

VSNA 40TH ANNUAL CONVENTION 2017

HOSTED BY CENTRAL VSNA YOUTH CHAPTER

VACHANA DEEPTI ವಚನ ದೀಪ್ತಿ



VACHANAS - A GUIDING LIGHT



Ikya ಐಕ್ಯ

Sharana ಶರಣ

Pranalingi ಪ್ರಾಣಲಿಂಗಿ

Prasadi ಪ್ರಸಾದಿ

Mahesha ಮಹೇಶ

Bhakta ಭಕ್ತ

Channabasavanna



ಪಾತಾಳದಗ್ಧವಣಿಯ ನೇಣಿಲ್ಲದೆ, ಸೋಪಾನದ ಬಲದಿಂದಲ್ಲದೆ
ತೆಗೆಯಬಹುದೇ? ಶಬ್ದ ಸೋಪಾನವ ಕಟ್ಟಿ ನಡೆಸಿದರು
ನಮ್ಮ ಪುರಾತನರು, ದೇವಲೋಕಕ್ಕೆ ಬಟ್ಟೆ ಕಾಣಿರೋ
ಮರ್ತ್ಯಲೋಕದವರ ಮನದ ಮೈಲಿಗೆಯ ಕಳೆಯಲೆಂದು
ಗೀತ ಮಾತೆಂಬ ಜ್ಯೋತಿಯ ಬೆಳಗಕೊಟ್ಟರು ಕೂಡಲ
ಜಿನ್ನು ಸಂಗನ ಶರಣರು

Without the help of either a long
rope or easy steps
Water can't be drawn
From the deep down, nether world;
Our ancients, with the help
of sound built steps of silence to
haven. Look, that is the way to heaven;
O Lord kudala Channasanga,
Our sharanaslit the lamp of speech
to purify all mortal minds.



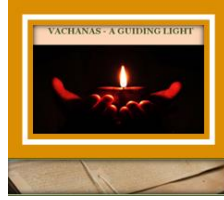
VSNA
40th Annual Convention
July 2nd and 3rd, 2017



Hosted by VSNA Youth National Chapter

***** Vachanas – A Guiding Light *****

VACHANA DEEPTI



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Vachana Deepti

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Dear Fellow Veerashaivas,

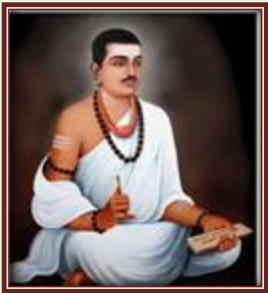
It is my pleasure to bring you this 40th Annual VSNA Convention Souvenir, Vachana Deepti. The Convention with the theme “Vachana – A Guiding Light”, was organized and conducted by the youth chapter of central VSNA, a first for the organization. Beyond the superb organizing capability, our youth exhibited tremendous enthusiasm and keen understanding of Veerashaiva tenets through their speeches, Vachana recitals, retreat, workshops and entertainment activities. No doubt, they are ready to move the organization forward and keep our tenets alive and spreading!

This souvenir includes speeches from the special guests, youth and adults, and pictures of various activities at the convention. For those of you who attended the convention, I hope this souvenir will re-immense you into the convention. For those of you who could not attend, I hope you will get a good glimpse of what happened and the value the convention added to our lives!

I thank all the authors who have contributed their articles for publication in this souvenir. Their ideas have come to life in their thought provoking articles. They enlighten and educate us of the Veerashaiva way of life.

I would like to thank the convention executive committee, VSNA Officers and other leaders for providing the necessary information and support to complete this souvenir. Thanks to Endpoint Graphics for their excellent effort in printing the souvenir, Yashavanth Gaddi for the beautiful design of the front cover, and Shaila Eshwarappa for her untiring effort to put the souvenir together in the finest form. My thanks are due to all the members of the editorial committee, without whose efforts this souvenir would not have been possible.

Sharanu Sharanarathi



ಮಾಡುವ ಭಕ್ತನ ಕಾಯ ಬಾಳೆಯ ಕಂಭದಂತಿರಬೇಕು
ಮೆಲ್ಲ ಮೆಲ್ಲನೆ ಹೊರೆಯೆತ್ತಿ ನೋಡಿದಡೆ ಒಳಗೆ ಕೆಚ್ಚಿಲ್ಲದಿರಬೇಕು
ಮೇಲಾದ ಫಲವ ನಮ್ಮವರು ಬೀಜಸಹಿತ ನುಂಗಿದರು
ಎನೆಗಿನ್ನಾವ ಭಯವಿಲ್ಲ ಕಾಣಾ ಕೂಡಲಸಂಗಮದೇವಾ

- ಬಸವಣ್ಣ

maaDuva bhaktana kaaya baaLeya kaMbhadamtirabEku
mella mellane horeyetti nODidaDe oLage keccilladirabEku
mElaada phalava emmavru bIjasahita nuMgidaru.
eanaginnaava bhayavilla kaaNa kUDalasaMgamadEvaa

- Basavanna

The body of the devotee (in devotion) should be like the banana stem.

(The work done by the devotee should be like the banana stem)

If peeled slowly, layer by layer, there should not be a hard core.

Our people ate the resulting fruit along with the seeds.

I am not afraid of anything else, you see Kudalasangamadeva!





Publisher

Smt. Shaila Eswarappa



Sharanu Sharanarathi,

My family and I were fortunate to attend the 40th Annual VSNA convention hosted by the Youths. We witnessed Inspiring speeches on Sharana Philosophy, well-planned spiritual discussions like Anubhava Ghosti, excellent cultural programs, and importantly, tremendous youth participation. A perfect execution of all the programs by the VSNA Youth members. It has been a pleasure to work with Dr. Sajjan Shiva, Smt. Laxmi Hiremath and Editorials Members to put together this delightful souvenir.



ಬಸವಣ್ಣ (Basavanna)



ಭಕ್ತಿಯೆಂಬ ಪುಧ್ವಿಯ ಮೇಲೆ ಗುರುವೆಂಬ ಬೀಜವಂಕುರಿಸಿ,
ಲಿಂಗವೆಂಬ ಎಲೆಯಾಯಿತ್ತು.
ಲಿಂಗವೆಂಬ ಎಲೆಯ ಮೇಲೆ
ವಿಚಾರವೆಂಬ ಹೂವಾಯಿತ್ತು,
ಆಚಾರವೆಂಬ ಕಾಯಾಯಿತ್ತು,
ನಿಷ್ಪತ್ತಿಯೆಂಬ ಹಣ್ಣು ತೊಟ್ಟು ಬಿಟ್ಟು ಕಳಚಿ ಬೀಳುವಲ್ಲಿ
ಕೂಡಲಸಂಗಮದೇವ ತನಗೆ ಬೇಕೆಂದು ಎತ್ತಿಕೊಂಡ.

bhaktiyeMba pRuthviya mEle guruveMba bIjavaMkurisi,
liMgaveMba eleyaayittu.
LiMgaveMba eleya mEle
vicaaraveMba hUvaayittu,
aacaaraveMba kaayaayittu,
niSpattiyeMba haNNu toTTu biTTu kaḷachi bILuvalli
kUDalasaMgamadEva tanage bEkeMdu ettikoNḍa.



Upon the soil piety Sprouted Guru, the seed, And Linga, the leaf, was born ;
Then Thought came for the flower, And deed for tender fruit,
And knowledge for the ripened one And when the fruit of knowledge brokeloose from the stalk and
fell, Look Kudala Sangama, wantinig it Himself Gathered it up



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40th Annual Convention VSNA, July 2 -3, 2017



Program Schedule

July 2nd, 2017 – Program Schedule

The entire day will be conducted in the 7th Floor Main Auditorium

- 10:00 AM – 4:00 PM: Youth Dallas Tour
- 2:00 PM – 5:00 PM: Registration
- 3:30 PM – 4:30 PM: BOD & BOR Meeting
- 4:00 PM – 5:00 PM: Social Hour
- 5:00 PM: Welcome and Introduction – Abhinav Reddy & Poonam Benakatti
- 5:05 PM: Welcome Song & Vachana Singing – Esha Basoor
- 5:15 PM: Sangama - Classical Dance Performances
- 1) Mallari - Mohaka Marissa Rajasehkara
 - 2) Jaya Jaya Shambo Shiva Shambho – Apurva Reddy
 - 3) Vachanadalli Namambrutha Thumbi – Meghana Prakash
 - 4) Swami Neenu Sashwatha Neenu – Rishika Prakash
- 6:00 PM: Speech Competition for Youth
- 6:30 PM: Folk Dances
- 1) Folk Dances from different Indian states – Meghan, Nidhi, Tanya, Shivani, Adithi, Isha, Riya
 - 2) Kodagana Koli Nungitha – Apurva Reddy
- 6:45 PM: Veerashaivism in America – Panel Discussion
- 7:30 PM: 2018 VSNA Convention Presentation
- 7:35 PM: Dinner
- 8:35 – 11:00 PM: Cultural Entertainment
- 1) Drama – Mudannana Promotion Prasanga Presented by NatakaChaitra Team
 - 2) Classical Music Concert by Rochan Yakkundi
 - 3) Light Music/Movie songs Concert by Smt. K.S. Nagachandrika Bhat



40th Annual Convention VSNA, July 2 -3, 2017



Program Schedule

July 3rd, 2017 – Program Schedule

The entire day will be conducted in the 7th Floor Main Auditorium

6:30 – 7:15 AM: Yoga Session (3rd Floor Room)

7:15 – 8:00 AM: Linga Pooja (3rd Floor Room)

7:30 – 8:45 AM: Breakfast (7th Floor Food Space)

8:45 – 11:20 AM: Main Event (7th Floor Main Auditorium)

- 1) Welcome/Vachana/Invocation Song – All youth
- 2) Lighting the Lamp
- 3) Address from the Convention Chair – Abhinav Reddy
- 4) Address from the VSNA Youth President – Bilva Chandra
- 5) State of the Samaja Report by VSNA President – Laxmi Hiremath
- 6) VSNA BOR Report by BOR Chair – Dada Patil
- 7) Address from Swamiji - Shwasaguru Shri Vachanand Swamiji
- 8) Address from Keynote Speaker - Shri Aravind Jatti
- 9) Address from Shri Prabhu Patil
- 10) VSNA Awards
- 11) 'Vachana Swara Dhare' CD Release – Khan Brothers

11:30 AM – 12:30 PM: Breakout Panels

- 1) Business Forum and Panel (3rd Floor Room)
- 2) Introduction to Professionals Panel (8th Floor Room)
- 3) College Admissions Panel (5th Floor Room)

12:30 – 1:30 PM: Lunch (7th Floor Food Space)

1:30 – 3:30 PM: Kids Competitions

- 1) Coloring Competition (8th Floor Room)
- 2) Vachana Recital (3rd Floor Room)
- 3) Vachana Singing (5th Floor Room)

1:30 – 2:30 PM: General Body Meeting (7th Floor Main Auditorium)

2:30 – 3:45 PM: Anubhava Ghosti (7th Floor Main Auditorium)

- 1) Introduction – Shwasaguru Shri Vachanand Swamiji
- 2) Address from Smt. Geetha Jayanth
- 3) Interactive discussion with audience



40th Annual Convention VSNA, July 2 -3, 2017



Program Schedule

July 3rd, 2017 – Program Schedule

The entire day will be conducted in the 7th Floor Main Auditorium

- 3:45 – 4:45 PM: Panels with Swamijis for Youth (5th Floor Room)
- 3:30 – 5:00 PM: Social Hour (7th Floor Food Space)
- 5:00 PM: Jeopardy Competition for Youth (7th Floor Main Auditorium)
- 6:00 PM: Vachananthakshari (7th Floor Main Auditorium)
- 6:50 PM: Competitions Award Ceremony (7th Floor Main Auditorium)
- 7:10 PM: VSNA Youth Fashion Show (7th Floor Main Auditorium)
- 7:25 PM: NAVIKA Convention Presentation (7th Floor Main Auditorium)
- 7:30 PM: Dinner (7th Floor Food Space)
- 8:30 PM: Cultural Programs (7th Floor Main Auditorium)
- 1) Natanam Adinarm – Priyanka Ganiga
 - 2) Lingaastakam – Smt. Sheela Rajashekar
 - 3) Light Music/Movie Songs – Esha Basoor
 - 4) Bollywood Medley – Sancha, Inchara, Trisha
 - 5) Bolywood Fusion Dance – Priyanka Ganiga, Revathi Miremath, Jyothi Nagore, Archana Somashekharayya
 - 6) Deva Deva – Folk Dance Mangalarathi – Sonum Siddalingaiah, Divya Katti, Marissa Rajshekar, Megha Guggari
- 9:15 PM: Vote of Thanks
- 9:30 PM - 11:00 PM: Grand Sitar & Vachana Music Concert by Khan Brothers





ಎನ್ನ ಕಾಯವ ದಂಡಿಗೆಯ ಮಾಡಯ್ಯ
ಎನ್ನ ಶಿರವ ಸೋರೆಯ ಮಾಡಯ್ಯ
ಎನ್ನ ನರಗಳ ತಂತಿಯ ಮಾಡಯ್ಯ
ಎನ್ನ ಬೆರಳ ಕಡ್ಡಿಯ ಮಾಡಯ್ಯ,
ಬತ್ತೀಸ ರಾಗವ ಹಾಡಯ್ಯ
ಉರದಲೊತ್ತಿ ಬಾರಿಸು ಕೂಡಲಸಂಗಮದೇವ!

