may understand the theology of sacrifice; the spider sacrifices itself. The ritualist may knowthe prescribed forms of offering; the elephant offers according to its own nature. The central question is therefore not simply, "How much does one know?" but "What has that knowledge done to the individual?"

Conclusion

Dhurjati's Śrīkāḷahastīśvara Śatakam presents devotion not as an alternative to all knowledge but as the criterion by which religious knowledge acquires spiritual significance. Through the stories of the spider, serpent, elephant, and Kannappa, Dhurjati demonstrates that divine grace is not confined to scholars, ritual specialists, or socially privileged individuals.

His famous rhetorical questions—What Veda did the spider study? What śāstras did the serpent learn? What education did the elephant receive? What mantra did Kannappa master?—lead to a profound conclusion: spiritual liberation cannot be reduced to intellectual accomplishment.

The larger philosophical message is that knowledge becomes wisdom only when it transforms the heart and leads to surrender. Scripture can illuminate the path, philosophy can clarify the nature of reality, and ritual can discipline religious practice; but devotion gives these practices their spiritual purpose. In the devotional vision articulated by Dhurjati, the highest wisdom is ultimately expressed through bhakti and śaraṇāgati—the complete offering of oneself at the feet of the Divine.

The Srikalahasti legend therefore functions as more than a temple myth. It is a theological statement about accessibility, equality, and grace. The spider's web, the serpent's jewels, the elephant's flowers, and Kannappa's own

eyes become equally meaningful because each represents a total act of surrender. Their liberation affirms that the Divine does not measure the devotee by the external grandeur of the offering but by the sincerity of the heart.

Scripture can give knowledge, but knowledge alone does not guarantee wisdom. Wisdom emerges when knowledge becomes devotion, when understanding becomes experience, and when the individual ultimately surrenders at the feet of the Divine.

For Dhurjati, therefore, the highest form of learning is not merely to know the sacred word, but to embody its truth through devotion.

The guru's grace is Linga;
Linga's truth is Jangama;
Yet this is outer practice.
Right knowledge of Jangama
Comes just from inner practice.

If body has no Linga,
Jangama will not receive
The service one freely gives.
Therefore rejecting the one,
Relying on the other
It seems is rather like
Soul without body,
Shiva without Shakti,
Flame without a wick.
Can there be bhakti
Void of the body?
Born with deformity
Can one be the king?
Is one a devotee
If he's void of Linga?
No, he will never see
True divinity!
O Lord of the Lovely Waters

- Channabasavanna
(Tr. Dr. A.K. Ramanujan)

Kathopanishad: A Unique Guide on Vedanta

Sri Rakesh Bhartiya

Yama starts by explaining the two options before a human being, the Shreyas (preferable) and the Preyas (pleasurable) paths and that the really intelligent ones go for the Shreyas one because of its much higher value.

Upanishads are the very treasure of that Jnana (knowledge) which enables us to shed off all kinds of falsehood from our faculties and move towards realizing the ultimate truth i.e. Brahman. The only way to take a first step in that direction is to form some idea of that supreme truth. All we can strive for at this stage is to go through our scriptures, which are meant to guide us properly. Upanishads serve as the best guide to a genuine seeker of truth. Among all Upanishads, Katha Upanishad (Kathopanishad, as popularly pronounced) is the most popular one; mainly because it guides a seeker of Truth, as propounded in Vedanta philosophy, in a unique and quite communicative way. It will be worth highlighting that unique quality of Kathopanishad.

Kathopanishad has a very engaging and appealing Katha Tatva (storyline); at the centre of which is Nachiketa, a one of his kind seekerof Truth. Nachiketa is unusually brilliant and keen observer, considering his tender age. Apart from that, his greatest quality is his fearlessness. He has great regard for his father, the great rishi Vajashrava, but when he observes that his father is giving away such cows in दान (dana) as of no use to the receiver, he questions him:

"पीतोदकाजग्धतृणादुग्धदोहानिरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ।।"
"pītodakājagdhatṛṇādugdhadohānirindriyāḥ।
anandānāmatelokāstānsagacchatitādadat॥"

(Whoever gives away those cows that have drunk water and eaten grass (for good), whose milk has been milked (for the last time) and which have lost all vitality of their organs; goes to the worlds which are devoid of any joy.)

Such straight and bold questioning invites the wrath of his father and persistent questioning leads to the worst kind of curse "मृत्यवेत्वाददामीति (mṛtyavetvādadāmīti) (To Death, I give you)" a father can give to his son.

Nachiketa, honestly and boldly still on the side of Truth, fearlessly reaches the abode of Yama (the God of Death).

The encounter of Yama and Nachiketa is a literary masterpiece as it creates unprecedented curiosity of fundamental nature in reader's mind. The entity the whole world is afraid of, is afraid of the boy Nachiketa! What message Kathopanishadwants to give? Nachiketa is one of his kind seeker of Truth and absolutely fearless. Having inadvertently made him wait for three nights in his abode without food, Yama is afraid of the wrath of such a fearless seeker of Truth and asks Nachiketa to ask for three boons. And, the very first boon asked by Nachiketa further strengthens his position as a true seeker of Truth; he asks Yama that when he returns home his father may become free from anxiety, anger etc. and recognize him and talk to him. Nachiketa is sure

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that he will return home and his wish is to find his father in a calm state of mind so as to recognize and talk to him. The cleverly asked boon aims at many things at a time; sure return for him (thus negating the curse of father), welfare of his father (thus negating any agony on his part), welfare of Nachiketa himself (by bringing back normal relations with his father) etc. Nachiketa is not only fearless; he is having no ill feelings and has a sharp intellect to quickly anticipate the multifold benefits through the offered boon.

The third boon asked by Nachiketa and the reply Yama gives, form the core message of Kathopanishadand also its unique appeal as a guide to Vedanta. Yama is at his wit's end when asked about that very fundamental truth as a part of the third boon. Yama does everything, tries all kinds of temptations to derail Nachiketa from the path of supreme knowledge. This part of Kathopanishad is a rare piece of literature. The literary challenge is to unfold some aspects of that supreme truth which can be realized only through the supreme state of realization. Normally no literary flight can achieve that because our faculties, however brilliant, are limited; and therefore incapable of revealing the entity which is formless, beyond any Gunas (attributes), beyond any limits etc. etc. However, the challenge is for no less an entity than Yama and the challenger is no less a seeker of Truth than Nachiketa and guidance on Vedanta has to be imparted through their discussions only. So, Kathopanishadhas to find a way out.

First, the beauty of Kathopanishad in outlining the great and evergreen temptations before a seeker of truth may be seen. The third boon asked by Nachiketa is all about what happens to self after a man dies, and Yama throws all kinds of temptations to dissuade him from the answer which relates to the attainment of the highest goal, Truth –

"शतायुषः पुत्रपौत्रानवृणीश्व
बहून्पशन् हस्तिहिरण्यमश्वान्।
भूमेर्महदायतनं वृणीष्व
स्वयम् च जीव शरदो यावदिच्छसि॥"
"śatāyuṣaḥputrapautrānvṛṇīṣvā
bahūnpaśūnhastihiraṇyamaśvān
bhūmermahadāyatanaṃvṛṇīṣva
svayaṃ ca jīvaśaradoyāvadicchasi"

(Ask for sons and grandsons who will live for hundred years. Ask for many animals, elephants and gold, and horses and a vast part of land. And you yourself live for as many years as you like.)

Yama even goes on to offer "येयेकामादुर्लभामर्त्यलोके (ye yekāmādurlabhā-martyaloke) (all things desirable and difficult to get in the human world)", and even "इमारामाःसरथाःसतूर्याः (imārāmāḥsarathā-ḥsatūryā) (celestial nymphs with chariots and musical instruments who can delight men like no other)".

The immensely relatable appeal lies in Kathopanishad pinpointing the very basic and all-time relevant temptations, no man is supposed to refuse. But, Nachiketa is not like any other human being, he is true seeker of Truth. His counter is a proof of his comprehension of the basics of life and also his control over his faculties at such a young age qualifying him as an extraordinary seeker of Truth –

"श्वोभावामर्त्यस्ययदन्तकैतत्
सर्वेन्द्रियाणांजरयन्तितेजः"
"śvobhāvāmartyasyayadantakaitat
sarveṃdriyāṇāṃjarayantitejaḥ"

(All these temptations offered by Yama are ephemeral and they waste away the vigour of all the senses a man possesses.)

And also:

"नवित्तेनतर्पणीयोमनुष्यो----"
"navittenatarpaṇīyomanuṣyo"

(Man can never be satisfied with wealth.)

Thus; Nachiketa virtually puncturesthe balloon of offered temptations, establishing himself as a pure and relentless seeker of Truth.

Yama has to now somehow fulfill his promise. The entity which is beyond the limited faculties of a mortal, is beyond any definition to

be comprehended by such limited faculties, has to be given an idea of somehow to the unparalleled seeker of Truth.

Yama starts by explaining the two options before a human being, the Shreyas (preferable) and the Preyas (pleasurable) paths and that the really intelligent ones go for the Shreyas one because of its much higher value. It is a path recommended in Vedanta philosophy leading to the ultimate knowledge and by now Nachiketa has given ample proof of his preference.

The choice of symbols and words, methodology and tools etc. by Yama to give some idea of Brahman to the relentless seeker of Truth is the other high point of Kathopanishad as an effective and very practical guide for any seeker of Truththrough Vedanta philosophy. The symbolic mention of Agni (fire) and Vayu (air) in two similar mantras is the most effective part of the Upanishad to make anybody understand how an entity can assume separate forms in different shapes and yet can remain outside:

"अग्निर्यथैकोभुवनंप्रविष्टोरूपंरूपंप्रतिरूपोबभूव
एकस्तथासर्वभूतान्तरात्मारूपंरूपंबहिश्च"

"agniryathaikobhuvanaṃpraviṣṭorūpaṃrūpa
ṃpratirūpobabhūva
ekastathāsarvabhūtāntarātmārūpaṃrūpaṃp
ratirūpobahiśca"

(Just as fire, though one, assumes separate-separate forms in respect of different shapes; in the same manner the Brahman is inside all beings, though one only, assumes separate form in respect of each shape, and yet remains outside.)

This is a very relatable and practically seen example to give true seekers of Truth some idea of omnipresence of Brahman. There are many such examples in Kathopanishad, but it takes due care not to misdirect the seeker of Truth towards assuming Brahman to be so easily and so directly relatable. Kathopanishad is careful on avoiding Brahman's knowledge coming down to too mundane terms or symbols. Thus, it presents another beautiful set of spiritually correct and relevant mantras.

Kathopanishad says:

"नायमात्माप्रवचनेनलभ्यो न मेधया न बहुनाश्रुतेन।
यमेवैषवृणुतेतेनलभ्यःतस्यैषआत्माविवृणुतेतनूं स्वाम्॥"

"nāyamātmāpravacanenalabhyo na medhayā
na bahunāśrutena
yamevaiṣavṛṇutetenalabhyaḥtasyaiṣaātmāvi
vṛṇutetanūṃ svām"

(The Brahman cannot be known through too much study, nor through intellect, nor through much of hearing Brahman can be known through Brahman only, the seeker of truth prays for; it is the Brahman inside the seeker which reveals its true nature.)

Very correct! How can things of limited nature can reveal an entity beyond all limits? It is Brahman only which can reveal Brahman to a seeker of truth.

To leave no too relatable an idea in the mind of a seeker Kathopanishad goes on mentioning Brahman as अशब्दम् (soundless), अस्पर्शम् (toothless), अरसम् (tasteless), नित्यम् (eternal), अव्ययम् (beyond decay) etc.

And, it also mentions:

"नैववाचानमनसाप्राप्तुंशक्योनचक्षुषा----"

"naivavācā na manasāprāptuṃśakyo
na cakṣuṣā"

(It cannot be attained through speech, nor through mind, nor through eyes---)

Kathopanishad, after giving some idea of Brahman to the seeker of Truth and also cautioning him on any assumption in terms of mundane and too relatable symbols, has to now show him the right path to the ultimate truth. Nachiketa, having given enough proof of being a true seeker, now gets that instruction from Yama. Yama virtually reiterates the qualities shown by Nachiketa on how to be a seeker:

"उत्तिष्ठतजाग्रतप्राप्यवरान्निबोधत।
क्षुरस्यधारानिशितादुरत्ययादुर्गंपथस्तत्कवयोवदन्ति॥"

uttiṣṭhatajāgrataprāpyavarānnibodhata
kṣurasyadhārāniśitāduratyayādurgaṃpathast
atkavayovadanti

(Arise, awake and stop not tillyou have achieved the goal (Truth). The wise ones

describe that path to be as impassable as the edge of a knife, which when sharpened, is very difficult to tread on.)

And, in its concluding part,Kathopanishad, very effectively and very beautifully, makes the seeker realize the inseparable bond between Atman and Brahman; the ever-blissful presence of Brahman inside all beings:

"अंगुष्ठमात्रःपुरुषोन्तरात्मासदाजनानांहृदयेसंनिविष्टः--"

aṅguṣṭhamātraḥpuruṣo'ntarātmāsadājanānāṃhṛdayesaṃniviṣṭaḥ

(Brahman, almost of the size of a thumb, is ever seated in the hearts of men.)

So, while in Kathopanishad Nachiketa receives the knowledge imparted by Yama after proving to be worthy of it, the Upanishad goes down in human history as the most unique and practical guide on Vedanta, a philosophy helpful to one and all in the attainment of ultimate truth. By weaving the Truth in a very interesting story which is capable of inviting the attention of any sadhaka (seeker), by establishing the qualities of a true seeker of Truth through the example of Nachiketa, by giving some idea of the Truth in carefully used terms and yet taking care of not bringing down that Truth to the level of too obvious and relatable terms or symbols etc.; Kathopanishad establishes its unique place in spiritual literature as a practical guide on Vedanta. No wonder, it has been very popular among all levels of sadhakas and continues to be so even in the 21st century.

When people repose faith in humanity and philosophy of life their lives will become beautiful.

- Jagadguru Dr. Sri Shivarathri Rajendra Mahaswamiji

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

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

-Ambigara Chowdayya.

Shiva's Dance: The Reversal of His Feet

Smt. Prema Raghavan

Shiva's dance holds all opposites. He is stillness and movement. He is destruction and mercy. The reversal of His feet is His way of saying that no single posture contains the whole truth.

The image of Lord Shiva as Nataraja is the universe made visible. Inside a ring of fire, He dances. One foot presses down on Apasmara, the demon of ignorance. The other foot is raised in blessing. This dance sustains creation, preservation, and dissolution. Every detail in the form is a teaching.

Among these details, the position of Shiva's feet holds a subtle mystery. In most temples, we see the left foot raised in _kunchita pada_, offering liberation. The right foot crushes ignorance. Yet in a few rare and sacred images, the feet are reversed. The right foot is lifted and the left foot holds the demon down. This reversal is not error or artistry. It is a message. It tells us that grace is not bound to one method, and that the Divine responds to the love of the devotee.

To understand this, we turn to a story from the temple traditions of Tamil Nadu.

1. The Story of Rajashekarapandya*

Long ago in Madurai, there ruled a Pandya king named Rajashekarapandya. He was a great devotee of Lord Shiva and a master of the art of dance. He spent his life studying the _Natya Shastra_ and practicing the divine movements of Nataraja. His devotion was not only in the heart but also in the body. He knew every muscle and every joint that Shiva's cosmic dance would require.

One day, as Rajashekarapandya watched the Nataraja idol in the temple, a thought filled him with compassion. He saw Shiva standing on His right foot for endless ages, with the left foot raised. The king, a dancer himself, understood the strain. He thought, "My Lord dances for the good of all worlds. He has kept His right foot on the ground and His left foot lifted for eons. Does His foot not ache? Does He not feel pain as any dancer would?"

His heart could not bear the thought of the Lord's discomfort. With tears, Rajashekarapandya prayed to Shiva. "O Great Dancer, out of love for Your devotees You keep this posture. But You too must feel fatigue. Please, for my sake, reverse Your feet. Place Your left foot down and raise Your right foot. Let Your right foot rest, even for a moment."

Shiva, who is called _Bhakta Vatsala_,

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the one who loves His devotees as a mother loves her child, could not refuse such selfless love. To honor the king's compassion, Shiva reversed His stance. He placed His left foot upon Apasmara and raised His right foot in blessing.

This form came to be known as _Maaraadi Paadam_ or _Kaal Maari Aadiya Nataraja_, the Lord who changed His feet. You can see this rare form in the Madurai Meenakshi Temple and in a few other ancient shrines. The Lord changed cosmic law because a devotee's love asked Him to.

2. The Classical Form and Its Meaning*

In the common Nataraja form, the right foot is down and the left is up. The right side stands for dharma, action, the sun, and the world of order. The left side stands for grace, intuition, the moon, and transcendence.

The teaching is clear. First, through right action and discipline, subdue ignorance. This is the right foot on Apasmara. Then, grace lifts you. This is the left foot raised as _kunchita pada_. This is the path of effort leading to surrender. Most spiritual traditions follow this sequence. Purify, then receive.

3. The Reversal: When Grace Leads*

When Shiva reverses His feet, the meaning deepens. The raised right foot says that divine compassion does not wait for you to become perfect. Grace can come first. The left foot still crushing the demon shows that grace itself has the power to destroy ignorance.

This is the path of the saints. They did not become pure and then love God. They loved God, and that love made them pure. Rajashekarapandya's story proves it. The king did not perform a thousand rituals to ask for reversal. His simple compassion moved the Lord. The reversal tells every seeker, you do not have to earn love before you are loved.

4. Symbolic Meanings of the Reversed Feet*

Compassion Over Rule*

The Lord changed His eternal posture for a devotee's feeling. This shows that love is higher than law. Dharma is important, but _karuna_, compassion, is the heart of dharma. When rules become walls, grace breaks them.

The Living Nature of Truth*

Feet determine direction. When Shiva reverses His feet, He shows that the universe is not mechanical. It is conscious and responsive. Destiny can turn. Karma can bend. The Divine is not a prisoner of His own creation.

Balance in Action and Surrender

We all have two feet in life. One foot is effort, discipline, and responsibility. The other is trust, faith, and letting go. Most of us keep the effort foot down and hope the trust foot will rise one day. Shiva's reversal asks us to try the opposite. What if you stood in trust first? What if faith was your foundation, and from that faith, right action flowed?

The Lord Bears Our Burden

Rajashekarapandya saw the Lord's pain. The reversed feet remind us that Shiva carries the burden of the cosmos. He feels the strain so that we may be free. When we feel tired in our own dharma, we can remember that we are not alone in the dance.

5. The Message for Humanity Today

You Are Worthy of Grace Now

We live in a culture of earning. We think

we must achieve, heal, or improve before we deserve peace. The reversed feet reject this. The Lord raised His foot for a king who simply cared. In the same way, grace is extended to you today, with all your flaws. Accept it. Let that acceptance start your transformation.

Lead with Empathy

In homes, schools, and nations, we often enforce rules before we offer understanding. Shiva's reversal is a model for leadership. Ask first, does this person need my raised foot of blessing or my grounded foot of order? Sometimes a child, an employee, or a citizen needs to feel lifted before they can be corrected.

Stay Flexible in Belief

Ideas must move or they die. A person who cannot reverse a position when love demands it becomes rigid. The reversed dance teaches us to hold truth firmly but not tightly. Be ready to change your stance when compassion calls.

Hope in Times of Reversal

Life reverses on all of us. Loss, illness, and failure force us to stand on a different foot. Rajashekarapandya's story says that such reversals are not punishment. They are sacred. They are moments when the Lord Himself shows a new way to dance. What looks like instability may be the start of a new grace.

6. Practicing the Reversed Dance

Daily Awareness

Each morning, stand and feel both feet. Name them. This is my effort. This is my trust. Ask, which foot does today require me to lead with? Some days need the discipline of the grounded foot. Some days need the courage of the raised foot.

Compassion in Action

When you see another person straining under their duty, as Rajashekarapandya saw Shiva, offer relief. Your kindness may be the reason the Lord reverses something in their life.

Prayer of the Reversed Foot

If you are weary, pray as the king did. "Lord, You know the weight I carry. If it is Your will, reverse my stance. Let me rest in Your grace, and let Your grace do the work."

Conclusion

Shiva's dance holds all opposites. He is stillness and movement. He is destruction and mercy. The reversal of His feet is His way of saying that no single posture contains the whole truth.

Rajashekarapandya teaches us that the heart has power over the cosmos. The Lord who burns universes in His dance changed His step for a devotee's tear. That is the hope of this symbol.

For humanity, the message is simple. Be sincere in your effort. Be tender in your heart. Do not think you must become perfect before you are loved. Do not think the world's rules are harder than God's mercy.

Whether the left foot is raised or the right, the goal is one. To crush ignorance and to lift the soul. Learn to dance with both. Know when to stand firm and when to let grace lift you.

May we, like Rajashekarapandya, feel the Lord's strain and offer our love. May we trust the Dancer enough to follow Him when He reverses the step. In that trust, we find our own dance becomes whole.

Aatithya Satkara: A Core and Matchless Sanatana Value

Dr. Ravindra Kumar

'Indica', written by the Greek Ambassador Megasthenes(in the Fourth Century BCE), which describes contemporary Indian society, culture, and lifestyle, highly praises Bharatiya hospitality. It is mentioned therein that Indians treated guests like gods and served them wholeheartedly.

Originally derived from the Taittiriya Upanishad (Shikshavalli, 01:11:02), ''अतिथिदेवो भव **–*Atithidevo Bhava*"**(treat the guest as a god or like a god), ''आतिथ्य सत्कार'', *i.e.*, hospitality is not merely a concept in the Sanatana Dharma, it holds a very high place in the lives of followers of the Sanatana Dharma. It is not only a precept or a formality. It is also established as a supreme duty of man. Even if someone visits one's home without prior notice, welcoming him wholeheartedly and providing food and shelter to him selflessly is a part of this. Offering a gift, according to one's capacity and the guest's needs, at the time of the guest's departure is also a related aspect. Hospitality is recognized as a hallmark of the Sanatana Dharma, especially as a duty of householders, and as an aspect related to service, love, affection, good conduct, virtue, and mutual trust. As a high human value, hospitality has established the glory of Indian culture itself as one of its key distinctive features for centuries. The Mantra reflecting the glory of hospitality in the Atharvaveda (09:06:01), ''यो विद्याद्ब्रह्म प्रत्यक्षं परूंषि यस्य संभारा ऋचो यस्यानूक्यम्/; *Y**o Vidyaad Brahman Pratyaksham Paruunshi Yasya Sambhaaraa Richo Yasyaanuukyam/*"** and mentions in other major texts of the Sanatana Dharma bears testimony to this truth.