- ಬಸವಣ್ಣ

Ayya (Sir),
Make my body the wooden beam
My head the gourd,
My nerves the strings
My fingers the sticks to pluck them
And sing the thirty-two tunes.
Press me to your heart and play,
Koodalsangamadeva

- Basavanna



Welcome Speech

By **Abhinav Reddy**

Chairman, 2017 VSNA Convention
Inaguration, July 2nd, 2017



Sharanu Sharanarathi

“Without the help of either a long rope or easy steps,
Water can’t be drawn from the deep down nether world;
Our ancients, with the help of sound, built steps of silence to heaven.
Look, that is the way to heaven, O Lord Kudala Chennasanga,
Our sharanas lit the lamp of speech to purify all mortal minds.”



Following the wise words of a young Chennabasavanna, it is our pleasure to open the 40th Annual VSNA convention with the theme of “Vachanas – A Guiding Light.” As we celebrate 40 successful years of cultivating the Veerashaiva community and message here in North America, we look forward to a convention hosted by and led by youths from all across the country.

As one of the youngest members of the Anubhava Mantapa, Chennabasavanna showcased the strength of intellectual and spiritual thought that youth can bring to the society. It is through his vachanas and the spiritual teachings of the sharanas, that we all can engage with the Veerashaiva philosophy. Learning from the sharanas, we can use the vachanas that they wrote as guiding principles in our lives here in the 21st century North America.

As we come together for our annual convention, I am reminded of the importance of vachanas. In times of crises, in times of hardship, in times of prosperity, we can look to our vachanas as guidance. No matter who you are, the vachanas were and still to this day are a universally accessible channel to hear the values that we as a community hold true. Through our cultural programs, spiritual discussions, and other activities over these two days, we will explore the many ways that vachanas can enhance our lives and enlighten humanity.

Now it is with great pleasure that we welcome you to the 40th VSNA Convention hosted by the Youth Chapter and held here in Dallas, TX.



Abhinav Reddy and Poonam - Welcome speech







Welcome Song

2017 VSNA SammELana SaMkEta Geete

Sung By: Esha Basoor

Written by: Yashavanth Gaddi



೨೦೧೭ ವಿ ಎಸ್ ಎನ್ ಎ ಸಮ್ಮೇಳನ ಸಂಕೇತ ಗೀತೆ

<p>ಕೋರುವೆವು ಸ್ವಾಗತವ ಶರಣು ಶರಣು ಎಂದು ಶರಣರ ಬರವೆಮಗೆ ಪ್ರಾಣದೀವಿಗೆಯೆಂದು ಪ </p> <p>ಬಸವಣ್ಣನೇ ಗುರುವು, ಪ್ರಭುದೇವರೇ ಲಿಂಗ ಚೆನ್ನಬಸವಣ್ಣನೇ ಎಮಗೆ ಜಂಗಮರಾಗಿ..</p> <p>ಶರಣರ ವಚನಗಳೇ ನಮಗೆ ದಾರಿದೀವಿಗೆಯನುತ ವಿಶ್ವಧರ್ಮದ ತತ್ವ ಪಸರಿಸಲು ನಾವಿಂದು..</p> <p>ಕೋರುವೆವು ಸ್ವಾಗತವ ಶರಣು ಶರಣು ಎಂದು ಶರಣರ ಬರವೆಮಗೆ ಪ್ರಾಣದೀವಿಗೆಯೆಂದು. (೧)</p>	<p>ಬಸವಾದಿ ಪ್ರಮಥರ ವಚನಾಮೃತದಲಿನ ಕಾಯಕವೇ ಕೈಲಾಸ, ದಯವೇ ಧರ್ಮದಮೂಲ..</p> <p>ಸಮತೆ ದಾಸೋಹಗಳೇ ಬಯಲಗಳಿಕೆಯಕ್ರಮವೆಂದು ಲಿಂಗಾಯತ ತತ್ವವನು ಅರಿಯಲು ನಾವಿಂದು..</p> <p>ಕೋರುವೆವು ಸ್ವಾಗತವ ಶರಣು ಶರಣು ಎಂದು ಶರಣರ ಬರವೆಮಗೆ ಪ್ರಾಣದೀವಿಗೆಯೆಂದು. (೨)</p>	<p>ತಂದೆ ತಾಯಿಯು ನೀನೆ, ಬಂಧು ಬಳಗವು ನೀನೆ ಜಗದಗಲ ಮುಗಿಲಗಲ ಅಗಮ್ಯದ ಲಿಂಗದೇವ..</p> <p>ಶರಣವಚನಜ್ಯೋತಿ ನಮ್ಮ ಮನತಮಂಧ ಅಳಿಸಲೆನುತ ಶರಣರ ಸವಿ ಸಮ್ಮಿಲನದ ಈ ಶುಭದಿನದಂದು..</p> <p>ಕೋರುವೆವು ಸ್ವಾಗತವ ಶರಣು ಶರಣು ಎಂದು ಶರಣರ ಬರವೆಮಗೆ ಪ್ರಾಣದೀವಿಗೆಯೆಂದು. (೩)</p> <p>- ಯಶವಂತ್ ಗಡ್ಡಿ</p>
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2017 VSNA sammELana saMkEta geete

<p>kōruvevu svāgatava śaraṇu śaraṇu endu śaraṇara baravemage prāṇadīvigeyendu pa </p> <p>basavaṇṇanē guruvu, prabhudēvarē liṅga cennabasavaṇṇanē emage jaṅgamarāgi..</p> <p>Śaraṇara vacanagaḷē namage dāridīvigeyenuta viśvadharmada tatva pasarīsalu nāvindu..</p> <p>Kōruvevu svāgatava śaraṇu śaraṇu endu śaraṇara baravemage prāṇadīvigeyendu. (1)</p>	<p>Basavādi pramathara vacanāmṛtadallina kāyakavē kailāsa, dayavē dharmadamūla..</p> <p>Samate dāsōhagaḷē bayalagaḷīkeyakramavendu liṅgāyata tatvavanu ariyalu nāvindu..</p> <p>Kōruvevu svāgatava śaraṇu śaraṇu endu śaraṇara baravemage prāṇadīvigeyendu. (2)</p>	<p>Tande tāyiyu nīne, bandhu baḷagavu nīne jagadagala mugilagala agamyada liṅgadēva..</p> <p>Śaraṇavacanajyōti nam'ma manatamandha alīsalenuta śaraṇara savi sam'milanada ī śubhadīnadandu..</p> <p>Kōruvevu svāgatava śaraṇu śaraṇu endu śaraṇara baravemage prāṇadīvigeyendu. (3)</p> <p>-Yashavanth Gaddi</p>
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State of the Samaja Report

Smt. Laxmi Hiremath
Central VSNA President
Inaguration July 2nd, 2017



I wish to start by seeking the blessings of His Holiness Poojya Shree Vachananda Swamiji. Honorable Shree Aravind Jatti. Honored Guests, Dignitaries, and our Youths! Sharanu Sharanarthi.

It is an honor to speak to you once again on this historic and very special occasion.

There is a saying, life of community service is as much a gift to the person who serves, as it is to those he is serving. To me, there is no higher service then serving – our beloved VSNA.

A story comes to mind. A teacher asks her 5th grade class to write down what they think are present day seven wonders of the world. Many write down the Pyramids, Taj Mahal, Grand Canyon, Panama Canal, Empire State Building, St. Peters Basilica, and Great Wall of China... There was this one little girl who looked hesitant, the teacher asks her if she is ready to read what she has written. She stands up slowly, and reads, I think, the seven wonders are, To See, To Hear, To Taste, To Laugh, To Love, To Show Gratitude and To Serve the Community. There is a silence in the class. The things we overlook as ordinary and take for granted are truly wondrous.

This day VSNA has been nurtured for 40 years, it is truly a gift to us. We should further nurture it with love, care and gratitude. It is a community service of Guru Basavanna's principles.

Serving as your Chairman of the Board of Regents for the last four years and now your President, is one of the best gifts and has been very rewarding. I am truly humbled and feel blessed.

Achievements in Six Months

To give you a quick rundown, here are our accomplishments in just six months. For the first time in VSNA History, I say that again for the first time in VSNA history,

- ❖ We have established a National Youth Chapter
- ❖ A Youth single handedly took the lead to run the traditional Convention
- ❖ The Convention was planned and executed in less than four months!
- ❖ We have an All Women Dedicated Team
- ❖ The ratio, adults to youths is almost equal in attendance at this Convention. Look around you!

In January when I took the reins of the presidency, the 2017 convention seemed bleak, none of the chapter presidents wanted to take on the responsibility of hosting. I had to turn the negative into positive. I took it more as an opportunity and a challenge. I recalled Taralabalu Dr. Shivamurthy Shivacharya Swamiji's advice. When Swamiji was the keynote speaker during the 2008 convention in San Ramon, California, he was so impressed with the youths he said, to me, let the youths run the conventions. Early in the year, I called Abhinav Reddy, then youth chapter president, and broached the idea to him. I had complete faith and confidence in him. Let me tell you, Abhinav made this project his own and ran with it.

However, I was questioned during the Board meetings how can you give a convention, a magnitude of this large undertaking to a youth? The same person a few weeks ago said, "Abhinav, you have showed us you don't need two years to plan a convention, you have put it all together in just three months." Ladies and Gentleman please give a round of applause to Abhinav for an outstanding job and an extraordinary undertaking.

Moving ahead I will continue to do everything to encourage the youths, we are not going to stop after this convention.

Vision for VSNA

Moving forward here is my vision for VSNA:

- ❖ Bridging the gap between the local chapters and central VSNA. It is already transpiring we see it in our meetings. We continuously have a full quorum for debates and discussions. We have lowered the central membership to \$10.00
- ❖ There are 5000 Veerashaivas across America how do we inspire them to join VSNA
- ❖ By Laws, rules and regulations have loose ends we need to fix them
- ❖ Redesign the outdated VSNA Website
- ❖ Boot camp retreats for officers and board members, brain storming sessions to improve and grow the organization
- ❖ I am already getting feedback the youths should run conventions alternate years. It has been truly a breath of fresh air
- ❖ Above all, follow Basavanna's basic principles

Women Empowerment

My frequent outburst on the topic of Women Empowerment has blossomed at VSNA. I have the most dedicated and enthusiastic women team officers. I continue to encourage all of the VSNA women to please participate at every level and every opportunity you get.

I request each and every member to please give your time, talents and contributions to enrich the VSNA organization and take it to the next level.



Laxmi Hiremath, Leena Paul, Aravinda Jatti, Savitha Mandi and Karuna Hiremath

In Closing

I want to state that we are all most grateful to our guest speakers, Mr. Aravinda Jatti and Swamiji. We thank you for being with us on this very extraordinary celebration. Many of you have traveled long distances serves to remind us all, just how important our convention is.

To sum up with this closing quote - "I'm young; I'm handsome; I'm fast. I can't possibly be beat," by the one and only, Mohammad Ali.

Today, I can say with conviction that, VSNA is looking younger already, and more handsome! Do you all agree with me..?

Let's bring Guru Basavanna's uprising to the forefront, and make VSNA the proud leading organization.

Thank you.



ಮಾತನಾಡಿದರೆ ಮಾತುಗಳು ಮತ್ತೆ ಮತ್ತೆ ಕೇಳುವಂತಿರಬೇಕು | ಮಾಡಿದರೆ ದಾನ ಮತ್ತೊಬ್ಬರಿಗೆ ಗೊತ್ತಾಗದಂತಿರಬೇಕು |
ಮುನಿದರೆ ಮನವ ಮೌನದಿ ತಂಪೆಯಬೇಕು | ಮಾಯೆ ಹಿಂದಿಕ್ಕಿ ನೆನೆದೊಡೆ ಮಲ್ಲಿಕಾರ್ಜುನನಾಣೆ ಬದುಕು ಸುಂದರ ||

Mātanāḍidare mātugaḷu matte matte kēḷuvantirabēku | māḍidare dāna mattobbarige gottāgadantirabēku |
munidare manava maunadi tampereyabēku | māye hindikki nenedode mallikārjananāṇe baduku sundara ||

ಶ್ರೀಮತಿ. ವಿಜಯರೂಪಾ ತಂಬಾಕಡ್ (Smt. Vijayarūpā tambākad)







Board of Regents – Report

Sri Dadasaheb Patil
Chairman of the Board of Regents
Inaguration, July 2nd, 2017



Poojya Vachananda swamiji, Basava samiti president Shri Aravinda Jatti avare, Vsna President smt. Laxmi Hiremath, Vsna youth president miss Bilva , dear friend Prabhu Patil , ladies & gentlemen ,
In Kannada there is a saying: " ಸಿರಿ ಬರುವ ಕಾಲಕ್ಕೆ ಕರೂ ಬಂಡೆ ಎಳೆದಿತ್ತು"(Siri Baruva Kalakke Karu Bande yeladittu.)
So in VSNA, the Siri is coming. This is not the Siri you have on your iPhone. This Siri is siritan – prosperity. When prosperity happens, even a small bull can pull a big rock.