Further, hospitality has been declared the hallmark of a wise person and an act equivalent to a Yajna in itself. Over the past thousands of years, countless strangers and foreigners have been welcomed as guests by the Bharatiyas. Indians gave them shelter, provided them with opportunities to settle, prosper, and become part of Indian society. This happened precisely on Indian soil.

'Indica', written by the Greek Ambassador Megasthenes(in the Fourth Century BCE), which describes contemporary Indian society, culture, and lifestyle, highly praises Bharatiya hospitality. It is mentioned therein that Indians treated guests like gods and served them wholeheartedly. The author stated that Indian hospitality was not merely a custom, but a reflection of their true (human) affection and respect, a manifestation of intimacy, beyond mere social interaction. The care for guests was lavish and marked by generosity. It was a foremost characteristic of the lives of Indians, whether they were rich, elite, or even ordinary rural people. They possessed this as one of the highest values of life.

The Chinese Buddhist monk Fa Hien, who visited India hundreds of years after Megasthenes during the Gupta period (known as the golden age of Hinduism),

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also wrote about the hospitality of Indians in his travelogue, describing the people's generous and kind nature. Along with the Indians' expertise in hospitality, he described the construction of rest houses and eateries along the roads by prosperous ones for travellers, where food, clean water, and clothing were provided free of charge. He also wrote about free medical care, honesty in life, safe travel, and the people's charity and cordiality. He specifically described hospitality as a major social duty and a standard of morality for Indians of that time.

Nearly two hundred years after the visit of Fa-Hien, another Chinese traveller Hiuen Tsang, who visited India in the first half of the Seventh Century AD, also wrote in his travelogue about the socio-cultural richness of India, and especially about the hospitality of Indians. He mentioned the friendly and kind nature of the Indian people, their hospitality, and generous service. Hiuen Tsang wrote that Indians offered food with great insistence. Purity and cleanliness were hallmarks of Indian cuisine. Special attention was paid to bathing, washing hands, and cleaning utensils before eating. The hospitality shown with love and respect reflected the high morality of Indians.

We see the same trend in the later period also. In his accounts, Ibn Battuta, a Moroccan traveler and writer of the Fourteenth Century AD, described the prosperity of the Indian region, advanced agriculture and abundant harvests as unparalleled. He especially praised Indian hospitality as exceptional. He mentioned that 'India is incomparable in this regard'. Ibn Battuta, who traveled for thirty years, covering approximately seventy-five thousand miles, including West and South Asia, Africa, China, and Spain, acknowledged India's tradition of hospitality as remarkable and glorious, stating that 'guests in India are dear to the heart; they are like gods for Indians'.

Before Ibn Battuta, Al-Masudi, the Tenth Century AD's Arab historian and traveler from Baghdad, and later the Fifteenth Century AD's Persian traveler Abdul Razzaq Samarqandi, also expressed similar views regarding Indian hospitality. They considered cordiality, respect, and love and regard to be inextricably linked with hospitality.

All the above-mentioned travellers and many others too, who visited different parts of the Indian territory, north to south and east to west; their experiences of hospitality at all places were the same. This proves that hospitality has been a key characteristic of Indians for thousands of years. Treating even a foreigner with love, respect and a spirit of service is a hallmark of Indian life. This is also central to the Sanatana values and a duty-bound integral part of the life of Bharatiyas. That is why; through the ages the pioneers of the Sanatana Dharma have repeatedly said that hospitality is a Dharma in itself. Therefore, one should engage in it with a pure spirit of service. Hospitality offered with humility is a path to attaining pious merit and an act equivalent to serving a Guru. Hospitality is akin to worshipping God (Paramatma, Who Himself is the Creator of the universe and the Protector of all), because a guest is a reflection of God Himself.

In the end, it is appropriate to mention an excellent statement regarding the aspect of hospitality associated with human service and love for fellow beings, which remains significant and exemplary even today, because it could pave the way for true brotherhood at the global level as per the expectations of the Sanatana Dharma:

"अतिथिः पूजितो यस्य ध्यायते मनसा शभम्/
न तत् क्रतुशतेनापि तुल्यमाहुर्मनीशिणः//"

"AtithihPuujitoYasyaDhyaayateManasaaShabham/
Na Tat
Kratushatenaapi Tulyamaahurmaniishinah//"

That is, ***"In the house where the guest is honoured*** (respected)***, that guest wishes for the welfare of the house. Hospitality is*** (therefore) ***equivalent to a hundred Yajnas."***

Akka Mahadevi: Mysticism, Feminine Spirituality, and Social Resistance in Her Vachanas

Dr. Shobha

She was one of the very few women voices that voiced rebellion against Patriarchy and Casteism with her poetry and spirituality. The period is characterized by the development of devotion to God (bhakti) and its prominence over the observance of ritual or caste. Her path is often compared to Mirabai in the North and Andal in Tamil literature women saints who found freedom in divine love.

Akka Mahadevi (c. 1130–1160 CE) is one of the earliest female saint-poet, mystic, and philosopher of 12th-century, associated with the Veerashaiva Bhakthi movement in Karnataka, which was led by Basavanna, Allama Prabhu, and others, aimed to reform society by promoting equality, devotion, and spiritual experience. Akkamahadevi can be identified in so many ways, as a great performer of the Sharana movement, a symbol of self-respect, a true representative of the feminist movement, as an all-time favourite as the "Akka" (elder sister) of many. Akka had given up all the pleasures of the world at a tender age, soared through so many trials and tribulations. She embraced Lord Shiva (Mallikarjuna) for her divine husband and abandoned this material world and started living the life style of a Kesambara (Someone who wears only her hair and no clothes). Through her devotion and spiritual strength, she became a model and inspiration for countless devotees.

She was one of the very few women voices that voiced rebellion against Patriarchy and Casteism with her poetry and spirituality. The period is characterized by the development of devotion to God (bhakti) and its prominence over the observance of ritual or caste. Her path is often compared to Mirabai in the North and Andal in Tamil literature women saints who found freedom in divine love.

She was born in Udutadi, near Shivamogga in Karnataka, into a pious family. From an early age, she showed deep devotion to Lord Shiva, whom she addressed as Chenna Mallikarjuna (the Beautiful Lord, symbolizing purity and detachment). It is said that she rejected worldly life, left her home and husband, and dedicated herself completely to spiritual pursuit. Her philosophy is rooted on principle of devotion of non-duality and spiritual liberation. She believed in:

Novices aren't able to find any greater happiness than union with the Divine, true

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fulfilment being union with the Supreme (Shiva).

Detachment (Vairagya): Giving up of desires for the material world.

Spiritual liberation is for all, no matter their caste or gender equality and inner purity

Love and Devotion: Love (bhakti) is the highest expression of emotion that is with no social divide.

Akka Mahadevi wrote around 350 Vachanas (prose-poems), though not all have survived. Vachanas are short, free-verse poetic expressions written in Kannada that convey spiritual insight in simple language. Her poems are noted for their intense mysticism, lyrical beauty, and spiritual depth. She often used metaphors of love and marriage to describe her relationship with God portraying the soul as the bride and Shiva as the divine bridegroom.

The Virashaiva movement of the 12th century was a revolt against narrow-mindedness of caste system, priesthood, and gender discrimination. The movement led by Basavanna and other saints advocated for equality, dignity of labour and for direct communication with God.

Female members were also a considerable part of this movement. Akka Mahadevi's strong resolve in all the aspects spiritual and demonology of her character is notable, not to mention her spirited challenge of the power of patriarchy. Akka Mahadevi was not the typical medieval woman who took up her destiny into marriage and motherhood.

Poems of mysticism on Vachanas of Akka Mahadevi.

Mysticism forms the foundation of Akka Mahadevi's poetry. She seeks complete union with the Divine by abandoning worldly identity. One of her finest Vachanas reads:

"People,
male and female,
Bloopers when the cloth which covers their shame slips off.
In a dive of the Lord of Lives without face,
in the world,
how can you be modest?
Behold, withholding thy eyes from tears,
onlooking everywhere,
What do you intend to hide and what do you want to cover up?

This Vachana symbolizes the dissolution of the ego before God. Akka argues that modesty based upon bodily identity is meaningless because God sees everything. The body becomes insignificant when compared with spiritual truth.

Devotion to Chennamallikarjuna

Akka Mahadevi repeatedly addresses Chennamallikarjuna as her only beloved. There are other popular Vachana's such as:

"I have Maya for mother-in-law,
the world for father-in-law,
three brothers-in-law like tigers,
and the husband's thoughts are full of women;
this husband is not mine.
My husband is Chennamallikarjuna."

This poem is a comparison between earthly marriage and heavenly union. Family relations reflect the attachments to the world that hinder attaining spiritual realization. There is but one Eternal, God.

Feminist Consciousness

Modern scholars often interpret Akka Mahadevi as an early feminist because she questioned patriarchal authority centuries before the emergence of modern feminism.

Her refusal to accept an unwanted marriage demonstrates female agency. She claimed ownership over her own body and spiritual life. Her abandonment of clothing has often been misunderstood. Rather than representing rebellion for its own sake, it symbolizes complete renunciation of material identity. She rejects societal definitions of femininity based upon physical appearance. Her Vachanas repeatedly affirm that spiritual equality transcends gender.

Critique of Materialism
Akka Mahadevi rejects wealth, power, and worldly pleasures.
One of her Vachanas states:
"What use is this body,
if it cannot know the Lord?
What use are riches,
if they cannot purchase wisdom?
What use is life,
without Chennamallikarjuna?"

The poem emphasizes that worldly success possesses no permanent value without spiritual realization. In Akka Mahadevi's poetry, nature is an important element. She uses flowers as a recurring motif, as well as images of rivers, birds, rain, moonlight, bees and forests.

For example:

As the bee searches only for honey,
As the swan wants only pure water,
Likewise my heart desires only
Chennamallikarjuna."

The images depict a single-minded devotion using recognizable elements from nature.

Akka Mahadevi condemns outside religious practices. She says that true devotion comes from one's heart, not from the temple or the priest. This was in accordance with the ideology of the Virashaiva movement that was more on personal experience than on ritualistic practices. The variety and ongoing interest of her writing are exemplified by these views.

Akka Mahadevi is one of the most extraordinary characters in the history of literature and religion in India. Her Vachanas are not limited to devotional poetry but rather express a vision of spiritual liberation, gender equality and social justice. She captures the esoteric and mystical in everyday language, and in so doing turns it into a philosophical insight accessible to all.

Her valiant defiance of traditional patriarchy, loyalty to Chennamallikarjuna, and challenge of ritualism are all still felt by modern readers. Her Vachanas are timeless because they can be used to reflect either the inner search for spiritual fulfillment or the fight against social oppression. In this way, Akka Mahadevi can be credited as a saint-poet of the Bhakti movement, as well as one of the earliest authors of Indian literature who had a voice for women.

I hope my legacy is my music. I hope it will last long after I am gone. But most of all, I just would like to be remembered as good person, someone who cared and worked hard to help people. I would just like to be remembered as a normal person who got lucky.

— Dolly Parton
(A great musical success)

The Spiritual Connect of Number 108

Sri B.L. Razdan

The Panchalingam temple of South India has a Shiva Lingam having 5 facets where each facet has an angle of 108 degrees. The Brihadeesvara temple of Thanjavur in Tamil Nadu is 216 feet tall which is in the ratio 108:2. In fact, most of the temples are designed in the ratio of 108.

In the realm of numbers, there exists one that stands apart, enveloped in an aura of mystique and reverence. Not only in Hinduism but also in other philosophies such as Buddhism, Jainism, Angel Numbers, and many others, the number 108 holds great significance. This number is 108—a divine cipher that weaves its enigmatic threads through the tapestry of science, Hindu mythology, and beyond. In practically all religious beliefs, 108 is a divine sacred number.

According to the Surya Siddhanta, the text written by Indian astronomers and the oldest book on astronomy known to exist, the number 108 explains the connection between the sun, the moon, and the earth. When we divide the distance between the Sun and the Earth by the diameter of Sun, you get 108. Similarly, when we divide the distance between the Earth and the Moon by the diameter of the Moon, we get 108. From Earth, Sun and Moon are located exactly in the ratio 108 in universe. That's why we have 12 hours of Sunshine and 12 hours of Moonshine. This is the reason that the Sun and the Moon both are equally important for Earth. Such cosmic harmonies seem to beckon us towards the numinous, unveiling secrets we have yet to comprehend.

In various spiritual traditions, there are 108 beads on a mala, a rosary used for meditation and prayer. Each bead serves as a stepping stone towards enlightenment, a pathway to divinity. In the tapestry of existence, 108 stands as a shining beacon of interconnectedness, bridging the chasms between science, mythology, and spirituality Its resonance is felt in the depths of our souls, reminding us that the universe, with its infinite wonders, is a symphony of sacred numbers.

In Hindu mythology, 108 is regarded as a sacred number, steeped in spirituality. The Sanskrit alphabet, which serves as the foundation for many ancient languages, comprises of 54 letters, each with a masculine and feminine form. When multiplied by two, the resulting 108 represents the infinite possibilities encapsulated within the realm of language and expression.

108 is mathematically significant. In

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Sanskrit "Harshad" means "great joy." Harshad numbers are numbers that can be divided by the sum of its digits, e.g. 1 + 0 + 8 adds up to 9, and 108 can be clearly divided by 9, making 108 a Harshad number, or a number that brings great joy. There are endless other mathematical and astrological facts that seem to point to the importance of the number 108.

108 is very much in our bodies. Looking within our own bodies, we can see the number 108 pop up. Ayurveda teaches us that our bodies have 108warma *points,* which can be thought of like intersections of energy and matter, or the points in which our energetic body and our physical body come together. As yogis, we believe that we contain 7 chakras, or energy centers, in our bodies, starting from the top of the head down to the base of the spine. The number 108 is also connected to our heart chakra, which is known to connect us with love, transformation, and compassion. Vedic wisdom also says that there are 108 energy lines that come together right at the centre of our chest, right where our heart chakra is.

The Panchalingam temple of South India has a Shiva Lingam having 5 facets where each facet has an angle of 108 degrees. The Brihadeesvara temple of Thanjavur in Tamil Nadu is 216 feet tall which is in the ratio 108:2. In fact, most of the temples are designed in the ratio of 108. There are 12 months or 12 Zodiac signs and there are 9 planets. And when you multiply 12 by 9 it comes to number 108. Just like 108, number 12 and 9 are also very special numbers. In Geometry when you add all the angles of a figure and then add the digits, it comes to 9. In time and measurement systems, number 12 is widely used. There are 12 hours in clock, 24 hours (12*2) in a day, 12 inches in a foot etc.

Peethas (or Pithas) are sacred sites considered to be the seats of the goddess Sati, associated with different parts of the Sati's body which fell at different parts of the ancient Bharatvarsh. These sacred sites are scattered throughout India, all located near water bodies, which are believed to be infused with the energy of the goddess. These 108 *Peethas* are important pilgrimage sites for the members of the Shakti sects of Hinduism.

There are 108 Upanishads that form a part of the Shruti literature comprising the Vedic Sanskrit texts of Hindu teachings and ideals. These Upanishadic texts are considered to be of divine origin adding to the significance of this sacred number.

The number's significance is open to interpretation, says Shiva Rea, a lifelong student of Tantra, Ayurveda, bhakti, Hatha Yoga, *Kalaripayat* Odissi dance, and yogic arts and a leading teacher of *prana vinyasa* flow and yoga trance dance, who teaches all over the world. Rae notes that renowned mathematicians of Vedic culture viewed 108 as a number of the wholeness of existence.

Mathematicians have also noted that the number 108 has an elegant divisibility and geometry, producing endless patterns. It also is the hyper-factorial of 3 since it is of the form, an abundant number, a semiperfect number and a tetranacci number and in Euclidean space, the interior angles of a regular pentagon measure 108 degrees each.The sum of the parts may offer more clues to why the number 108 is sacred. Both 9 and 12 have been said to have spiritual significance in many traditions. 9 times 12 is 108.

In the Yogis system, number 108 refers

to Spiritual Completion. In human body there are 72000 Nadis meeting at 114 different junctions known as Chakras, of which one can work on 108 chakras. By practicing chanting, breathwork or Asana in rounds of this sacred number 108, one could align oneself with the rhythm of the creation, and ultimately bring an end to one's cycle of birth and death.

A healthy human being takes about 15 breaths per minute. For those involved in sadhana, it could be only 12. 15 breaths per minute or 900 breaths per hour and 21,600 per day. 216 multiplied by 2 becomes 432 again. If you take the circumference of the earth - there is something called a nautical mile which is the real mile in the sense that it has something to do with the way the planet is. The other units of measurement were created for ease of calculation.

Back to one cycle of axial procession - 25,920 divided by 60 (which is also the number of heart beats per minute if you are healthy) - comes to 432. Four hundred thirty-two is a number that comes up in various cultures - the Norse culture, the ancient Jewish culture, the Egyptian culture, the Mesopotamian culture, and very much in the Indian culture here. Why 432? If you are in good health and in good condition, your heart beats about 60 times per minute, which is 3600 per hour, and 3600 x 24 equals 86,400 heartbeats per day. If you divide 864 by 2, again you have 432 or 4* 108.

What is interesting though is that Leonardo Fibonacci (real name Leonardo of Pisa) did not actually discover the sequence. Instead, ancient Sanskrit texts that used the Hindu-Arabic numeral system first mention it, and those predate Leonardo of Pisa by centuries. To fully understand the significance of the number 108, it is necessary to understand the numerical science of decimal parity.

In many ancient cultures (e.g., Egypt and India) decimal parity was used as a way to understand the truth of numbers.

Using decimal parity we can break numbers down into single digits. Let's take the following example: the decimal parity equivalent of the number 377 is 3 + 7 + 7=17 and 1 + 7 = 8. So the decimal parity equivalent of 377 is 8.The first 24 numbers of the Fibonacci Sequence are: 0, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233, 377, 610, 987, 1597, 2584, 4181, 6765, 10946, 17711, 28657.

If we apply decimal parity to the Fibonacci sequence we find that there is a repeating series of 24 digits as seen here: (0), 1, 1, 2, 3, 5, 8, 4, 3, 7, 1, 8, 9, 8, 8, 7, 6, 4, 1, 5, 6, 2, 8, l.If we add these 24 digits up, we get the number 108.0 + 1 +1+2+3+5+8+4+3+7+1+8+9+8+8+7+6+4+1+5+6+2+ 8 + 1 = 108. What's amazing is that the 1.08 constant growth rate the nautilus uses to build its spiral shell involves the same pattern which repeats every 24 numbers in the Fibonacci sequence.

The Mahamrityujaya mantra is chanted 108 times to worship Lord Shiva and so is every mantra chanted 108 times with the help of beads in a rosary or *karmala* for reasons of auspiciousness. When we practice using this sacred number, we become more aligned and in touch with the universe around us. We bow in gratitude to the ancient masters who discovered its holiness.

In conclusion, the sacredness of 108 began thousands of years ago. It is apparent that 108 is not just a natural number, but also a scientific number which is the basis of life, wholeness of existence. In spiritual terms, 108 stands for: **1** *for God, the universe or your own highest truth,* **0** *stands for emptiness and humility in spiritual practices,* and **8** *stands for infinity and timelessness.*

At the Grand Feast of Prabhudeva

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.

(Continued)

Feasting of Prabhudeva was a great event in the life of Basaavanna, With the help of all other Sharanas, Basavanna makes arrangement for Allamaprabhu's Linga worship, feet worship and partaking of Padoadak- Prasada. Strange was the behavior of Prabhudeva, the God incarnate, whose hunger was insatiable, and who assumed within himself a gigantic form, possessing as he did all devouring universal mouth and all embracing long arms. Try how so much, Prabhudeva's hunger could not be appeased. The entire store of provisions in the holy houses of Kalyana, including Basavanna 's store in his Mahamane was exhausted, yet Prabhu's hunger could not be appased. In feeding Prabhudeva, along with Basavannan and Chennabasavanna, Machayya also plays a significant part. The bewildered Basavanna's account of Prabhudeva's hunger is—

If you would serve him food by the winnowing fan,
He is all mouth.
Yes, yes, what else?
Strange is God's hunger indeed!
Do serve in different ways
Lord Kudala Sangama
whose universal mouth is turned
in all the different ways.
(S.S.V, Ch.19, v.5,p. 145)

Note Chennabasavana's account of the Prabhu's feast, which throws light on the significant role of Madivala Machayya in feeding the omnivorous Prabhudeva:

Within the unstruck sound Siva (Lord Kudala Sangama) has made

Himself a form along with you
For his own mirth and sport.
When, putting on a form without,
Lord Chennasangama to feed
the formlessness within,
has put on two arms
Called Basavaanna and Madivala
For Prabhu's endless feast –
How I cannot tell!
(S.S.V, Ch.19, v.6 ,pp. 148-49)

Madival Machayya too, who was helping Basavanna in his endeavour to feed the Prabhudeva who was pretending hungry, watching all that, adds to Basavanna and Chennabasavanna's account of the feast:

Before the courses meant for body's mouth
are done and ready, they suffice

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the mind's mouth; and before
they are ready for the mouth of the mind,
even as you look, they have disappeared!
He eats as if the heavens had
Opened its mouth; who is the mighty one
Who can serve him? If you would serve
Lord Kalideva, knowing what he is,
None else but Sangana Basavanna can
Arrange for it.(V.M. v.180)

What worried Basaavaanna was the strange phenomenon of Prasada items disappearing as soon as Prabhudeva touched them even before he could partake of them:

The things touched with the hand
dissolved in the hand;
The things touched with the eyes
dissolved in the eyes;
The things touched with the tongue
dissolved on the tongue; .."
(S. S. V, v.17, pp. 159-60)

All the food items being exhausted, and the attendants, who were serving food being tired, Basavaanna was flabbergasted, and did not know what to do next to appease Prabhudeva's hunger. Because of his ego, Basavaanna met with dismal defeat at the hands of Lord Prabhu. Dazed as he was, he was almost witless. In that bewildered state of mind, he turned to Madivala Machayya to show him a way out of the maze.