Siri Baruva Kalakke Karu Bande yeladittu. That is what happened in VSNA. When it came to the big task of hosting the VSNA convention, no chapters were ready, there were more questions than answers; there were doubts, but all that has gone. Today, we have seen how our youths came together under the leadership of Abhinav Reddy and remotely operated. With the help of the Dallas chapter, they hosted the convention. And this convention was fantastic.

So I thank all the youths. Because of them, VSNA is entering into a new era. This year is a historical year for VSNA. We have revised the bylaws and made a reserved seat for the youths, between ages 18 & 29. They will be on BOD and have the same right as any other BOD member. This year, Ms. Bilva Chandra was elected as our first youth president. These youths are very talented, very organized, have better communication skills, are tech-savvy, and they know much more than we do. They will definitely take our VSNA into the next era. They will spread the Sharana philosophy throughout North America and throughout the world.

It is my honor to serve as your BOR chair. BOR consists of 7 members. It is a great pleasure to work with very dedicated and devoted team members. I would like to acknowledge them: Shylendra Kumar, Irappa Arabhavi, Yuvaraj Patil, Rohini Mensinakai, Uma Sajjan, and Jayashree Jagadish.

Under BOR, this year we have taken up two projects. One is updating the Life Membership Directory. It is an ongoing process because we have lost some contacts of the senior members. We are trying to get their correct and updated information so that central VSNA can communicate with them. That task is led by Mr.Irappa Arabhavi. I request that all the chapter presidents, all the VSNA members – if you know someone who has moved into your chapter or out of your chapter, please email us their current contact information so we can update it.

The second project we have taken is about the convention. We are studying the past several conventions. We are looking into the financial aspects and the program aspects to see how we can make it better, how we can make it less of a burden on the hosting chapter as well as to determine which programs worked and which didn't work. That task is led by Mr.Yuvaraj Patil.

There is one project started a couple of years ago under Previous BOR Chair Mrs.Laxmi Hiremath's leadership: it is the matrimonial site. It is led by Uma Sajjan and Rohini Mensainakai. Unfortunately we've ran into technical difficulties and the website isn't working. So I urge the youths who are gathered here to help out. I need three or four of you who are tech-savvy to create a more user-friendly website.

I am very proud to say that I was part of the first successful youth hosted convention. On behalf of the BOR team and also on behalf of the Southern California chapter members, I thank Dallas president Mrs. Jyoti Hattarki, Prabhu Patil and Dallas chapter members for their help in hosting this convention

Thank you very much.



Jedara Dasimayya



ಪರವಧುವ ನೆರೆಯದೆ, ಪರಧನವ ತುಡುಕದೆ,
ಪರದೈವದಿಚ್ಛೆವಡೆಯದೆ,

ಗುರು ಅಂಗ ಜಂಗಮಕ್ಕೆ ವರ ದಾಸನಾದಾತನೆ
ಧರೆ ಮೂರಕ್ಕೆ ಗುರುವಾರಿಪ್ಪನೈ, ರಾಮನಾಥ.

Not mingling with others' wives,

Not desiring others' wealth,

Not willing to follow others' gods,

One who becomes a good slave of guru,
linga, and jangama

Will be the master of all the three world,
Raamanaatha.



Convention Chair - Report

Abhinav Reddy

Chairman, 2017 VSNA Convention
Inaguration, July 2nd, 2017



Sharanu Sharanarathi,

Welcome everyone to the second day of our 2017 VSNA Convention. Today I wanted to talk to you all about just two simple words. Up and Above. While up and above may seem like words that so are similar, I believe that the difference between them is what defines one of the core principles of the Veerashaiva philosophy. What does it mean to rise up versus to rise above?

In many religions, the end goal is to rise above the problems of the world and ascend to a higher level of consciousness or union with God. In these religions, a devotee through years of worship is supposed to transcend the worldly ailments and achieve an enlightenment. The sharanas saw this practice in the Hindu creed and teachings around them and rejected this notion. In the wise words of Urilingapeddi:

How can a lotus acquire fragrance without filthy, dirty mud?

How can one become worthy of gods without gold, women, and the world?

Your sharanas relate to this world as lotus relates to filth and dirt,

Urilingapeddipriya Visveshwara.

Urilingapeddi, a sharana who was once part of the untouchable caste before joining the Veerashaiva community, speaks volumes to the notion of how a true devotee should be. As a lotus must draw it's nutrients from the filth and mud below it, a devotee must not just rise above the injustices and human faults they see around them, but rather have a spiritual obligation to rise up to these hard issues and grapple with them on an intimate basis. It is this kayaka, or honest work, that one must undertake to address the issues of their time and community that is the cornerstone of veerashaivism.

How does one do this? The sharanas would only be telling half the story if they left us with the call to rise up and fight back. In the wise words of Allama Prabhu:

Standing at the brink, they know not how to enter the honey well

Only he who crosses the chilling oceans drinks the elixir !

He has the philosopher's stone, and the lead too;

Yet having a pot of holy water, they know not how to bathe.

Only your sharanas can, O Guheshwara !

He speaks to how many face a problem and don't know what to do, standing at the brink they do not know how to enter the honey well. Faced with an income inequality gap where women make only 70 cents for every dollar a man makes, they don't know what to do. Allama prabhu says that the sharanas are lucky because they have vachanas to guide them. When faced with the problem, we can seek the teachings of our vachanas and seek to understand how to address those problems. Draw upon the collective knowledge of centuries of progressive thought and apply it to your life.

I ask each of you to think about an injustice you have seen recently, something that bothered you. I implore you not to just acknowledge and rise above the problem by not engaging in the bad practice, but rise up and fight back when you see unfairness. Don't just say I am not a racist when you see black youth being killed by police at staggering rates, but rise up and fight back for the rights and humanity of all people. Be the voice of reason and right. For that is the veerashaiva way: to rise up not above and fight back and when you are stuck and wondering what to do, draw upon the wisdoms of the sharanas and their ever bountiful vachanas.



ಚೆನ್ನಬಸವಣ್ಣ (chennabasavaṇṇa)

ಅಂಗಕ್ಕೆ ಆಚಾರಳವಟ್ಟಲ್ಲಿ ಆ ಲಿಂಗಕ್ಕೆ ಅಂಗವೆ ಅರ್ಪಿತ.
 ಪ್ರಾಣಕ್ಕೆ ಪ್ರಸಾದ ಸಾಧ್ಯವಾದಲ್ಲಿ ಆ ಲಿಂಗಕ್ಕೆ ಆ ಪ್ರಾಣವೆ ಅರ್ಪಿತ.
 ಮನವು ಮಹವನಿಂಬುಗೊಂಡಲ್ಲಿ ಆ ಲಿಂಗಕ್ಕೆ ಮನವೆ ಅರ್ಪಿತ.
 ಭಾವಭ್ರಮೆಯಳಿದು ನಿಭ್ರಾಂತುವಾದಲ್ಲಿ ಆ ಲಿಂಗಕ್ಕೆ ಆ ಭಾವವೆ ಅರ್ಪಿತ.
 ಜ್ಞಾತ್ಯ ಜ್ಞಾನ ಜ್ಞೇಯ ಸಂಪುಟವಾಗಿ, ಅರಿವು ನಿರ್ಣಯಿಸಿ ನಿಷ್ಪತಿಯಾಗಿ
 ಕುರುಹುಗೆಟ್ಟಲ್ಲಿ ಆ ಲಿಂಗಕ್ಕೆ ಆ ಅರಿವೆ ಅರ್ಪಿತ.
 ಇಂತು, ಸರ್ವಾಂಗವರ್ಪಿತವಾದ ಲಿಂಗಕ್ಕೆ ಒಡತನವನಿತ್ತು ಕಾರಣ,
 ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ನಾನೆಂದೆನಲರಿಯದೆ
 ನಿಂದ ನಿಜದ ಮಹಾಪ್ರಸಾದಿ

Aṅgake ācāraḷavaṭṭalli ā liṅgake aṅgave arpita.
 Prāṇakke prasāda sādhyavādalli ā liṅgake ā prāṇave arpita.
 Manavu mahavanimbugonḍalli ā liṅgake manave arpita.
 Bhāvabhrameyaḷidu nibhrāntuvādalli ā liṅgake ā bhāvave arpita.
 Jñāṭṛ jñāna jñēya sampuṭavāgi, arivu nirṇayisi niṣpatiṭyāgi
 kuruhuḡeṭṭalli ā liṅgake ā arive arpita.
 Intu, sarvāṅgavarpitavāda liṅgake oḍetanavanitta kāraṇa,
 kūḍalacennasaṅgayyanalli nānendenalariyade
 ninda nijada mahāprasādi





2017 VSNA Awards

- ❖ Distinguished Professional Achievement Award Basavaraj Ullagaddi
- ❖ Outstanding Service Award Basavaraj Mudenur
- ❖ Outstanding Service Youth Award Trishul Nagenhalli
- ❖ Outstanding Women's Award Rohini Mensinkai



ಚೆನ್ನಬಸವಣ್ಣ (Channabasavanna)

ಅಂಗದ ಮೇಲೊಂದು ಲಿಂಗವು, ಲಿಂಗದ ಮೇಲೊಂದು ಅಂಗವು.
ಆವುದು ಘನವೆಂಬೆ ? ಆವುದು ಕಿರಿದೆಂಬೆ ?
ತಾಳೋಷ್ಮಸಂಪುಟಕ್ಕೆ ಬಾರದ ಘನ, ಉಭಯಲಿಂಗವಿರಹಿತವಾದ ಶರಣ.
ಕೂಡಲಚೆನ್ನಸಂಗಾ ಲಿಂಗೈಕ್ಯವು.

aṅgada mēlondu liṅgavu, liṅgada mēlondu aṅgavu.
Āvudu ghanavembe? Āvudu kiridembe?
Tālōṣṭhasamputakke bārada ghana, ubhayaliṅgavirahitavāda śaraṇa.
Kūḍalacennasaṅgā liṅgaikyavu.





VSNA Eulogies 2017

Central VSNA



Dr. Srishail "Shaila" Basappa of VSNA Maryland Chapter attained Lingaiya in October 2016.

Shaila was a unique, charismatic, engaging benefactor of humanity and a gifted scientist who traveled the world generously sharing his abundant wit, compassion and knowledge. He was an 'equal opportunity' connoisseur of both the finer and simpler pleasures of life, and wholly devoted to his family and friends. Shaila was diagnosed with stage IV colorectal cancer in May 2016. The cancer was unusually aggressive and failed to respond to state-of-the-art treatment. Though we have come far in treating cancer, there is much, much more that needs to be accomplished.

To honor the memory, beautiful spirit and extraordinary influences (both in personal and scientific domains), The Shaila Basavappa Fund has been established through DrumsForCures to support further research and treatment in colorectal cancer.

Mrs. Leela Garady the co-author of the Blog <http://VachanaAweek.blogspot.com> and a contributor of several articles in VSNA and other publications, attained Lingaikya in December 2016, in Bangalore.

She has been in the field of education since 1980. She was an author, playwright, translator, storyteller, a linguist, puppeteer and an educator. She pioneered innovative teaching methods during her career at the Valley School and Center for Learning, (both educational institutions are based on J. Krishnamurti's teachings), as well as in her own play home which she ran for 25 years. She has been associated with the Center For Learning since its inception. She has also contributed to renewing the art of traditional string puppetry of Karnataka. She was interested in the study of vachanas since her childhood.

ಅಲ್ಲಮಪ್ರಭು

ಅರಿತು ಜನ್ಮವಾದವರಿಲ್ಲ ಸತ್ತು ಮರಳಿ ತೋರುವರಿಲ್ಲ.
ದುರಭಿಮಾನವ ಹೊತ್ತು ಅಘಟಿತ ಘಟಿತವ ನುಡಿದಿರಿ.
ಈ ದೇಹವಿಡಿದು ನುಡಿದ ಪ್ರಪಂಚಿಗಳನೇನೆಂಬೆ ಗುಹೇಶ್ವರಾ.

aritu janmavāḍavarilla sattu maraḷi tōruvarilla.
Durabhimānava hottu aghaṭita ghaṭitava nuḍiviri.
Ī dēhaviḍidu nuḍiva prapañcigaḷanēnembe guhēśvarā.
- Allamaprabhu



VIRC Presentation

By Dr. Sajjan Shiva



Veerashaiva Information and Resource Center (VIRC)



Veerashaiva Samaja of North America
USA

1

VIRC Team:

- Sri. Srishail Hadimani (Director)
- Sri. Sajjan Shiva
- Smt. Shashikala Nimbal
- Smt. Shaila Eswarappa

2

VIRC



Responsibilities:

- **Bandhavya:** Quarterly Newsletter
- **Online Publications**
- **e-Book Project**

3



E-Book Project

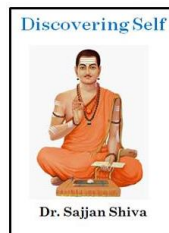
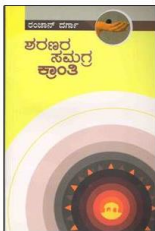
VIRC (Work initiated during 2016)

- ❖ **epub** format: e-book that can be read on any e-reading device
- ❖ Android phone/tablet, iPad, iPhone and Kindle or any e-reading device
- ❖ Collaborating with various authors, Publishers to create more content in epub format

4

VIRC e-Books

e-Books - Pilot Project (Completed)



Vol 1.