"…Tell us
Madivalayya , if you know the way
to satisfy Lord Kudala Sangama."
(S. S. V, v.17, pp. 159-60)

Then Madivala Machaayya comes out with his timely suggestion. While giving advice, he took liberty to reprimand Basavanna:

"Why, you have gone mad, Basavanna!
Has the gall mounted to your head?
The adage has come true which says
'The very wise are mad.'
You thought that courses come to form
For a god who is wider than
the wideness of the worlds, would do?
Another cannot, even if he will,
Replace you now.
Your piety shall turn to waste at last.
Chennabasavanna knows
Kalideva's contentment: ascertain from him,
Sangana Basavanna!
(S. S. V, v.18, pp. 160-61)

Then the crest-fallen Basavanna, forgetting his age, his elderly status, seeks Chennabasavanna's advice.

All things as they were served, vanished
to nought,
and each successive dish
was never seen again…What shall I say
of this uncommon happening?
What way describe this miracle?
Tell us Channabasavanna, if you know,
The way to satisfy
Lord Kudala Sangama.
(S. S. V, v.20, pp. 162-63)

Then Channbasavana knows that Basavanna's presumption that he could satisfy the Prabhu, in whatever form he be, was false. So he says that being young in age, he cannot advise him, and that he does not know the art of satisfying the Prabhu who has assumed cosmic form within himself. However, he makes one suggestion, which seems to be the final solution to the irking problem, which lies in the humble act of total self surrender:

" … To Kudala Chennasanga's content,
It's you should be the main dish,
The side dish I,..There's nought
Higher than this, mark you, Sangana
Basavanna.
(S. S. V, Ch. 19,v.22, pp. 164-65)

Accordingly, Basavanna saying,--

"..if no food is forth coming, I will serve
Myself, O Lord Kudala Sangama Lord!"
(S. S. V, Ch. 19, v.26, pp.168-69)
offers his own self as the main course.

On that occasion, it is clear that Madivala Machayya boosted up the morale of highly alarmed and scared Basvaanna, which act Basvanna acknowledges with all humility:

He is the god who mazes and alarms;
Who tears you from his clasp to fling,;
Who, if you dote on him, will play with you;
The god to court as well as to spurn;
He is the God to make to grieve
At other's hands, the God to make to weep;
To put you to the test, without
Distinguishing your In and Out –
Thus Lord Kudala Sangama, ***so long as I have***
Father Madivalayya's grace,
I do not fear.
(S. S. V Ch. 19,, v.10,, pp.153-54)

Madivala Machayya 's following Vachana shows how he infuses courage and confidence in Bsavanna, and advises him not to accept defeat, but to brace himself up to meet the challenge of feasting God to His full satisfaction:

It is not in Father Machayya's hands,
Nor in the Father's too!
One cannot be as if the will is lost,
But steadfast, and of purpose firm
One must be soldered unto it
In mighty wonder all intent,
Beyond emotion or indifference.
One has to brim with wonderful devotion,
Constant in piety.
The warrior pressing his guts, will push
Ahead, but does he crave a crutch?
Do not run, alarmed and scared
By Lord Kalideva's chiding command:
Tie up the warrior's wristlet,
O Sangana Basvanna*! (V.M.,v. 273)*

The above incident shows how much respect Madivala Machayya enjoyed among senior Shivasharanas.

Madivala Machayya in the eyes of other Sharanas:

1) Siddharamayya:

No less a Sharana than Siddharamayya, who was regarded as an incarnation of Lord Shiva, as second Shiva, praises Madivala Machayya in no small measure. He was beside himself to know such a great Sharana as Madivala who was all light, all purity:

When light strikes light,
Can darkness stay, good Sir?
When Sharana with Sharana
holds mystic discourse, their ignorance,
who kept their company, dissolves,
and they attain Reality !
Rejoicing in the contact of the hem
Of your sublime experience,
My heart is rapt within the feet
Of Madivala, look you, Prabhu,
Kapilasiddhamallikarjuna !
(S. S. III,Ch.X, v5, p. 211).

2) **Mahadeviyakka**:

At the Anubhava Mantapa, Mahadeviyakka earned the good will and praise of all Shivasharanas, who witnessed the ordeal to which she was subjected. After passing the acid test put to her by Pabhudeva, she acknowledges her debt to all Sharanas, including Madivala Machayya. The Vachana which contains Mahadeviyakka's debt to, and praise of, Basvanna, Chennabsavanna, Prabhudeva and Madivala Machayya is as follows:

"Because I lived as Basavanna's own child,
He, out of his compassion, gave me
Devotion as his grace;
Because I was
Chennabasavanna's handmaid's child,,
He gave me that which was left ; ..
Because I was the child
of Prabhudeva's handmaid's maid,
He gave me knowledge as his grace; ..
Because I was
the infant daughter of Sidddharamayya,

He brought me life as grace;
Because I was Father Madivala Machayya's own child,
He gave me, with particular force,
The grace of purity;
Because all these innumerable ones
looked after me and stroked my head
as being their favoured child,
I am fit for the feet
of Chennamallikarjuna !"
(S. S. IV, v. 67 pp. 346-47).

3. **In the eyes of Basavanna in the context of Marulashankaradeva's Sampadane:**

Basaavanna says 'Thanks to Madivalayya, I have known the existence of Lord Marulashan kara, and been saved."

"He does not like my style of speech!
At every step he cleansed my mental taint,
and called my parted spirit back
to save my life…
Look you Kinnara Brahmayya,
I've by the grace of Madivala,
Beheld the majesty of
Marulashankara*, and am saved,*
O Kudal Sangama Lord!

If we take into account what kudos Basavanna, Chennabsavanna, Allama-prabhu, Siddharamayya a, Akkamahadevi and other Sharanas hurled over Father Madivala Machayya, we can gauge the depth and expanse of his attainment.

When the socio-religious revolution reached its climax following the inter-caste marriage of Haralayya and Madhuvarasa's children, it resulted in the tragedy of death punishment to Haralayya and Madhu-varasa, which was further followed by King Bijjala's assassination. Both these unhappy incidents forced the Sharanas to quit Kalyana. In that chaos, Channa-basavanna and his mother Akkanagamma took the responsibility of saving the vachana corpus, by carrying the vachana bundles on their head. It is to be noted that Father Madivala Machaya acted as their guard. On their way to Ulavi, they were attacked by the deceased Bijjala's army led by his son Sovideva. Machayya fought with them fiercely, laid down his life in order to save the life of Channabasavanna and Akkanagamma, who continued the journey towards Ulavi. It is believed that the battle was fought at Kudachi, and that Machayya died heroic death there. Machayya's tomb is there at Godachi. It is also believed that Madivala Machayya was an incarnation God Veerbhara, and that Godachi Veerabhadra is none else than deified statue of Madivala Machayya.

Madivala Machayya's contribution to Vacaahana Literature:

Madivala Machayya has written 346 vachanas with the signature Kalideva, (Kalidevaradeva). It seems Machayya has identified his mission in life with Basavanna's. So in most of his vachanas he praises Basavanna with steadfast faith and deep devotion. While praising Basavanana, he speaks of the chief characteristics of a true Sharana through similes and metaphors. He explains the superiority of Shiva devotion in convincing and familiar terms. On one side, he upholds the tenets of Verashaiva religion, on the other, he condemns in harsh terms false piety, hypocrisy, ritualism, mean gods, worship of Sthavara Linga (Installed Linga). Among other things pertaining to the tenets of Veerashaiva-Lingayata religion, the emphasis is laid on: 1) the principles of Guru. Linga, Jangama, Padodaka-Prasada, 2) the nature of right knowledge and Guru's instruction, 3) Unitive state and consubstantial union with Linga.

Machayya's Vachanas are in both simple and rhetoric styles, and deal with religious, spiritual and social issues, and being worldly wise and spiritually mature, Machayya finds solutions to all problems facing a true Sharana. Proverbs, wise

sayings , like ' Can an arrow tied with a feather hit the target?' 'Does a plant grow in a land ridden with weeds?', 'Are there any who burn the house on account of biting bugs?' ' Should the leg of a stumbling horse be cut? adorn the vachanas.

Madivala Machayya has received much from the Sharanas, and especially from Basavanna, Chennabasavanna and Prabhudeva in his progress to the Life Divine. At the same time, he has also contributed much to the Veerashaiva-Lingayata system of philosophy in general, and to the growth of individual Sharanas in particular.

Vachanas in praise of Basvannna, Chennabasavanna, Prabhudeva are ample. To quote a couple of Vachanas, for instance:

i. "My mind is Basavanna,
My speech is Chennabasvana,
My body is Prabhudeva.
Thus I, trusting the feet
of these persons with my treble
sense organs, I am saying,'Hail, O hail!'
look, Kalideva , God of gods!" (V. M. v.98)

ii. Be he Guru, no Guru without Basavanna;
Be he Linga, no Linga without Basavanna;
Be he Jangama, no Jangama without Basavanna;
No Prasda without Basavanna;
No God -experience without Basavanna;
O Lord Kalideva,
Your Sharana Basavaanna's high stature
appears in discourses, in association, and
in partaking of Prasada.(V. M.,v. 154)
iii. As Guru , he showed what initiation is.
As Linga, he possessed my heart.
As Jangama, he destroyed
the pride of my body, mind and wealth.
As Prasada, he seized all parts of my body.
As Padodaka, he washed me clean, within and without.
Because of the company of the glorious Prabhu,
whom Basavanna brought to me,
I have been saved , O Kalideva,
God of gods!'(V. M.v. 153)

Vachanas explaining the mutual bond between Guru, Linga and Jangama :

i. "Be he Guru, he must worship Linga;
Be he Linga, he must have divinity in him;
Be he Jangama, he must worship Linga;
No world without the primal support to the Begun;
Even if one claims to know, Anga should be Linga.
To know Kalideva, God of gods,
This is the way, O Chandayya!" (V.M, v.155)

ii. By holding on to Guru, I found Linga;
By holding on to Linga, I found Jangama;
By holding on to Jangama; I found Padodaka-Prasada;
By holding on to Padodaka-Prasada; I found the Absolute.
You should not see the face of the wicked ones, who, disobey the command of the Guru,
Who has shown all these, said Lord Kalideva. (V.M, v.156)

Many Vachanas emphasize the importance of Linga. For instance,

"Can there be service of Jangama without 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)

The context is – when Chandayya refuses to take back the Linga slipped into the stream, Madivalayya tries to persuade Chandayya to take the Linga back, since the worship of Jangama is not possible without the Ishtalinga on the body.

Character Reckoner

Dr. Patil Puttappa

(Tr. Prof D.A. Shankar)

We have to build a society with men of character for these are out to recognize goodness. And among these we have to invoke true religious feelings. And this work Rajendra Mahaswamiji does it with all his soul and heart, and to him I bow.