Download :

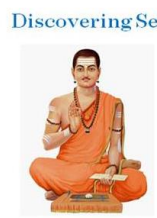
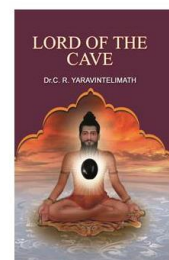
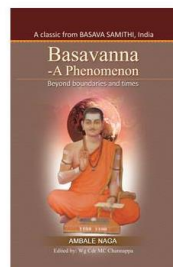
vsna.org --- Publications section – e-Books

5



VIRC e-Books

Summer of 2017




Dr. Sajjan Shiva

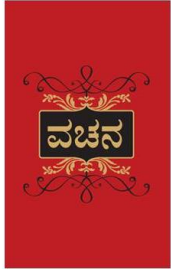
Vol 2.

• In House Production !


6

 **VIRC e-Books**

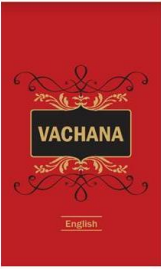
Summer of 2017



Kannada




Hindi



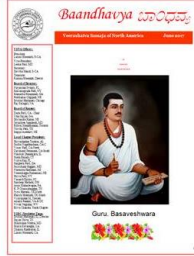
English

Vachana Books in 23 Indian Languages

7

 **VIRC e-Books**

Future



Coming Soon...

"Baandhavya" in e-Book format
(.epub and .mobi)

- Received 40+ Books in soft copies
- Reviewing the Contents
- Prioritize and Publish

8





ಶರಣು ಶರಣಾರ್ಥಿಗಳು
VIRC Team (2017-18)

9

ಚೆನ್ನಬಸವಣ್ಣ (chennabasavaṇṇa)

ಅಂಗ ಲಿಂಗವೆಂಬರು, ಲಿಂಗ ಅಂಗವೆಂಬರು, ಅದು ಹುಸಿ ಕಾಣಿರೊ, ಅಯ್ಯಾ !
ಅಂಗವೇ ಲಿಂಗವಾದರೆ ಕಾಯದಲ್ಲಿ ಕಳವಳವುಂಟೆ ? ಲಿಂಗವೇ ಅಂಗವಾದರೆ ಪ್ರಳಯಕ್ಕೊಳಗಹುದೆ ?
ಅಂಗ ಲಿಂಗವಲ್ಲ, ಲಿಂಗ ಅಂಗವಲ್ಲ. ಅಂಗ-ಲಿಂಗ ಸಂಬಂಧವಳಿದಲ್ಲಿ ಪ್ರಾಣಲಿಂಗಸಂಬಂದಿ,
ಪ್ರಾಣ ನಿಃಪ್ರಾಣವಾದಲ್ಲಿ ಲಿಂಗರೂಪು, ರೂಪು ನಾಸ್ತಿಯಾದಂದು ಕೂಡಲಚೆನ್ನಸಂಗನಲ್ಲಿ ಲಿಂಗೈಕ್ಯವು

Aṅga liṅgavembaru, liṅga aṅgavembaru, adu husi kāṇiro, ayyā!
Aṅgavē liṅgavādare kāyadalli kaḷavaḷavuṇṭe? Liṅgave aṅgavādare pralayaḷakkoḷagahude?
Aṅga liṅgavalla, liṅga aṅgavalla. Aṅga-liṅga sambandhavaḷidalli prāṇaliṅgasambandi,
prāṇa niḥprāṇavādalli liṅgarūpu, rūpu nāstiyādandu kūḍalacennasaṅganalli liṅgaikyavu





Keynote Address

Sri. Aravinda Jatti

Inaguration, July 2nd, 2017



Sarvarige Sharanu sharanathi –



This is the second time that I am coming to US, first time I attended the VSNA conference in Boston and today I am in Dallas. When I was invited over the phone saying that I must participate in this program, I told the President that I don't think that there is a need to come over from such a long distance. But later to give me incentive, she said that this program is being arranged by the youth chapter of VSNA. Then instantaneously I said, 'yes, I am coming', because the feeling that I got was that somebody else has come forward to take this entire philosophy to the next generation. We know the history, as already the swamiji has mentioned.

Pha.Gu. Halakatti, about 120 years back brought out the vachanas in a book. Later, until 1964 he went on to publish the book and brought out so many books on vachana literature. In the year 1964, my father started Basava Samithi with a specific objective of spreading the Basava philosophy. Many organization mushroomed later with names Basava Balagas, Basava kendras, sharana sahithya parishat - so many organizations. I asked him 'baba why you could not have started Basava samithis everywhere?' He said the more the merrier, that it should be democratic, let everyone start everywhere, and that's the way in which Basava philosophy can be expanded throughout.

I remember as I go through the history of VSNA, it was started as Basava Samithi of Washington with 4 families, that is what I have heard of it, I don't know whether it is right or wrong, but the article that has been written in Akhila Bharatha Veerashaiva Mahasabhe by one of the members of this unit, they have mentioned it - whatever it is, that is secondary to me.

Primarily today **"Vachana a leading light"** the theme which has been taken up, I think it's a unique theme which I have observed in the past. Earlier I have seen VSNA chapters using so many other themes, but this time specifically you made a mention of guiding light. Forget about me being the key note speaker here, I am sure that you the young people, youth have guided me to establish youth centers throughout India and everywhere, that youth should take over the subject and so that it can be taken the world over.

As the famous work **"Lead, kindly light"**, most probably that must have bought in the subject here. Lead kindly light emits the encircling gloom. Well this sentence is good enough as to why a vachana gives a guiding light, I think this particular sentence "Lead Kindly light" emits the encircling gloom, leads me when the night is dark. Because so far, we have not understood the real philosophy in the vachana literature. Specifically, you have chosen Chenna Basavanna as the icon of the program. That itself is a unique way in which you have taken the entire principle of Basaveshwara on to the next stage.

My friends, the way in which you have conducted, I have been observing this program since morning, because day in and day out I will be on one stage or the other, but first time I saw the highest degree of spirit in the youth to conduct this program, I compliment you on behalf of all the Basava followers, wonderful, absolutely wonderful!

The question is, the night is dark. Chenna Basavanna writes a poem on this. Incidentally it coincides with the sentence of Lead kindly light:

KatThala maneyalidra manujanu
KatThala maneyalidra manujanu
Jyothiya enithu kala nenedhade belakaagaballude?

We are in the deep night,” **KatThala maneyalidra manujanu**”, all of us,” **KatThala maneyalidra manujanu Jyothiya enithu kala nenedhade belakaagaballude**”, if we think of the light, will the life get enlightened, this is his question. “**maredudiya pavalu**” imagine a coconut tree; there is a coconut on top. “**Maredudiya palavu nota matrakke**”, if I just look at it, will it fall down? ” **KatThala maneyalidra manujanu Jyothiya enithu kala nenedhade belakaagaballude**”, will the darkness be able to enlighten itself? Similarly, even if you look at the coconut, will it fall down, unless you climb up and get it? “**huttu kurudanu**” a man who is blind “**huttu kurudanu yestu nadedadeyu icchitha pattnava muttaballane**” how much ever he walks “**yestu nadedadeyu icchitha pattanava muttaballane**” will he reach his destination? unless and until somebody shall remain as a guiding light for him. In another Vachana Chenna Basavanna says:

Aage Samyagnannathmakavada
Lingarchane, Linga neerikshane, Linga dhyana
Ivugaluondende mukthiyaneevavemba mandamathigela
yenembe koodala channa sangama deva

See Linga rchane is not a process of Pooja like the entire world does Pooja, Linga rchane is something unique by itself. You will have to understand what Linga is all about. Therefore, through the Linga you can get the light, not that I am talking about enlightenment and the mystical experiences. For Basavanna, Linga is the profession that we are taking up and it should become the Linga by itself.

Yesterday, incidentally I came across a newspaper, the local newspaper - the wall street journal. When I was sitting at the hotel I looked at the article - Zen and the art of car cleaning. In what way it is related to this subject? the Zen and the art of car cleaning? Here, the new tools are allowing the car lovers to give the pro quality detailing and attain a state of bliss in the process.

A state of bliss in the process is nothing but “Kaayakave Kailasa”; whatever we do, whatever we do, we must reach the state of bliss in the process of working; that is Kaayakave kailasa. Incidentally in Zen, they call it as Zen meditation, ours is a Linga meditation. Nothing different, absolutely nothing different. I had requested you for the video to be played - if it’s possible, if not forget about it. That would have really given you the feeling of the entire Linga, what Linga is all about. Normally, you feel that the Linga is that I wear, that’s one and the second one, the Linga in the Shiva temple is the Linga what we see. But for Basavanna, that is not the case. It goes much beyond that.

Vachana beautifully says” **Jagadagala**” what does it mean?
As wide as the world,” **Jagadagala Mugilagala** ”
as wide as the sky, ” **Jagadagala Mugilagala Migeyagala** ”
as wide as the cosmos, ” **Jagadagala Mugilagala Migeyagala nimmagala**”

God what is your width and that is the width he is talking about . He is getting on to a formless situation. Absolutely formless situation –



**” Jagadagala Mugilagala Migeyagala nimmagala
PaathaladintThatta nimma srucharana
Brhamandaditthattha nimma sri mukuta
Agamyagochara aprathima apramana Koodalasangama deva
Enna karasthlakke bandhu chulukaadirayya”**

That divine light, which encircles the entire cosmos and you, became a minute thing that entered into my body as a spirit. See this is what Linga; it is not external, it is internal.

I have been watching the competitions, listening to speeches that you all gave, you explained it very well. There is no need for me to explain that spirit that Basavanna is talking about in the vachana, it is something unique by itself. Albert Einstein, when once he discovers $E=mc^2$, all the physicists, the best physicists of the world, honored him and asked him “What makes you think, how are you different from others”? He says, I tend to believe that there is a power which is much more powerful than any other power which I have witnessed and that I tend to believe that that spirit guides me.



We do talk; whenever we talk about personality development my friends, the mind, the body and the spirit. Yes, everybody can talk about the mind, everyone can talk about the body, but the question is spirit and if you want to discover what the spirit is all about, you go to the vachanas- directly to the vachanas.

You are all technically savvy and all that is fine, finally the origin, the origin, we forget about our origin. Origin is not that you are born in America, origin is not that I am born in Karnataka, the origin is as vachanas guide us “aadhi antaadhigalu illadandu “where is my origin, where is your origin, where is our origin?”

Vachanas guide us:

**aadhi antaadhigalu illadandu
hammu bimmugalu illadanadu
suraala nirala illadandu
sakala charaa rachanege baaradindu
sharanu udayisinandu**

Spirit has taken a journey, what you call as a blackhole, blast that took place, it goes beyond that. Vachana guides us to that level. Today we are thinking of scientific approaches, but Basava we don’t know how, it is a wonder, it is a wonder of the world, how he takes you to your origin and the spirit stays the same. I might have taken birth, one day I will die, but the spirit remains, is the philosophy and one should be conscious of that consciousness within. For example, yesterday 2 to 3 youngsters spoke about the vachana “kalabeda kolabeda”. All of you know it, I need not have to explain further. The basic theme what you have said “a guiding light”, the theme what is there in the particular vachana is-

Beda beda Beda Beda Beda -Jeevana dalli Kettaddu Beda-

Don’t get onto bad things in life. As simple as that, not necessarily lying, not necessarily cheating, all whatever is bad in our life, beda. Finally, he says in the same vachana “**ide antharanga Shuddi Ide bahiranga shuddi, ide koodala sanagama devana olisuva pari**”.

We read everything else, but why he specifically mentions ide, ide, ide? ide means that’s all, there is no other way a person can develop himself,” **ide antharanga shuddi**” you might have seen of the video of the prime minister’s program, that we have “Swachha Bharatha” campaign going on in the country, I say it is a poorna, it

is not complete in all respect unless Basavanna guides us, even to the prime minister I said, he was so happy; “that’s very great, that’s very great, thank You! Namaste, Namaste” he said.

Nodi Linga. I was asked not to wear it and keep it in the box; I said “hell with that. Let anybody ask I have the guts to answer”. See, that should be the principle, we should not be scared because somebody else questions; if they want to check for security reasons, let them do it. Likewise, Kayakave kailasa, that I have already mentioned, that the blissfulness that you must have in the profession like Prabhu Patil sir sitting with us, with hopes and support to VSNA and the youth chapter, I was talking to him, he means that’s Kaayakave kailasa. He finds bliss in his work.



All of us, many many of you are doing wonderful things here. We have the delegate from Boston, who is also on the similar track of taking this philosophy. I was mentioning to him that, if you desire that the prime minister of India should come to United States, we will create an occasion here. Let us create an occasion. I shall sincerely work to see that the prime minister comes over here. The strategy, the planning you will have to decide, I can't just tell you do this and ask you to do that. The question is all youth chapters, everybody joins together, take out some special project by which Prime minister who is already involved with Basava philosophy, I can easily invite him. Together we can put the effort.

You have seen Zakir Hussain playing his tabla, **yellaru nodiddiralla, Zhakir hussain tabla baaristharalla, adu nijavada kaayakave kailasa. Adanna Baarisuva samayadalli**, he will not be there. You must see, **aa fingers move aagtha iruttalla, idu completeness** in the project, forgetting the time, Zakir Hussain playing the tabla, total involvement. That is Basavanna's Kaayakave Kailasa.

“Thanna thaandarithu thaandarendu thilidade tha deva noda” -we recognize ourselves as human beings. Basava says no, you are much beyond a human being. You are not aware that the divine is within you. You are not short of a god. How difficult it is to digest? Basava philosophy says-

“Thanna thaandarithu thaandarendu thilidade tha deva noda tha deva noda” something unique philosophy. Similarly, **dehave devalaya**. In that video clip, Prime minister made a clear mention about it. **Dehave Devaalaya**”, he was so impressed about it. See this is where Basava Philosophy differs from others.

Going to the temple, going to the churches, when the body itself is the temple, where is the need for you to go somewhere else? You be pure, like when you go to a church, you go to a masjid, when you go to a temple, you try to be clean and purify yourself. So humbly you go there, similarly body itself being the temple.

Allama Prabhu says, bahala **sundaravaagi Basavannana mele, Guheshwara Linga kke vilaasavadeyalla sanagana Basavanna**. What a sentence it is! If you ask me, what is your address? This is my business card. If somebody ask Basavanna what is the card for the god? Allama Prabhu says Guheshwara Linga kke, that is god **Guheshwara Linga kke vilaasavadeyalla**, you became a business card for the god himself, that is Basava! What a sentence! **Guheshwara Linga kke vilaasavadeyalla sanagana Basavanna!** Whole world was looking to find god, nothing but enlightenment, in search of god.

Basavanna says he is nowhere else; he is within your own heart in the form of consciousness. **Heege antharanga Shuddi, bahiranga shuddi, then chala beku sharanange prasada ditavemba**, after the program is completed, all of you shouldn't feel that, the VSNA 2017 commitment is over, it has just begun, it has just begun. This is where **Chala beku sharanange**, to one day or the other.

When we were talking yesterday, the lady over there, she is also very much here, she said we will have to plan,

plan the entire thing in the form of curriculum. That is a good exercise, from your perspective, as elderly people we have own perception, systematic planning that's what she said. If the systematic curriculum in the form of curriculum, if the youth chapter of United States can give it to Karnataka, I am ready to take it to my entire country, I am with you. That's a beautiful suggestion she gave yesterday. I was hearing very seriously, what does she mean by that? We need a systematic approach for the entire philosophy; we can't read all the 25,000 vachanas and try to translate, what is the final use of translation, unless you know the philosophy in and out. If that philosophy could be understood, Basavanna says **"Chala beku sharanage prasada dita"**. One day or the other, it will frutify, you will have the results at your hand.

Even that as a principle by Basavanna:

"hagalu naalku jaava asanakke kudhivaru" what is Jaava? 4 hours' time duration, those days in 12th century it was called as jaava. 4 hours as one unit of time, jaava. **"Agalu naalku jaava, ashanakke kudhivaru"**, what do we do, whole day? Right, all of us earn a living? **"Agalu naalku jaava, ashanakke kudhivaru irulu naalku jaava"**, another 12 hours divided by 4 hours, **"vyasanakke kudivaru"**, just taking rest, watching and you know what all we do after the evenings. **"irulu naalku jaava vyasanakke kudivaru antharangadolagirda mahaganava ariyade agasa neerolagiddu baayari sathanthe mallikarjuna"**, a washer man is in the deep water to wash his clothes, but he doesn't know how to drink water. Similarly, we have the divinity within us, when and we don't know to what commitment we must play our role of the life along.

Eega neevu courtige hodare, in India we swear on Gita. **Gitake upar aath rakke kehtha huan mi jo kuch kehta huan sach kehtha huan, sach ke bina kuch nahi kehtha huuan..** here they may ask you to swear on the Bible. But, when we hold our hand on the Linga, every time I just hold my hand on the Linga, there is a commitment at the feet of the god, whatever I do, I will do the right thing. These are the basic things. **Heege aneka vachanagalive.**

If you get into the Human rights, for every human rights article I have a vachana, but there is no time to talk about it.

- ❖ **Right to live in dignity, vachana is there**
- ❖ **Right to equality, vachana is there**
- ❖ **Right to life, vachana is there.**

"Yestu sundaravagi "neevu huttisidalli hutti", you have born in America **"neevu huttisidalli hutti nee kondalli saayade yenna vasave ayya"**. Is it my hand that I must take birth in US or die in US? **Yestu sundaravaagi, "nee irisidalli irade Yenna vashave ayya akatakata yenna..."**

Right to life, right against slavery, daasi puthranaagali, right against torture, forget about the right against torture to the human being, Basavanna goes one step ahead, even this has to be amended in the United Nations. When you look at the vachana **"maathina mathinge ninna kondarendu ..."** he is talking to a sheep, **ondu sheepge heluthiddane, "alu kanda veda odidaravara munde"** for that homa, they give the sacrifice of a goat or sheep, **"shasthra kelidavara munde alu kanda neenuatthudakke thakkuda maaduva koodala sangama deva"**, likewise right against the torture.

Almost 32 articles, every article, every article I cannot quote just one vachana, many vachanas I can quote. That is the beauty of vachana saahithya. Really you will have to learn .many many vachanas are there.

Specifically, yesterday one of the speakers mentioned about Mahatma Gandhiji. When Narendra Modiji unveiled the statue in England, the statue in front of the parliament, he made a statement that "what we speak with pride in Magna Karta, what we speak with pride about Magna Karta, is written in the dossiers of Basavanna".

We quote Abraham Lincoln when we speak about Democracy, we call him the father of the democracy. But, 700 years before him Basavanna envisioned the same thing. **Aage prathiyondarallu kooda**, only the question is how do you look at Basavanna, do you look at him in the religious format? Do you look at him in the governance format? Any format you look at him and he enlightens you and that is the beauty of vachana saahithya.

The theme you have taken made me come all the way from India to see the youngsters how they can guide us to the future. You be the guiding light for us. Thank you for this opportunity! There are lots of problems to be resolved, understood properly in the right perspective, in the solution form.

Thank you very much for the honor you have given to me.

❖ (Sri Aravinda Jatti's speech has been transcribed by Smt Laxmi Hiremath and Smt. Suma Basanth)







Swamiji Speech

Shwasaguru Sri Vachananada
Inaguration, July 2nd, 2017



Let us all do dhyana for a minute. Please sit straight. Place your palms on your thighs. Gently close your eyes. Withdraw your mind from all other places. Bring awareness to the temple of divinity.

“Deho Devalaya Prokto Jeevo Devo Sanathana” (Body is the temple and the Indweller is God).

Observe how you inhale and exhale deeply. Slowly move your attention to the tip of the nose. Feel the flow and touch of the breath in your nostrils. Maintaining the same awareness of breath, take a deep inhalation and chant together with me. Take a deep breath. Let's all chant Omkara:

Om (Chant), Om (Chant), Om (Chant)

Slowly fold your hands in the salutation form. Place a picture of Guru Basavanna and all the sharanas in your heart. Repeat the Vachana after me:

Basavannane thande, Basavannane thaayi
Basavannane paramabandhuvenage
Vasudisha Kapilasiddha Miallikarjuna
Nimma hesaritta guru Basavannanayya
Nimma hesaritta guru Basavannanayya
Sharanu Sharanarthi, Sharanu Sharanarthi

Open your eyes slowly.



In this 40th VSNA convention, one who has come from Bangalore is true disciple of Guru Basavanna. Shri B.D.Jatti's son Shri Arvinda Jatti is here and I would like to convey my highest regards. In the same way, for the first time 40th VSNA convention is led by Abhinav Reddy. I am not going to call him Abhinav Reddy, but I am going to call him as Abhinav ChennaBasavanna! Since ChennaBasavanna represents youth, so Abhinav has earned that position.

Bilva Chandra, is a very nice name, we use Bilva daily for Linga Pooje. Prabhu Patil, Dada Patil and Laxmi Hiremath have organized this event in a very structured way! I have been coming to VSNA conventions for the past 3 years. I had come to New Jersey for the first time, last year to Maryland and now to this convention. This convention has given me more happiness than any other conventions. The reason is, there is a saying in our village, “Instead of eating waste, eat less.” In the same way, not many people are here, but whoever has come here are real, great and strong people.

Most of all, I would like to thank VSNA Board of Directors, you have given importance and chance for the youth members. When you give chance to youths, the institution or the organization starts to grow. Guru Basavanna also did the same; he never said, “I am the greatest”. He always nourished everyone, that's why he became the greatest. One who says “I am the greatest, I am the greatest” looks very small in the society. Guru Basavanna said **“Arivigintha hirithanavilla”**. What we need to bow is for the Knowledge. The Board and committee members have organized this event amazingly well and I am much honored.

When I was 20 years old, I was studying in Hrishikesh at an international Ashram. The devotees from over 118

countries were part of the Ashram. There was a problem between the senior and youth devotees, we were about 28 of us. The senior devotees always complained about us saying, “These youth members are ineffective and there is no use in having them in the Ashram”. Senior devotees used to give dollars to the Swamiji.

One day the Swamiji called us and said, “there are complaints against you, how do you want to resolve”. We said, please give us a chance to prove. Swamiji agreed and considered to give us a chance to organize a conference.

We planned a Youth, Children Yoga Retreat program for a year. We got around 250 children from various countries through online registrations and the income was almost \$150,000. From that day onwards Swamiji gave us more power and told the seniors to simply remain the guiding light. There is a game in India called Relay. It's played with a stick and four people. One player passes the stick to the next person and the next person passes to the next. In the same way, seniors should enjoy watching and guiding the youngsters.



In Indian History, we have ‘*Brahmacharya, Grihastha, Vanaprastha, Sannyasa*’ - If we divide human life of 100 years into 4 parts, age 1 to 25 is reserved for learning. At 25 he enters *Grihastha* Ashrama which is from 25 to 50. Age 50 to 75, is called *Vanaprastha*. The reason is, when you turn 50 your kid will be 25 years of age. The meaning of Vanaprastha is to retire, and give the keys (responsibilities) to your kids and guide them. The last stage is *Sannyas*. In the same way, if VSNA has to grow then supporting the youth is very important. I am delighted to see the enthusiasm among the youths. For an organization to grow this has to be passed on to the next generation.

During ‘Kalyana Kranti,’ revolution many sharanas saved the vachanas by hiding them in different homes. Shri Aravinda Jatti has brought a vachana manuscript with him. People did not read those vachanas, but were worshipping with vibhuthi and kumkum thinking it must be something sacred given by great people.

One day Pa.Gu.Halakatti (Pakirappa GuruBasappa Halakatti), had been to a friend's house when he noticed Vachana bundle in the Pooja room. He unties the bundle and notices a treasure trove of amazing vachanas. He was extremely delighted to see such a gem of great literature in Kannada! He decides to print it. At the time there was one Kannada paper ‘Karnataka Samachar’. He takes the vachana bundles to the printing press and gives to the father of the missionary in Mangalore and returns home. But the vachana bundle is returned unprinted with a letter from the father of the missionary. The letter reads, “The literature you have sent is one of the finest and the best of the literatures, even better than what we have in the bible. The reason we come to India is to spread Christianity, but if we print these Vachanas, it will be difficult for us to spread Christianity”. It makes Pa.Gu.Halakatti very sad and also happy knowing that the Vachana literature is the best. So he sells his properties and sets up a printing press by the name “Hitha Chinthaka”. He travels home to home collecting vachana bundles and prints them. All the vachanas we are reading today are because of Pa.Gu. Halakatti. He is appropriately called ‘Vachana pithamaha’. If Pa.Gu. Halakatti had not collected and printed the vachanas, we would not have been the beneficiaries of the valuable source.

When Pa.Gu. Halakatti is on his death bed, Sri Siddeshwara Swamiji from Bijapur and his guru Sri Mallikarajuna Swamiji visit him; they ask what his last wish is. Any person on his death bed would think about wife and kids. But Pa.Gu.Halakatti points at his pillow where they find vachana bundles. Pa.Gu.Halakatti requests ‘Swamiji, I have printed some of the vachana bundles, but some are not printed. As a last wish please print them,’ he said. Until his last breath he had vachanas on his mind. The light he has shone is the Guiding Light.

In the same way, Abhinav and Bilva are our future generations of VSNA. I want to talk of Varun Mandi, a smart very talented boy, we need to recognize and nourish such talents around us.

Arvinda Jatti and I watched a small girl Yasahash sing a vachana:

Nambidenayya Necchidenayya, Aanu badhukidenayya nimma paadakrupeinda
Aala kuliyaalli bidda pashuvina karuva, Thanna thaya mukhava thoruvante
Papa koopadalli biddavana yebbisi yenna hulusidiri
Hoda jevakke maru jivaniya Hindi yetthidiri
Nimma sharana ChannaBasavanna yetthalikke aanu badukidenayya Kudalasangama deva

That is the kind of respect Basavanna has for ChennaBasavanna. Sharanas always praised other sharanas. Basavanna would call Allama Prabhu the greatest. Allama Prabhu articulated Basavanna as his Guru. The sharanas respected each other. In today's world they pull each other down. If someone praises, we say 'What does that Swamiji know?' Instead we should care for each other.