(1)

In Belagavi there is a Swami who is known as Naganuru Swami. In Dharwad, there is another known as Mahanta Swami. This list is not too long, But the list of those who have retained their character and individuality among these swamis is none too long. If those who sit on a pedestal as teachers keep their morality and character right, society sees an exemplary picture worth following. If this does not happen, society will ignore these as they are in no way different from them.

Some say that those swamis in gurupeetha are great scholars and some others say these speak extraordinarily well and are learned. But then we can as well offer worship to the libraries, for the learning there cannot be seen anywhere else. It is said they are excellent speakers but then if you tune in Akashavani such masters of speech are many, and they can be seen. There are some who skilled in speech show you heaven right here. If one wants to feel charmed by the spoken word, you can find them in university where they have made it their profession and you can fall at their feet.

But what we expect from Swamijis is the ability and character good enough to set societies in the right direction. They have to have such character in them. To such men of character I bow, I salute them.

Sutturu Rajendra Mahaswamiji was one such who had such great distinctive character. I am ready to perform any work he asks me to, what his feet say I shall do it with my head, with my whole being. It is such men of character who to us appear to be great. And he, from a long period of time via his good deeds and good intentions, has shown the right way to society.

A whole community of people have to see in their lives good fortune, have to develop individual strength and work for the good of every one. Man has to realize that his welfare is rooted in the welfare of all, he has to work for the good of his society.

We are looking at individuals now and it is individuals who make society a

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community. Each, while working for his welfare, has to keep in his mind the welfare of his community which begins with him. Each has to grow with his community.

The growth of an individual is different; one could go to the Himalayas, sit there in solitude and lose himself in austerities. Such men aren't around us just now, none has so much time with him either.

Today we have to look for such men in our society. Staying here, within the society, he has to achieve greatness. He has to mingle with the people and keep them alert and awake. And, today society has not men of a single caste. It is complex and has in it men who are different from one another. It is in such complex society we live and each has to learn to live with others whose views and belief are of another kind. Since we live with such men we have to learn to live with them in harmony.

The world is made of people differently cultured and we have to live with them amicably. A thousand years ago Pampa declared that all men belong to one caste which is the human caste. In the view of big man, the differences disappear and think of all as human beings.

Today man has to see that his individual interest and those of the society he lives in go together harmoniously.

So far as I am concerned it is not enough to live by my dharma: it has to be universal dharma. We have to pick all those virtues in other religions are make them ours too.

True, people unjust rise against us. But we have to fight them and see that 'justice wins.' There are quite a few things in society which need to be remedied.

But with high ideals before us we have to live and follow universally accepted dharma.

Since we wear clothes we all look human but not all the clothed ones are human beings. And it is not even riches that make one a human being. Whoever is after recognizing the good, he alone is rich. He is important, We have to have more such human beings with us. We have to build a society with men of character for these are to recognize goodness. And among. These we have to invoke true religious feelings. And this work Rajendra Mahaswamiji does it with all his soul and heart, and to him I bow.

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Courage isn't having strength to go on; it is going on when you don't have strength.

— Napoleon Bonaparte

Basavanna's Life and His Message: Dr. Siddhaiah Puranik's Perspective

Dr. C. Naganna

Dr. Puranik compares Basavesvara's situation with that of Mahatma Gandhi and quotes Freedom at Midnight by Dominique Lapierre and Larry Collins where the authors have given us a glimpse of what was Gandhi's mental condition at that time when violence was ruling the roost everywhere: "If India has no further use for non-violence", Gandhi noted, "Can she have any for me?" He would not be surprised, he remarked, if India's leaders said one day, "We have had enough of this old man. Why doesn't he leave us alone?"

Dr. Siddhaiah Puranik was a doyen of Kannada literary world. Though he served as an administrator he never laid down his pen which was so fertile that he enriched many genres of Kannada literature. He had derived a lot of inspiration from the twelfth century Vachana movement of Karnataka and especially Sri Basavesvara was a guiding spirit in his life.

The present volume: *Basavanna's Life and His Message* is a clear testimony to his belief that Basavesvara was a profound philosopher and a true *sadhaka* whose life has the power to navigate us beyond the constraints and trammels of our worldly existence. He writes in his Preface to the work under consideration: "My devotion to Basava is not a blind worship. Before I received him as my unfailing guide, both internally and externally, I have subjected him to strictest possible scrutiny and examination in the light of the issues and problems of our contemporary life and finally I have accepted him as my philosopher and guide as he himself underwent a series of evolutionary phases before attaining an unrivalled state of purity and integrity."

This work is a collection of three lectures which he delivered under the aegis of the Kannada Institute of Karnatak University, Dharwad, in the year 1977. Dr. M.S. Sunkapur, the then Director of the Institute, writes: "The Institute is developing extensively embracing various branches of knowledge, especially, in the realms of Jaina, Virashaiva and Brahmin thoughts through some breakthrough projects. The 'Publication Project of Complete Vachana Literature' undertaken in the year 1962, is a unique step in the whole of Karnataka State in the higher education field.

"In India we have to remember Basavanna after the Buddha. If we can venture to infer based on the available literary and historical evidence, the

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revolution he undertook is the first revolution that happened in the Kannada land. With a view to studying this revolution from the religious, social, literary and other points of view ' Sri Basavesvara Peetha' was established. Dr. R.R. Diwakar delivered the first lecture and the second lecture was delivered by Dr. Siddhaiah Puranik who is a front-rank poet, mystic and an able administrator. He actually delivered three lectures and the present volume is a compendium of the said lectures. Being a poet himself, Dr. Puranik has delivered the lectures with a poetic style that is redolent of his erudition, scholarship and wisdom. We believe that the discerning readers would welcome this work of immense literary and spiritual value with enthusiasm."

The work consists of eight chapters. They are: Basavanna's Life; New Religious Vision; The Curse of Untouchability; Revolution to Achieve Equality; Economic Foundation; The Vicious Cycle of Superstition; Cultural Revolution and Past and Future. In the very first chapter, Dr. Puranik talks about the difficulty of obtaining authentic historical material to weave the life of Basavesvara with accuracy and true to the facts. His life is shrouded in the quagmire of myths and legends. In spite of this difficulty it is possible now to arrive at the credible history of Basavanna's life because of the painstaking job of some researchers who have done yeoman service to society by their scholarly works.

After going through various sources which deal with the birth date of Basavanna, the author concludes that it is better to stick to A.D. 1130-31 as the date of birth since it answers to many queries and makes the explanation possible when we trace the trajectory of Basavesvara 's life. So, he must have received the initiation in 1138 A.D. at Bagewadi, his birth-place. His education took place at Bagewadi and Ingaleshwara up till 1146. He travelled to Kudalasangama in 1146 and then moved towards Mangalawada in 1154. He moved to Kalyana in 1156. After Anubhava Mantapa, he left for Kudalasangama and became one with the Lord over there in 1167. According to the author, this calendar of events satisfies all the parameters and any other guesses would disrupt the balance a great deal.

The author quotes *Basavapurana* by Bhimakavi who describes that Basava became an adept in mathematics, literature, music, *Vedas*, *Agamas* and *Puranas*. The first eight years in his life were free of all impediments and obstacles. At the age of eight he underwent initiation and his internal conflict began at that point and it continued throughout his life. Some believe he did receive initiation at the age of eight; others opine that he did discard the same at sixteen and left for Kudalasangama.

Dr. Puranik considers all the relevant sources like Harihara's *Basavarajadevara Ragale*, *Singirajapurana*, *Shivatattva Chintamani*, *Sharana Leelamrita Bhyraveshwara Kavya* to understand why Haralayya and Madhuvarasa were subjected to an extreme form of cruelty by dragging them on the ground after plucking their eyes. Dr. Puranik takes talk of what happened to Bijjala after this tragic incident. Was he also killed or did he survive and conducted the business of his rule without any hindrance. He quotes those who believed that he survived. Accordingly, Dr. Halakatti has upheld Dr. Fleet's opinion that Bijjala handed over the reigns to his son Sovideva and retired. M.R. Srinivasamurthy differs from both Dr. Halakatti and Dr. Fleet and comes to the conclusion that the former scholars do not

decidedly say that Bijjala survived after the Haralayya-Madhuvarasa episode.

If Bijjala was killed in the aftermath of the revolution who could have undertaken the murder? Even if Basavanna is behind this gruesome act, Dr. Puranik opines that for that extreme step, a sturdy defence is possible because Indian ethos upheld such a move as punishment for excessive cruelty is accepted by Indian psyche. He quotes Mahatma Gandhi who had advised the soldiers who were about to launch their defence of Kashmir: "Return only after conquering the enemy".

Dr. Puranik compares Basavesvara's situation with that of Mahatma Gandhi and quotes *Freedom at Midnight* by Dominique Lapierre and Larry Collins where the authors have given us a glimpse of what was Gandhi's mental condition at that time when violence was ruling the roost everywhere: "If India has no further use for non-violence", Gandhi noted, "Can she have any for me?" He would not be surprised, he remarked, if India's leaders said one day, "We have had enough of this old man. Why doesn't he leave us alone?" Dr. Puranik rejects the fiction that Basavanna was responsible for the assassination of Bijjala. The poets who made this myth were Palkurike Somanatha, Bhimakavi, Dharani Pandita and a host of others who promoted this trend which is baseless and deserves our contempt. The author reveals that it was a grave mistake on the part of Basavanna and his associates to have elected to live in the court of Bijjala who was like a poisonous snake detested by everyone. Because of him the Chalukya kingdom came to an end and his successors too didn't flourish. Many of his vassals were unwilling to accept his supremacy. Moreover, he became a victim of a revolt as he had occupied the throne after a rebellion. After the lapse of time, Malik Kafur entered the scene and conquered one by one the Yadavas, Kakatiyas, Hoysalas, including the Chalukyas. Dr. Puranik infers that till the dawn of the Vijayanagara Empire the fortune of Karnataka was completely eclipsed and Basava religion too did suffer as a result of this development.

"The view of the New Religion" is the next chapter which deals with Basavanna's perspective on his faith. Dr. Puranik says, "Basavanna's religion is not the religion of the wealthy; it's the religion of the havenots; it's not the faith of the temples that are stationary, it is the religion of the moving temples; it is not the religion that victimises the human beings, it is the religion where god comes running when a human being calls; it is not a religion that calls men sinners, it is a religion that empathises with human beings; it is not the religion that is choked by the pandits, it is a religion that shines in the work of the labourers; it is not a religion that shows heaven after one dies, it is a religion that shows heaven here and now. It is not a religion that declares that this world is an illusion, it is a religion that says this world is a workshop of the Lord; it is not a religion that promises great things after ritualistic observances, it is a religion that believes in treating human beings with care and concern. The Lord is everywhere and he is like the elephant that is hidden in the mirror. Though the Lord appears to be separated from the devotee, at the end, they become one with each other.

According to Dr. Puranik, the religion taught by Basavanna is the religion of 'inner purity'. It emphasises the purity of the three-organs. If one is not pure, then his bathing in the river is of no use. What is important is rejecting impurity and

external cleansing is least important. Quoting an article by I.M. Hondias (in *Basavesvara Commemoration Volume*) Puranik says: "The religious and social revolution Basava brought about can be compared with the religious and social protestantism brought into Christianity much later."