There is a story in Kannada – Frogs from different countries were kept in a box with a lid. But the frogs from India were kept in a box that did not have a lid. People who noticed questioned why the boxes with frogs from China and USA had lids, while the boxes with the frogs from India did not. The reason is if the China frog climbs up, other frogs support and they all get out of the box. But the Indian frogs will keep pulling each other's legs and won't let the other get out of the box. We Veerashaivas should support others to grow.

The three Basavanna Principles should be followed:

1. Astavarana – Guru, Linga, Jangama, Padodaka, Vibhuthi, Rudrakshi, Prasada, Mantra.
2. Panchachara – Sadhachara, Shivachara, Lingachara, Bruthyachara, Ganaachara.

Sadachara means - Speak the truth always. Shivachara – Pray only one god, Shiva. Lingachara - Always see Shiva in the linga. Bruthyachara - Bend for the knowledge of the person. Ganachara - Rise against injustice toward the principles.

3. Shatashthasala - Religious stages.

Today the whole world is aware of Yoga. Every year, on June 21st around 196 countries face the Sun and practice Yoga. Yoga has 5000 years of history, because of Indian Prime minister it has got a new prominence. Foreign companies have hijacked our country, Pepsi, Coke is taking place of buttermilk and milk. Even though many countries attacked India for thousands of years, India is now attacking the world by Yoga – A Spiritual Attack! Whether it is Hata yoga, Astanga yoga from the Himalaya; but it is Shiva yoga, Istalinga yoga that spread from Karnataka to Kashmir, Karnataka to America, and Karnataka to France! To reduce stress and depression, I recommend Shiva Yoga by placing Linga on hand for 10 minutes in the morning and meditating. We need not go anywhere our yoga is Shiva yoga it is the most powerful yoga.

Patanjali prescribes - Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Basavanna only says Dhyana - that is concentration. Nowadays many kids have eye problems, simply teach them Shiva Yoga. To save Basava Principles and Sharanas one has to become a Shiva Yogi. Basavanna never travelled preaching; people came to him from far and wide to be part of 'Anubhava Mantapa' Spiritual parliament. More than 777 people got enlightenment. This kind of enlightenment was never achieved during Buddha's or Jesus' or Mahaveera's time. Sathyakka (one who cleans), a washerman, a cobbler, a barber, and people from all walks of life were yogis at that time. You might have heard of Ajaganna, a common man, Ambigara Chowdayya, one who drives boat every day for living was also enlightened; that shows Basavanna is Absolute. Basavanna showed the path to a common man. We are born in this religion, it is our greatest blessing and grace. We are lucky to be followers of Guru Basavanna, let's take his principles to world over.

Shri Aravinda Jatti recently printed Vachana Volume in 23 languages and PM of India inaugurated and distributed them to the people, a milestone of his life. The PM mentioned that, children always take after their father's profession, however Shri Aravinda Jatti didn't follow in his father's political career, instead dedicated his life to Basava principles. Basava Samithi was established by his father, B. D. Jatti, just one week after the Pa.Gu. Halakatti attained lingaikya.

His father encouraged Aravinda Jatti to spread Basava principles, Vachana Deepa /Basava Deepa across the globe by forming the Basava Samithi. This is also an example of opportunity given to the next generation. Shri B.D. Jatti passed the baton/light to Aravinda Jatti, similarly seniors should brighten up the light of Basava principles by introducing Vachana literature and conducting conventions like this one.

Through this youth convention you have already achieved that enormity. I would like to convey my special regards to Mrs. Laxmi Hiremath. We haven't seen Akka Mahadevi or Meera Bai, but we can see all of them in Smt. Laxmi Hiremath. Without her bold decision, today youth members like Abhinav and Bilva would not have come forward. I am happy to support in any way I can, our organization will always be with VSNA.

Let these youth members prosper. Patilji mentioned that, every year slightly older Swamijis used to come for the conventions, Siddeshwara Swamiji-75 years, Sirigere Swamiji-65 years old. When I turn 70 years, I will proudly say that I attended the first VSNA Youth Convention!

Kuvempu writes about Basavanna:
Karthikada katthalalli
Aakaasha deepavagi nee bande
Battegettavarige dwandu dikkagi
O aadhyathmika deeravathara
Sri Basaveshwara

We should read vachanas and educate others in the vachana literature. My mom named me Vachana. When I was 8 years old, I stayed at an ashrama that's where my name became popular. The Swamiji in the ashrama used to accept only one rupee from people, if anyone gave 10 rupees he would return it. On the way to school, there was an Iyengar bakery and that sold 3 to 4 pieces of bread for one rupee. As a youngster I played a trick to receive the pocket money, I used to go to Swamiji and do namaskaara, then Swamiji would give me one rupee. Then I started doing namaskaara many times in the day to receive more money. Swamiji called me one day and said recite a vachana every time you do namaskaara to get a rupee. In few years, I had memorized 4000 vachanas! When your kids ask for pocket money, teach them a vachana and ask them to recite!

With this I would like to end my speech.

(Sri Vachananda Swamiji's speech has been transcribed by Smt Laxmi Hiremath and Smt. Suma Basanth)



ಅರಿವಿಲ್ಲದ ಗುಣಗಳಿಂದ ಅರಿವಿಲ್ಲದ ಅಂಗಗಳಿಂದ ಅರಿವಿಲ್ಲದ ಮನಗಳಿಂದ
ಅರಿವಿಲ್ಲದ ಸಂಬಂಧಗಳಿಂದ ಅರಿವಿಲ್ಲದ ಮಾತುಗಳಿಂದ ಅರಿವಿಲ್ಲದ ಸ್ಪರ್ಶಗಳಿಂದ ಅರಿವಿಲ್ಲದ
ನೋಟಗಳಿಂದ ನರಕಕ್ಕೆ ಮೂರೇ ಗೇಣು ನೋಡಾ ದಿಗ್ಗಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವ ||

Arivillada guṇagaḷinda arivillada aṅgaḷinda arivillada managaḷinda
arivillada sambandhagaḷinda arivillada mātugaḷinda arivillada sparsagaḷinda
arivillada nōṭagaḷinda narakakke mūrē gēṇu nōḍā diggi mallikārjuna dēva ||

ಶ್ರೀಮತಿ. ವಿಜಯರೂಪಾ ತಂಬಾಕಡ್ (Smt. Vijayarūpā tambākad)





Veerashaivism in America Discussion Review:

Trishul Nagenalli

Central VSNA Youth Chapter

Inaguration July 2nd, 2017



This year's Veerashaivism in America Discussion event was the first of its kind and a wonderful success. The discussion was directed towards understanding what the Veerashaiva identity meant for our community here and how we should practice Sharana philosophy in the United States. The audience was split into youth and adult groups to explore how VSNA's elders and youth may answer those questions differently. The youth discussion was led by Trishul Nagenalli from the Maryland chapter and the adult discussion was led by Varun Mandi from the Southern California chapter.



In their discussion, the youth felt that being a Veerashaiva meant uncompromisingly doing the right thing for society. They felt the way we must practice Veerashaivism is through living Basavanna's motto "Kayakave Kailasa"- taking every opportunity available to help people. To them, the message of Basavanna was to do the right thing regardless of the situation. They did, however, have concerns about how Veerashaivism was practiced in the US today. Many felt the Veerashaivism does not manifest itself today in the US as a force dedicated to abolish caste-like restrictions, but more like a caste itself. They felt the pressure to follow conventional norms flew against the rebellious spirit of the Sharana movement which sought to challenge the conventions of its time. They felt the emphasis on ritual and tradition as a way of practicing Veerashaivism sometimes seemed to be more important than more practical principles like "Kayakave Kailasa," which confused them. They thought that the deemphasis of ritual was an important message of the Sharanas. In sum, the youth had a lively discussion that helped them explore and learn about what it meant to be Veerashaiva.

The adult discussion was also very lively. Despite having many more members than the youth circle, the adults still had active audience participation from many different members. Often the adults felt that the identity of being Veerashaiva in the United States meant identifying with the community and traditions they had been accustomed to growing up as Veerashaivas in India. They felt very proud of their children when they adhered to and embodied the values of Veerashaivism and gave a round of applause for Varun when he spoke of the deep respect he holds for his parents.

The Veerashaivism in America discussion was an intriguing new event in the convention lineup that we feel should be hosted every year. It was a truly enjoyable and constructive dialogue for both the youth and adults present. We received very positive feedback on the format and content of the event. A common thread in much of the feedback we heard was an appreciation for the ability to openly discuss debatable questions. The audience enjoyed answering open-ended questions that required them to think on the spot as well as listening to new opinions that could change theirs. We believe that this discussion is a tradition that should become a staple of the VSNA National convention.



Aydakki Lakkamma



ಗರ್ವದಿಂದಮಾಡಿದಭಕ್ತಿದ್ರವ್ಯದಕೇಡು
ನಡೆಯಿಲ್ಲದನುಡಿಅರಿವಿಂಗೆಹಾನಿ
ಕೊಡದೆತ್ಯಾಗಿಎನಿಸಿಕೊಂಬುದುಮುಡಿಯಿಲ್ಲದಶೃಂಗಾರ
ದೃಢವಿಲ್ಲದಭಕ್ತಿಅಡಿಬಡೆದಕುಂಭದಲ್ಲಿಸುಜಲವತುಂಬಿದಂತೆ
ಮಾರಯ್ಯಪ್ರಿಯಅಮರೇಶ್ವರಲಿಂಗಮುಟ್ಟದಭಕ್ತಿ.

Devotion practiced in arrogance is a waste of resource.
Words spoken without action is a loss of knowledge;
To be called generous without giving
Is like adorning a head without hair
Devotion that wavers is like filling a broken pot
with holy water;
It is devotion that does not touch
MaarayyapriyaAmareshwaralinga

Anubhava Ghosti Review

Conducted by Varun Mandi & Trishul Nagenalli

Central VSNA Youth Chapter

Inaguration July 2nd, 2017

This year's Anubhava Ghosti was also a success. Unlike the Veerashaivism in America discussion, the Anubhava Ghosti was conducted with both youth and adults present. Keeping with the theme of this year's convention that Vachanas are a guiding light, members of the audience were given a packet intended to guide the discussion. The packet gave background information about four topics that were to be discussed during Anubhava Ghosti. Each topic had two related vachanas (each written in Kannada with English translation) and several starting questions. The topics included the concepts of divinity in Veerashaivism, the nature of devotion, and the nature of practice today. During each topic, the audience was given a few minutes to discuss their thoughts with those around them before the moderators (Varun and Trishul) brought everyone back together for a group deliberation. While the discussion often started on the topics presented, they quickly expanded to cover other tangential topics. A large portion of the discussion was focused on the first topic, the nature of the divine in Veerashaivism. Some felt the divine was an omnipotent being common to the whole universe whereas others felt the divine was more intimate and personal. Overall, the Anubhava Ghosti was a lively discussion with input from both youth and adults. We look forward to hearing more of this kind of discussion in future years.



Siddharameshwara



ಆರೇನೆಂದಡೂ ಓರಂತಿಪ್ಪದೆ ಸಮತೆ.

ಅರು ಜಲಿದವರೆನ್ನ ಮನದ ಕಾಳಿಕೆಯ

ಕಳೆದರೆಂಬುದೆ ಸಮತೆ.

ಅರು ಸೌತ್ಯವ ಮಾಡಿಹರೆನ್ನ ಜನ್ಮ ಜನ್ಮದ ಹಗೆಗಲೆಂಬುದೆ ಸಮತೆ,

ಇಂತಿದು ಗುರುಕಾರುಣ್ಯ.

ಮನವಚನಕಾಯದಲ್ಲ ಅವಿತತವಿಲ್ಲದಿದಡೆ,

ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಕಾರ್ಜುನಾ, ನಿನ್ನವರ ನೀನೆಂಬುದೆ ಸಮತೆ.

To be whatever the others say, is equanimity

To say your mind is purified,

when others blame you, is equanimity

To think that those who praise you are

your enemies, is equanimity

This is the grace of guru

To be truthful in mind, words and body

And to call your Sharanas as

Kapilasiddhachennamallukarjuna is equanimity

Combating the ill Effects of EGO

By Sunay D Paramane (Age:11)

Lord Basavanna shared his experiences in the process of realization of God, He gave practical solutions to all kinds of problems, and He spread social awareness through his small rhythmic prose texts, popularly known as Vachanas. These are simple and easy to understand with meaningful teachings applicable to daily life.

Vachana sahitya is a form of musical writing in Kannada that evolved in the 11th century C.E. and popularized in the 12th century, as a part of the Sharna movement. The word **vachanas** literally means "(that which is) said". These are readily intelligible prose texts. Inspired with Basavanna hundreds of Sharana's wrote and spread vachanas in those days and kept the sahitya growing under the guidance of Channa Basavanna, Allama Prabhu, Siddharameshwara.

Akkamahadevi was the one who wrote most of the vachanas. In the 12th century there was a king who wanted to burn all the vachanas when the sharanas heard this they ran and hid all the vachanas. When he captured the sharanas he interrogated and torched them until they told him where the vachanas were but the sharanas would not tell him. This goes to show how valuable the vachanas are.