The chapter called "The Curse of Untouchability" deals with the subject comprehensively and concludes that Basavanna was the real wealth for the devotees hailing from the untouchable segments such as Madara Chennayya, Madara Dhoolayya, Shvapachayya, Dohara Kakkayya, Nijalinga Chikkayya, Shivanagamayya, Urilingapeddi and others. The revolution Basavanna caused demanded an extraordinary sacrifice and he was prepared for the same. He saw the tangled boughs of the poison tree called 'Chaturvarnya' and its roots penetrating fathoms deep and shed tears thinking about how countless beings have lost their precious lives eating the fruits of that poisonous tree. Basava liberated them all by forging ahead on this perilous path. Therefore the folk poet sang thus:

Vedas created schism among the people
It was Basavanna who shattered all
differences.

Basavesvara's cultural revolution is the staple of a long chapter in the book. The first formula contemplated by Basavanna regarding culture is the emphasis he laid on the mother tongue. Through the mother tongue he accomplished the communication of great ideas which were accessible even to the common man. He made our language acquire newer and newer dimensions through the movement of the language and its rhythm and its nuances. Through the Vachanas he expressed everything imaginable. One can find public education, social reform, vision of introspection, refinement of coarse mental ruminations. In one word, Basavanna's Vachanas offer everything we ask for.

According to Dr. Puranik, Basavanna's life itself is his message. In his estimation devotion is the ultimate requirement. He visualised an ideal society where people did not turn into parasites; they did not stretch their hands in front of others; where there is no discrimination based on caste, gender, age, occupation, language and so on; where men did not exploit fellow human beings by giving them ash calling it a miracle matter; where men did not spend their time chanting mantra, counting beads and listening to the cock-and-bull stories about God, creation and so on and so forth. It is a society where men never hesitated to think independently, boldly without budging in the face of opposition from those who lack civilization and culture, who are sold out to superstition.

Basavanna visualised a society where people shared with others whatever little they had. What one got must come from the sweat of his brow. He believed that 'Jangama' is always greater than 'Sthavara'; when a devotee meets another devotee he must greet him in all reverence; he must speak gently; there cannot be any differentiation between the devotees; you cannot ask the occupation of a devotee. In the land called life one must grow a crop which is free from weeds of every kind; you must live and let live; you must be always aware and never slip into forgetfulness. The heaven and hell are not to be encountered after death; they can be created here on earth while one lives. If you treat others harshly, it's hell; if you treat them with due respect, it's heaven. If you speak truth, it's heaven; if you speak untruth, it's hell. There should not be a gap

between what we speak and how we behave. We must think good of everyone.

When the wood is rubbed against another piece of wood, fire results; in the same way if a soul engages with another soul discussing higher matters, mystical experiences result. In this production of nectar, men and women must participate on terms of equality. When a husband and his wife jointly worship, that's the best way to win the grace of Shiva. A man must welcome wealth with happiness and he must maintain the same equanimity when he encounters days of difficulty. A devotee should not anticipate good days in the future; he must be aware that this very moment is the moment of redemption. He must fill the name, form and prayer of Koodalasanga in his mind-eye-speech to ultimately become the bee at the lotus-feet of Shiva. The bud must attain the status of a full bloom at His feet and become a ripe fruit so that the Lord Himself picks it up saying "I want this."

At the end of the volume, Dr. Siddhaiah Puranik confesses that "whatever is good and acceptable in this narration of Basavanna's life and message, it's all his grace and any blemish and inadequacy–it's mine. I feel happy and satisfied if this work tickles the learned scholars a bit even as they embark on a journey of knowing and understanding Basavanna's life and message more vigorously.

Dr. B.R. Ambedkar regretted that "Brahminism did not give birth to a Voltaire and it is doubtful whether such a one would be born in future in this community. Dr. Puranik concludes that a Voltaire is born in Karnataka, and he is Basavanna, a great warrior. The self-same Brahmins have accepted Basavanna as a great redeemer. Benegal Ramarao has said this; A.N. Krishna Rao has corroborated it. Basavanna's fame has spread even in foreign lands. Surely, he will shine like a Pole Star in the Indian firmament and also in the global arena in future. Dr. Puranik ends his book quoting a wonderful poem on Basavesvara by Rashtrakavi Kuvempu, which can be rendered freely as follows:

You came to dispel dense darkness
In the form of a light
You were a veritable torch to all those
Who had lost their ways
Eight centuries ago
You were the revolutionary in the realm
Of spirituality who had wielded the sword of fire
You are the kindness of the Lord
O true warrior, Sri Basavesvara!
You lifted the dalits who had been subjected to
Untold suffering being pushed to the well of caste system
I salute you Mahatma as you have led
Them on the path of awareness and enlightenment.
Even today we have not been able to rise
To your level as we are steeped in the mire of the high and the low
Come, you redeemer, come lift us from the depth
Of this pit called Varnashrama which is
Nothing but filth and miasma!
Pour on us the Ganga of devotion
Invoking the strength of the Supreme Lord
Washing the filth called caste superstition
Cleanse us with the sacred waters
Of the Science of Vedanta!

Thus, Dr. Siddhaiah Puranik transports the reader to the world of Basavesvara and makes us experience the trials and travails he experienced and as a result of which, how taught the world the redeeming values through his Vachanas which contain elevated thoughts which invariably illuminate our path.

Excerpt from Siddheshwar Swamiji's

Bhagavachchintana

Tr. Prof. Chandrasekharaiah

(Continued..)

God is but the delightful form of beauty. He is as much the source of power as He is of all wealth. Generally when we put money, gold, ornaments, earth and certain things together they form wealth. Their accumulation change man's mentality. The assumption, 'I am rich!' fills his mind. His look, words and deeds et al stand transformed.

But all this will not be wealth for all. For a saint things of gold mean nothing. It is the same for a cow. For the worldlings they are but true wealth. But the truth is that neither money nor gold is wealth. That which is inevitable for sustenance of life is true riches. Food, water, air, light etc are invaluable wealth! For the living ones like man, animals and vegetation they truly are but God in form!

Is there a better god than food we eat?
There must be food for all to eat, therefore,
Food is but god manifest, Sarvajna.

Crores of Rupees that cannot keep hunger at bay is not equal to a morsel of food. The wealth that we generally call is not our source of life. Things that God has offered for living are life's true riches.

A hen once reached a rich man's dunghill. It was there hoping to find something valuable. It started pecking. Soon it found a jewel, worth a crore or even more. Looking at it the hen said, 'You are of value to thoughtless men. Not for me! I know you are of no value for life, something ordinary. Though you could fool rulers and kings, you cannot seduce me.' So saying it picked up the jewel with its beak and threw it away. Continuing its pecking it found a grain! The hen felt supremely happy. 'This is my wealth, the wealth that enriches life. It's good for my body, sustains my life and keeps me contented', so surmised the hen, the wise one.

A beautiful bird was caged made of gold in a royal house as a guest. Attended by a host of servants it was the favorite of the king. One day the bird told the king, 'O King, I don't need this place, nor the golden cage, nor your hospitality. See the onset of the Spring season! Look, I am away, flying!' For the bird Spring was its true wealth. Before it all other things are but empty!

□

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News Round-up

Anniversary of Sunday Classes at JSS Spiritual Mission, America

Anniversary of week-end classes on every Sunday at JSS Spiritual Mission, Gathersberg, Maryland, America, was held this year on June 6, 2026 in the gracious presence of HH Jagadguru Sri Shivarathri Deshikendra Mahaswamiji. Students recited Sanskrit slokas and Vachanas they by-hearted and spoke about their meanings. They presented a dance-drama based on Kuvempu's *Barisu Kannada Dindimava*. The Robot that performed best in the competition was given a prize. Jagadguruji felicitated Smt. Sulochana Gugguri, Smt. Pushpa Niranjan, Smt. Priya Cherry and Smt. Neta Jayalaxmi for their voluntary service as teachers. The programme was compeered by Sri Sai and Sri Sanjat Sulakunte proposed vote of thanks.

Mahadeshwara: a great reformer

Gracing the conference on Male Mahadeshwara and his contemporaries arranged by the association of heads of math in Mysuru-Chamarajanagar district at Sri Salur Math, Male Mahadeshvara hills on August 2-6, 2026 HH Jagadguruji observed that Mahadeshvara was a renunciate who detached himself from everything worldly to transform himself to divinity or godhead. Together with his contemporary Sharanas he travelled across the land leading people from the dark to light. In this respect he was a great moving force for change. Worshipping him as being done today is verily the worship of the values he stood for. Probably the greatest thing about Mahadeshvara was his popularity among all sections of people, a distinguished feature of his divine persona. Speaking on the occasion the Swamiji of Murusavira Math Hubballi, Sri Gurusiddha Rajayogindra Mahaswamiji said Mahadeshwara was a true yogi that his yogic powers were unique. While inaugurating the conference Justice Sri E.S. Indresh said that the significance of the conference is immense that its impact is far reaching, to both seers and the society. Sanatana Dharma is but an all inclusive concept that has little to do with the rigidity of a formal religion. This is the reason why it has survived and flourishing even today. Basically Sanatana Dharma is a liberating spiritual pathway guiding all that lives in creation. The conference was attended by a large gathering.

Bajane is a route to self-realisation

Bajane is also a form of worship offered to God. Literally it means singing in praise or honour of God, the supreme benefactor, said H.H. Jagadguru Sri Shivarathri Deshikendra Mahaswamiji while gracing the conference on Bhajan on August 2, 2026 at Suttur Srikhetra arranged by Jagadguru Sri Veerasimhasana Math, Suttur, Sri Shivaratreeshwara Endowment and JSS Mahavidyapeetha. Further the Swamiji observed Bhajan is one of the spiritual art forms holding its sway on people all along Bharat's known history. In fact all the spiritual greats of the land are singers of Bhajan in their own way. Inaugurating the conference Dr N.B. Prakash, Vice-Chancellor, University of Agriculture, Dharwad, said that Bhajan, as a spiritual art form has brought about unity and solidarity among rural people. Singing Bhajan at the individual level could help people gain peace of mind

and contentment in life. As an art form Bhajan was a front ranking art form in society that brought people together much before the onset of mass media, observed Dr. B.E. Rangaswamy, Vice-Chancellor of Davanagere Agriculture University while speaking in the function.

Service to Specially Abled Children is Divine

In the inaugural function of Arjun Shetty School, built for specially abled children in Mangalore on August 8, 2026 Jagadguruji gracing the occasion said that human life is a rare phenomenon in God's creation that it cannot be squandered away. It is a gift or medium to serve all that lives. To do that one needs to know that nothing is his and he owns nothing. Such a detachment will prompt people to get involved in service. This school built by Sri Sudhir Shetty and named after his father Sri Arjun Shetty is an enduring tribute to his father. Now 'Sanidhya' has grown as an ideal model of its kind in the State. The school is fully equipped to serve the needs of specially abled children, something to be really admired. Speaking on the occasion Minister Sri U.T. Khader said the government will provide all the necessary facilities to schools for specially abled children. Capt. Brijesh Chouta, M.P. spoke on the occasion. Dr. Vasanth Kumar Shetty, Sri C.A. Sudhir Shetty, Smt. Vijaya S. Shetty and others were present.