Vachanas are very useful in our day-to-day activities, they can calm the mind and bring the body to a lower state. They give us happiness and inspire us to do good things and stay away from all the bad habits.

Here are a few examples of vachanas I liked which tells us how to keep ourselves away from ego, the evil character in mind:

*When the ego of I raises its head
The tempest of treachery, cheat, and deception sets in
As soon as that tempest sets in the light of knowledge is extinguished
When that light of knowledge is extinguished
All who deem themselves wise and learned,
Come under torpor, lose their bearings, and are ruined
O lord Guheshwara!!*

Allamaprabhu is explaining through this vachana that ego is the primary reason people cannot experience the divine radiance within. All knowledge, wisdom, and expertise here complacently inadequate in combating the ill effects of ego!

Here is another one from Lord Basavanna on how humble we should be:

*Refusing to be lofty, I would rather be low;
Unless one is stooping, will a cow milk
Keep me subservient at the feet of your sharanas
O great benevolent lord kudalasangamadeva!!*

In this vachana Basavanna is mentioning that to win the grace of God, people need to be humble, especially Sharanas who basked in divine grace. The radiance of divine grace may also shine in those humble souls who take refuge at the feet of sharanas.

Here is the last vachana I wanted to explain:

When ego is flourishing in the mind, Where is room for the linga

Without giving room for ego, Should be form for linga?

Note when ego is purged, Lord Kudalasangamadeva will be close!!

This means as long as I exist in the individuals, God's presence will not be evident to them. To enable the radiance of divinity to shine, individuals must eliminate the sense of I. This is what I would like to say about vachanas.

Melting ego within our mind is true dharma and vachanas will definitely help us in combating its ill effects!!

References:

1. Online search of material available on internet
2. Book: Enriching Life: Guidance from Vachanas by Allamprabhu Swamiji, Rupaka Mahalingaiah



ಅಕ್ಕಮಹಾದೇವಿ (akkamahādēvi)

ಗುರುವಿನ ಕರುಣದಿಂದ ಲಿಂಗವ ಕಂಡೆ, ಜಂಗಮನ ಕಂಡೆ.

ಗುರುವಿನ ಕರುಣದಿಂದ ಪಾದೋದಕವ ಕಂಡೆ, ಪ್ರಸಾದವ ಕಂಡೆ.

ಗುರುವಿನ ಕರುಣದಿಂದ ಸಜ್ಜನ ಸದ್ಭಕ್ತರ ಸದ್ಗೋಷ್ಠಿಯ ಕಂಡೆ.

ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯಾ,

ನಾ ಹುಟ್ಟಲೊಡನೆ ಶ್ರೀಗುರು ವಿಭೂತಿಯ ಪಟ್ಟವ ಕಟ್ಟಿ ಲಿಂಗಸ್ವಾಯತವ ಮಾಡಿದನಾಗಿ ಧನ್ಯಳಾದೆನು

Guruvina karuṇadinda liṅgava kaṇḍe, jaṅgamana kaṇḍe.

Guruvina karuṇadinda pādōdakava kaṇḍe, prasādava kaṇḍe.

Guruvina karuṇadinda sajjana sadbhaktara sadgōṣṭhiya kaṇḍe.

Cennamallikārjunayyā,

nā hutṭaloḍane śrīguru vibhūtiya paṭṭava kaṭṭi liṅgasvāyatava māḍidanāgi dhan'yaḷādenū

VSNA Youth Fashion



Karma and Rebirth - Vachana recital

By Sunay D Paramane (Age:11)

Lord Basavanna and other Sharanas shared their experiences in the process of realization of God, They gave practical solutions to all kinds of problems and spread social awareness through his small rhythmic prose texts, popularly known as Vachanas.

In the 12th century there was a king who wanted to burn all the vachanas when the sharanas heard this they ran and hid all the vachanas. When he captured the sharanas he interrogated and tortured them until they told him where the vachanas were but the sharanas would not tell him. This goes to show how valuable the vachanas are.

Sharane Akka Mahadevi was the one who wrote most vachanas. Vachanas are very useful in our day-to-day activities, they can calm the mind and bring the body to a lower state. They give us happiness and inspire us to do good things and stay away from all the bad habits.

Today I wanted to talk about two Vachanas by Akka Mahadevi explaining rebirths and Karma. Karma means the cause and effect of all actions performed by us. Past Karmas are causes that determine present, and Karmas made in the present tell the future, including forthcoming births. To escape the cycle of birth and death you must escape the bondage of Karma or known as Punya and Paapa. Punya is the result of good deeds and Paapa is the result of bad deeds. Sharanas had clear understanding of the functioning of Karma. Through Vachanas they revealed a path to rise above it.

Here is one Vachana by Sharane Akka Mahadevi:

*Not one, not two, not three, not four –
I have come repeatedly in eighty-four hundred thousand births.
Having come repeatedly in births that should never have been,
I have experienced pleasures and pains.
Whatever may be the births of the past,
Please shower your kindness in the future,
O Lord Chennamallikarjuna.*

Under the influence of Karma, we go through numerous cycles of birth and death. The species, nature and occurrences of each birth are determined by our past Karma. The rebirths continue until all our Karma is exhausted.

In another vachana Sharane Akka Mahadevi points the initial step in this process:

*Prior to becoming cognizant of Punya and Paapa,
I came in numerous births!
Coming repeatedly, I have suffered and smarted!
Having come now, I have trusted and sought refuge in you!
Assuring no separation from you,
Pray, guide me, your mercy, your mercy.
O Lord Chennamallikarjuna, I implore one thing from you-
Please let my bondage be released.*

By understanding the laws of Karma, we realize that all occurrences, good and bad, are because of past Karma. With this realization, persons may develop the desire to move beyond the result of Punya and Paapa. Cultivating a strong and compelling desire to move beyond reaping the fruits of Karma is the first step in finding a way out of the bondage.



Mukthayakka



ನುಡಿಯಲುಬಾರದು ಕೆಟ್ಟ ನುಡಿಗಳೆ.
ನಡೆಯಲುಬಾರದು ಕೆಟ್ಟ ನಡೆಗಳೆ.
ನುಡಿದಡೇನು, ನುಡಿಯದಿದಡೇನು?
ಹಿಡಿದ ವ್ರತ ಜಡದಿರಲು, ಅದೆ ಮಹಾಜ್ಞಾನದಾಚರಣೆ
ಎಂಬೆನು ಅಜಗಣ್ಣ ತಂದೆ.

**Do not speak bad words;
Do not do bad deeds
How does it matter whether
you speak or you are silent?
If you can keep your vow
That is a great act of wisdom
I say, AjagannaThande.**

Facing Our Problems

By Pranav Reddy

This year's convention theme proclaims vachanas as a guiding light, telling devotees to find clarity in the problems they face using the words of the sharanas. Though these vachanas were written over 800 years ago, it is surprising just how relevant they are in the problems we face in the 21st century. People sometimes complain that the vachanas are hard to apply to modern day settings. However, the problem is one of overuse as there are many thousands more than the 3 or 4 commonly cited in modern literature and discourse. There are some underutilized vachanas so detailed that they could only be relevant once in a lifetime and some so broad they can be applied to all aspects of life. This paper therefore will look at these vachanas to find new meaning in what is to be a Veerashaiva in today's world.

In the past few years, one of the most pressing issues is this idea of how we perceive people. More specifically the issue of the unconscious biases many people have against people of different races, genders, sexes, sexual orientations, and even economic classes. While this issue touches of the problems of historical racism, sexism, etc. that many nations face, the solution for a Veerashaiva is simpler than it seems:

On sighting men
On horses and with royal parasols
They go head over heels to fall at their feet.
When humble devotees come
“no place here, get lost,” they say.
Would not my master Koodalasangayya
Stop, drag them down
And saw their noses off?

In the vachana above, Basavanna highlights a basic flaw in the way people think. He tells us how we are drawn to praise those who by chance or by birth have achieved material success, but cannot take the time to appreciate the greater challenge of those who have sought to find spiritual success. While he cites the example of royalty, we can expand that to those who hold privilege in society today. By attributing positive values to those who don't need it, we only perpetuate the problem. Rather, the way we should judge people should be by who they are on the inside not on the outside. This is because one can make a successful business and be as educated as one wants, but still not find happiness or inner peace. The vachana below, again by Basavanna, depicts this struggle:

Within the rock there is gold,
Within the tree trunk there is fire,
Within milk there is ghee,
Within the thought there is Shiva.
Koodalasangamadeva why this darkness?
Why nothing shows up?
Because,
The Guru who can show, is not.

He tells us how there is more to every person; the darkness being our inner self. How like the rocks, the trees, the milk, and the thoughts there is something far more valuable to be found than what is seen on the surface.

Yet, there is no guru to show you how to find yourself and that journey is the most difficult. Those who are the furthest along this path will always be happy at least with themselves regardless of the world around them. It is these people who are worthy of your praise, as they can live their lives accepting of their own differences from the societal norm. And like them one must accept our own uncontrollable differences and those of our peers. Basavanna further examines this difficulty in his vachana below:

If an elephant took that path
Could it be said that the goat took that path too?
Can I boast that I am equal to the sharanas of Sanga?
Am I equal to the devotees who serve the jangama
Tell me, Koodalasangamadeva

He tells us of how following in the footsteps of another is like a goat approaching a problem the same way as an elephant. By just doing what others do we fail to reach our full potential as every person is different. Therefore, we must accept our differences and strive to live life in our own ways and to find inner peace in our own ways. The journey is long and for the most part unguided and so we will make mistakes. People will always make mistakes, but there is always room and time for people to change no matter how old and how far gone. Even Basavanna says:

My mistakes are infinite millions
And your endurance is limitless.
If I err again, let your feet be my ordeal.
Koodalasangamadeva
Before your sharanas
Kinnari Bommanna is witness for this.

People make mistakes, and for those we must not alienate them. We must instead endure them much in the manner that Lord Shiva endures our own mistakes. We must stand by them whether they may be bigoted or hateful for otherwise how can one expect them to change. We must make ourselves examples for change and be merciful in how we suggest it. By alienating, we punish those who are lost in their journey, punishing them to a life of many more mistakes.

In many ways Basavanna's teachings serve as a guiding light. He tells us how to approach the problems we face, but never gives us the exact solutions because for every person the solution is different.

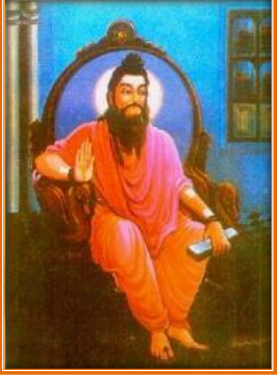


ಕಣ್ಣಿಗೆ ಕಾಡಿತ್ತು ನೋಟವೆಂಬ ಮಾಯೆ | ಮನಸಿಗೆ ಕಾಡಿತ್ತು ಆಸೆಯೆಂಬ ಮಾಯೆ |
ಮೂಗಿಗೆ ಕಾಡಿತ್ತು ವಾಸನೆಯೆಂಬ ಮಾಯೆ | ಹೊಟ್ಟೆಗೆ ಕಾಡಿತ್ತು ಹಸಿವೆಂಬ ಮಾಯೆ |
ಕೊನೆಗೆ ಜೀವಕ್ಕೆ ಕಾಡಿತ್ತು ಚಟವೆಂಬ ಮಾಯೆ ನೋಡಾ ದಿಗ್ಗಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾ ||

Kaṇṇige kādittu nōṭavemba māye | manasige kādittu āseyemba māye |
mūgige kādittu vāsaneyemba māye | hoṭṭege kādittu hasivemba māye |
konege jīvakke kādittu caṭavemba māye nōḍā diggi mallikārjuna dēvā ||

ಶ್ರೀಮತಿ. ವಿಜಯರೂಪಾ ತಂಬಾಕಡ್ (Smt. Vijayarūpā tambākad)

ಅಲ್ಲಮಪ್ರಭು (Allama prabhu)



ಅಜ್ಞಾನವೆಂಬ ತೊಟ್ಟಿಯೊಳಗೆ
ಜ್ಞಾನವೆಂಬ ಶಿಶುವ ಮಲಗಿಸಿ
ಸಕಲ ವೇದಶಾಸ್ತ್ರವೆಂಬ ನೇಣಕಟ್ಟಿ,
ಹಿಡಿದು ತೂಗಿ ಜೋಗುಳವಾಡುತ್ತಿದ್ದಾಳೆ ಭ್ರಾಂತಿ ಎಂಬ ತಾಯಿ
ತೊಟ್ಟಿಲು ಮುರಿದು ನೇಣು ಹರಿದು ಜೋಗುಳ ನಿಂದಲ್ಲದೆ
ಗುಹೇಶ್ವರ ಲಿಂಗ ಕಾಣಬಾರದು

Aj~jaanaveMba toTTiloLage
J~jaanaveMba shishuva malagisi
Sakala vEdashaastraveMba nENakaTTi
hiDidu tUgi jOguLavaaDuttiddaaLe bhraaMtieMba taayi
toTTilu muridu nENU haridu jOguLa niMdallade
guhEshvara liMga kaaNabaaradu