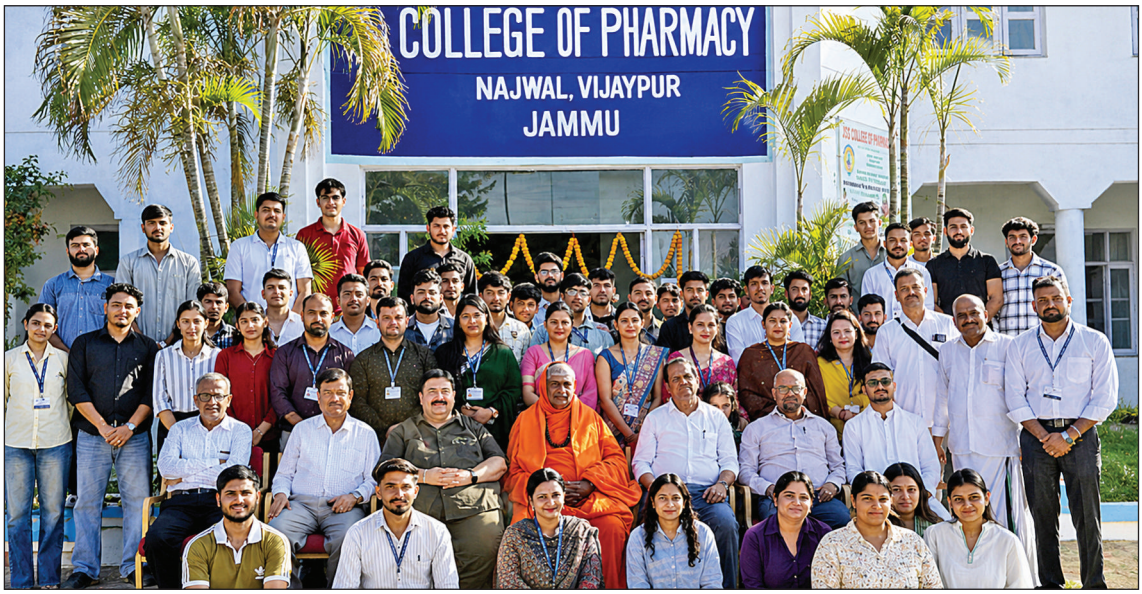
Sravana : a holy month to hear the good

The month of Sravana is sacred for Hindus, a month dedicated to spiritual programmes like discourses observed Smt. R. Aishwarya, Additional Dy. Commissioner, Mysuru, while presiding the month-long discourse programme in the gracious presence of HH Jagadguruji at Suttur Math, Mysuru, on August 12, 2026. Participating in this programme is like earning divine merit. The assembly is like the Anubhava Mantapa of the Sharanas. In this regard Sri Suttur Math continues to uphold the spiritual significance of religion, philosophy, culture and the related practices. Students need to be aware of this and get inspired to involve themselves in nation building efforts. Inaugurating the Discourse programme Smt. M.S. Archana, Managing Director, CESC, said that Sri Suttur Math through arranging similar programmes is upholding the nation's cultural eminence. Listening to good narratives during the Sravana is believed to enrich life spiritually. Sri Pattada Math's Sri Tontadarya Swamiji admired programmes of the kind arranged by Sri Suttur Math all along. Prof. H.B. Devanna began his discourse on *Shivatatva Chintamani* of Lakkana Dandesha.

Independence Day Celebration at Sri Suttur Math

Sri Talikerappa, retired Managing Director of the Note Printing Mill of the Reserve Bank, said that the country needs to remember the sacrifices and martyrdom of freedom-fighters while hoisting the national flag in connection with 80th Independence Day Celebration in the gracious presence of HH Jagadguruji at Sri Suttur Math, Mysore, on August 15, 2026. Independence Day is as sacred as any auspicious day in the country symbolising the struggles of countless satyagrahis. It is the onerous duty of all to honour them and work to fulfill their dream of Bharat becoming independent and a prosperous nation. In this context Sri Suttur Math's contribution to nation building programmes in the areas such as education, health, social service and knowledge is immense, seeking the good and welfare of all. Sri Jayarajendra, Prof. S.P. Manjunath, Prof. S. Shivakumara Swamy, Sri Akshay Mallappa, Dr. Devika Gunasheela, Dr. Rajashekar Naik and others were present.

PHOTO GALLERY



Officials of the JSS Mahavidyapeetha, students and members of the teaching and non-teaching faculty of JSS Pharmacy College, Najwal of Vijayapura, Jammu, are seen with HH Jagadguru Sri Shivarathri Deshikendra Mahaswamiji (June 13, 2026)



In the special pooja and satsangh arranged at the residence of Smt. Pratibha Jayaraman and Sri Selva Jayaraman of Business Integra Company, Photoneak, Maryland, America, members of Jayaraman's family and devotees are seen in the gracious presence of HH Jagadguruji. (June 6, 2026)



HH Jagadguru Sri Shivarathri Deshikendra Mahaswamiji is felicitating Sri Abhinava Gajadanda Shivacharya Swamiji in the 21st memorial function arranged at Sri Amaragunda Topinakatti Samsthana Math, Devarabhupur, Lingasugur taluk. Jagadguruji of Kashi and others were present. (July 17, 2026)



HH Jagadguruji is seen giving benediction in the memorial function arranged in his gracious presence of Sri Mummadi Nirvana Mahaswamiji of Degula Math, Kanakapura. The Swamijis of Mallanamule, Salur, Somahalli, Nonavinakere, Belimath, Siddhaganga, Chief Minister Sri D.K. Shivakumar, Swamiji of Kanakapura and others were present. (July 3, 2026)



In connection with the International Doctors' Day, Dr. A.R. Babu, Dr. K. M. Srinath, Dr. Manjunath Shetty, Dr. Sudha Kiran Das and Dr. Subramanian were honoured for their distinguished service in the gracious presence of HH Jagadguruji. Dr. Vikram Patil, Dr. C.P. Madhu, Dr. B. Suresh, Sri T.S. Srivatsa, Dr. R. Balasubramaniyam, Dr. C.G. Betsurmath, Dr. H. Basavanagowdappa, Dr. P. Nagabhushan and Dr. B. Manjunath were present (July 1, 2026)



The 14th All India Sharana Sahitya Sammelan was inaugurated in the gracious presence of H.H. Jagadguruji and of Sri Siddhaganga Swamiji at Bengaluru. Smt. Gangambike Mallikarjunappa, Sri K. V. Nagarajamurthy, Sri M. Krishnappa, Sri Go. Ru. Channabasappa, Sri M.B. Patil, Dr. C. Somashekar, Sri S.P. Dayananda and others were present. (July 7, 2026)



Pooja and Discourse programmes held during the Sravana month at Sri Suttur Math, Mysuru, was inaugurated in the gracious presence of H.H. Jagadguruji by Dr. Harsha Priyamvada. Dr. K. Anantaramu, Smt M.K. Savita, Sri Ilai Alwar Swamiji were present. (August 13, 2026)



H.H. Jagadguruji, Jagadgurujis of Hubballi, Gadag, Junior Swamiji of Siddhaganga along with the Swamijis of various Maths are seen when they visited the Cell where Male Mahadeshwara did penance during their presence at the conference arranged by the Association of Pontiffs at Male Mahadeshwara Hills.(August 5, 2026)



Dr. N.B. Prakash is inaugurating the Bhajana Workshop by lighting the lamp in the gracious presence of H H Jagadguruji at Suttur Srikshetra. Dr. B. E. Rangaswamy, Smt. B. N. Veena, Prof. K. Anantharamu, Sri K. Raghuram Vajpayee and Campers were present. (August 2, 2026)



Hon. Justice Sri E.S. Indresh inaugurated the conference by lighting the lamp on the subject "Sri Male Mahadeshwara and his Contemporaries" arranged by the Association of Mysore-Chamarajanagara District Veerashaiva-Lingayat Heads of Math at Sri Salur Math, Sri Male Mahadeshwara Hill. Dr. S. Dattesh Kumar, Swamiji of Salur Math, Sri H.M. Ganesh Prasad, Swamiji of Siddhaganga Math, Jagadgurujis of Suttur and Hubballi, Smt. Parimala Nagappa and Sri Venkatesh were present. (August 2, 2026)



HH Jagadguruji while gracing the function gave benediction in Smruti Samsmarane programme at Viveka Smaraka, Mysuru. Sri D. Nagabhushan, Dr. Yatindra Siddaramaiah, Sri Swami Muktidanandaji, Sri M.P. Shyam were present (August 13, 2026)



Sri Girish Rao Hatwar (Jogi), editor of Kannada daily 'Kannada Prabha' spoke in the valedictory function of Bhajana Workshop arranged in the gracious presence of HH Jagadguruji. Sri Gundappagowda, Dr. Sri Shantamallikarjuna Swamiji and Smt. Shailaja Priyadarshini were present. (August 6, 2026)



Smt. M.S. Archana inaugurated Pooja and Discourse Programmes held during the Sravana Month in the gracious presence of HH Jagadguruji at Suttur Srikshetra. Vidwan Dr. Mysore Manjunath, Smt. R. Aishwarya, Sri Tontadarya Swamiji of Pattada Math, Hanchipura, were present (August 12, 2026)



Samskritotsava was inaugurated in the gracious presence of HH Jagadguruji at Navajyoti Auditorium, JSS College for Women, Saraswatipuram, Mysuru. Dr. Rechanna, Dr. B.P. Shadakshari, Dr. C. Shivakumaraswamy, Dr. C. Shivaraju, Prof. Kotemane Ramachandra G. Bhat, Dr. S. Ahalya and Dr. B. Nanjundaswamy were present. (August 19, 2026)



Sri S. Talikerappa hoisted the national flag as part of 80th Independence Day Celebration in the gracious presence of HH Jagadguruji, at Sri Suttur Math, Mysuru. (August 15, 2026)



During his visit to Suttur Srikshetra Sri Venu Srinivasan, Hon. President of TVS Motor Company, is seen addressing the students of JSS Free Residential School, Suttur, in the mass prayer meeting, after receiving the blessings of HH Jagadguruji (August 20, 2026)



Nadaprabhu Sri Kempegowda Jayanthi was inaugurated by Sri D.K. Shivakumar, Chief Minister, in the gracious presence of HH Jagadguruji, Jagadguruji of Adi Chunchanagiri, Sri Nanjavadhuta Swamiji and Sri Nischalananda Swamiji. Dr. G. Parameshwara, Dy. Chief Minister and others were present. (June 27, 2026)



Sri B.S. Yediyurappa, former Chief Minister, inaugurated Shiva Temple built in the premises of Senior Citizens Homes, in the gracious presence of H.H. Jagadguruji of Suttur and Sri Avadhoota Datta Peetha at Vasu Extension, Ramakrishnanagar, Mysuru. Smt. Babita Vijayashankar, Sri L. Nagendra, Dr. C.G. Betsurmath, Smt. Rani Satish, Sri G.T. Devegowda, Sri G. Mariswamy and others were present. (September 9, 2026)

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During H H Jagadguruji's visit to Sri Ramamandir, Ayodhya, Sri P. Rajanna, Dr. B. Suresh, Dr. C.G. Betsurmath, Dr. Jayarajendra, Sri S. P. Manjunath, Sri N. Manojkumar and members of the staff were present. (June 15, 2026)

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