Translation:

In the cradle of ignorance,
Putting the infant of awareness to sleep,
Hanging the cradle with ropes of the entire Vedas and Sacraments,
The mother illusion is holding the ropes, swinging the cradle and singing lullabies.
Unless the cradle is broken, rope is torn and lullaby ended,
Guheswara Linga cannot be seen



ನನ್ನ ಅಪ್ಪಾಜಿಯ ಗುಣಗಳೇ ದಾರಿ ದೀಪವೆನಗಯ್ಯಾ |
ನನ್ನಪ್ಪಾಜಿಯ ನುಡಿಗಳೇ ಜ್ಞಾನಭಂಡಾರವೆನಗಯ್ಯಾ
ನನ್ನಪ್ಪಾಜಿಯ ವ್ಯಕ್ತಿತ್ವವೇ ಚಿರಾಸ್ತಿಯೆನಗಯ್ಯಾ |
ನನ್ನಪ್ಪಾಜಿಯ ಜೀವನವೇ ಪವಿತ್ರ ಗ್ರಂಥವೆನಗಯ್ಯಾ |
ಹೆತ್ತಪ್ಪನಲ್ಲಿ ನಿನ ಕಂಡು ದನ್ಯಳಾದೆ ದಿಗ್ಗಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವ ||

Nanna appājiya guṇagaḷē dāri dīpavenagayyā |
nannappājiya nuḍigaḷē jñānabhaṇḍāravenagayyā
nannappājiya vyaktitvavē cirāstiyenagayyā |
nannappājiya jīvanavē pavitra granthavenagayyā |
hettappanalli nina kaṇḍu dan'yaḷāde diggi mallikārjuna dēva ||

ಶ್ರೀಮತಿ. ವಿಜಯರೂಪಾ ತಂಬಾಕಡ್ (Smt. Vijayarūpā tambākad)

The Guiding Light

By Apurva Reddy

Throughout history empires have been formed, laws created, and discipline carried. But there is one type of law that is often overlooked; the moral law, the rules of rightful living and guidelines for ethical behaviour, or as some would call it, a guiding light. Many people throughout history have defined these moral laws, a few famous ones to name are Jesus Christ, Mohammed, Abraham, and Buddha.

All of these people are known for founding religions. Religion is where moral laws are created. In the Lingayat past, there is one notable movement in which a new set of moral laws were created; the sharana revolution. The sharanas worked to create equal rights for all. They even developed their own method of conveying guidelines for daily life: vachanas, short poems which highlight meaningful messages. They would ridicule the blind customs practiced by traditional Hindu culture and praised the practice of honest work, pure devotion, and equality.

All of this was very useful in the 12th century, as these vachanas brought inspiration and change to society and its people. But among the American youth of the 21st century, one question still remains; *how can I use these vachanas in the modern world today?* Many things have changed since that time as we no longer live among gurus, jangamas, and enlightened ones. In addition, the practice of daily devotion is not nearly enforced as much while the seven rules of conduct are rarely followed in today's society.

All of this leads to one final question: *How are we to follow and live the way the sharanas have told us to in their vachanas?* The answer to that question lies in the story below.

When Basavanna was born to a Brahmin family, he was told the rules and under no circumstance would he disobey them. If he did not follow them, big punishment would go underway. Yet there were two things he questioned; the inequality of the caste system, and the orthodox traditions of the Hindu religion. He believed that all humans should be able to worship Shiva, one's own body is the true temple, and that true God is becoming one with one-self, not being continuously reborn into many lives. And when he became chief minister he introduced two fundamental concepts of the Veerashaiva religion.

1. The Ishtalinga - an image of Shiva that is worn on the body at all times.
This was given to anyone who wished to become a Veerashaiva so that they could worship Shiva whenever they wished and could achieve oneness by following the shatsthalas.
2. The Anubhava Mantapa – a place where all people from any background could converse on spiritual topics as long as they had an ishtalinga.

During his time, the concept of no castes was very liberal and unorthodox. As hard as it is to believe, Basavanna was “modern” for 12th century India. If anything, the youth of today should realize that Basavanna simply wanted positive change, and he provided ways of doing so. But times change, people change, and environments change. Many people of the modern world may find that they have trouble following the exact same thing that the ancient sharanas have written down. But there are ways to still follow what the sharanas have written. For example, if the vachana says to respect guru, one should respect their teacher. If the vachanas says to do honest



work, then one should not gamble but find a real job.

The list could go on and on, but one must realize that the sharanas were social reformers, because they saw corruption and went after change. What they wished for was a peaceful and fraternal society. And what was their method of doing so? They created a religion, promoted a fair set of moral laws, and wrote them down through vachanas. The sharanas never imagined that their philosophy would strive to this very day, nearly 1000 years later.

Change has happened, and change is not bad. But the same principles of equality, fraternity, kindness, respect, responsibility, and dignity shall always remain. If the dream of the sharana revolution was to create a peaceful and fraternal society, there are many ways to still uphold that dream. Peace comes from having no conflict. Conflict is created from anger, hate, and revenge. Fraternity comes from kindness and benevolence. If these bad qualities could be avoided, and the good ones practiced, imagine what Earth would become.

The sharanas kept their religion alive through vachanas, so that their words could be heard for centuries onwards. The vachanas have given us guidelines and rules to achieve their dream of a perfect society. All it takes to achieve that dream is to follow the guiding light that they have set for us.

Sources

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ಮುಚ್ಚಿದ ಕಣ್ಣಿನ ಒಳಗೆ ನಿನ್ನ ಕಂಡೆನಯ್ಯಾ |
ನೀರು ತುಂಬಿದ ಕೆರೆಯೊಳಗೆ ನಿನ್ನ ಕಂಡೆನಯ್ಯಾ |
ಮೃಗಗಳಾಡೊ ಕಾಡಿನೊಳಗೆ ನಿನ್ನ ಕಂಡೆನಯ್ಯಾ |
ಮರಗಿಡ ಮದ್ಯ ಆಡೊ ಪಕ್ಷಿಗಳಲ್ಲಿ ನಿನ್ನ ಕಂಡೆನಯ್ಯಾ |
ವಿಸ್ಮಯ ಸೃಷ್ಟಿಯ ಮಡಿಲಲ್ಲಿ ನಿನ್ನ ಕಂಡು
ಮೂಖ ವಿಸ್ಮಿತಳಾದೆನಯ್ಯಾ ದಿಗ್ಗಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾ ||

Muccida kaṇṇina oḷage ninna kaṇḍenayyā |
nīru tumbida kereyoḷage ninna kaṇḍenayyā |
mṛgagaḷāḍo kāḍinoḷage ninna kaṇḍenayyā |
maragiḍa madya āḍo pakṣigaḷalli ninna kaṇḍenayyā |
vismaya sṛṣṭiya maḍilalli ninna kaṇḍu
mūkha vismitaḷādenayyā diggi mallikārjuna dēvā ||

ಶ್ರೀಮತಿ. ವಿಜಯರೂಪಾ ತಂಬಾಕಡ್ (Smt. Vijayarūpā tambākad)

Basavanna



ದೇವಲೋಕ ಮರ್ತ್ಯಲೋಕವೆಂಋದು ಖೇರೆ ಮತ್ತುಂಟೆ?
ಈ ಲೋಕದೊಳಗೆ ಮತ್ತೆ ಅನಂತಲೋಕ?
ಶಿವಲೋಕ, ಶಿವಾಚಾರವಯ್ಯಾ,
ಶಿವಭಕ್ತನಿದ್ದ ರಾವೆ ದೇವಲೋಕ,
ಭಕ್ತನಂಗಲವೆ ವಾರಣಾಸಿ, ಕಾಯವೆ ಕೈಲಾಸ,
ಇದು ಸತ್ಯ, ಕೂಡಲಸಂಗಮದೇವಾ.

The world of gods and the world of man-
Are they different?
Inside this very world,
Live endless worlds.
Siva's world are Shiva's virtues, O lord!
Where lives Shive'a devotee
Is the world of gods.
The devotee courtyard is Varanasi
His body Kailasa
It is the truth, O Kudalasangamadeva

Vachanamrutha

By Siri.Harish

Hello, my name is Siri Harish and I am thirteen years old. I've been a part of VSCT for four years and counting. Going to Vachanamrutas and learning about different poets and about vachanas was, and still is, a very important aspect of my life. Each month, learning a new vachana opened up my eyes even more to life and other perspectives on friends, family, etc. Every single vachana has a different meaning and a new message that we can take from it and incorporate it into our lives on a daily basis. These poems have taught me life lessons and have all helped me when I found myself in troubling situations. Additionally, being part of VSCT helped me with my social skills. For example, I am no longer a victim of stage fright. I have also developed my leadership skills being a member of the Youth Committee. Without VSCT, I would definitely not be the person I am today. Thank you so much for everything.

Collage I had created for Basava Jayanthi using basic Basavanna principles.



ನಾ ಹೆಚ್ಚಿದ ದೀಪ ಎಣ್ಣೆ ಇರುವ ತನಕ | ನೀ ಹಚ್ಚಿದ ದೀಪ
ನೀ ಇರುವ ತನಕ | ನಾ ಹಚ್ಚಿದ ದೀಪ ಕತ್ತಲೋಡಿಸಲು ಸಾಕಾಯ್ತು |
ನೀ ಹಚ್ಚಿದ ದೀಪವ ನನ್ನ ತನು ಮನ ಧನದಿಂ ಕಾಯ್ತು | ದಿಗ್ಗಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವ ||

Nā heccida dīpa eṇṇe iruva tanaka | nī haccida dīpa
nī iruva tanaka | nā haccida dīpa kattalōḍisalu sākāytu |
nī haccida dīpava nanna tanu mana dhanadiṁ kāyve |
diggi mallikārjuna dēva ||

-ಶ್ರೀಮತಿ. ವಿಜಯರೂಪಾ ತಂಬಾಕಡ್ Śrīmati. Vijayarūpā tambākad

Nuliya Chandayya



ಗುರುವಾದಡೂ ಕಾಯಕದಿಂದವೆ ಜೀವನ್ಮುಕ್ತಿ,
ಅಂಗವಾದಡೂ ಕಾಯಕದಿಂದವೆ ಶಿಲೆಯ ಕುರುಹು ಹರಿವುದು.
ಜಂಗಮವಾದಡೂ ಕಾಯಕದಿಂದವೆ ವೇಷದ ಪಾಶ ಹರಿವುದು.
ಗುರುವಾದಡೂ ಚರಸೇವೆಯ ಮಾಡಬೇಕು.
ಅಂಗವಾದಡೂ ಚರಸೇವೆಯ ಮಾಡಬೇಕು.
ಜಂಗಮವಾದಡೂ ಚರಸೇವೆಯ ಮಾಡಬೇಕು.
ಚನ್ನಬಸವಣ್ಣ ಪ್ರಿಯ ಚಂದೇಶ್ವರಾಂಗದ ಅರಿವು.

**Guru should do kayaka
For his own salvation
Linga should do kayaka
For tearing the thread of bondage
Jangama should do kayaka
So he can be mobile
To realize god
Chennabasavanna Priya Chandeshwara Linga.**

Service: A simple lesson from Veerashaivism

By Meghana Prakash and Rishika Prakash

As Lingayats (Veerashaivas), what role do we play in the systems of modern society and which aspects should we focus on throughout the course of our lives? Basavanna's principles outlined the ethical responsibilities and inspired a greater importance in doing service by seeing it through our religion. Basavanna instilled in us the motivation to follow a way of life that is governed by the moral principles of community service, honesty, sharing, and hard work.

Basava Dharma, is the principles that Basavanna deemed necessary to reach personal peace and contentment. The two main tenets being Daasoha and Kaayaka, the former representing the principle of community sharing and co-operation and the latter defined by earnings from honest, social labor. The term Daasoha refers to, in its simplest form, community service. Daasoha cannot be interpreted as solely the action of providing food to the less fortunate, it is a much broader term that encompasses multiple facets of service. Serving the community by helping the hungry and those in need is an aspect commonly found in other philosophies and religions. Community service is also a moral responsibility that focuses on the different ways of improving the society that we currently live in. There are an unlimited amount ways by which we can give back to the community, and there is no one method preferred over the other. What gives these actions value and importance is the mindset with which Kaayaka (work done in dedication to God) is performed.



Basavanna once said “*Kaayakave Kailasa*” meaning “*Work is Worship*”. Everything we do, we should do in the eyes of worship, no matter how insignificant or lowly the job may seem we must commit to working to the best of our ability. Only after this has been accepted and implemented into one's daily life, can it be said that Kaayaka has been performed. In today's society, we often forget a commonly known phrase, “money cannot buy happiness” The simplicity of Kaayaka and its concept makes it seem hard to forget, yet we often find ourselves working tirelessly without knowing the real purpose. The crucial idea to keep in mind is that there is worth in every job. However mundane or commonplace the job may be, it should be done with one's fullest potential. The key is to work for yourself and to your fullest satisfaction, not to compete with or please others. By keeping a negative and indifferent attitude towards a task, then the difficulty of attaining any form of satisfaction increases by tenfold. Instead, giving every job the amount of attention you believe it needs, no matter how ordinary it may seem, makes the task at hand enjoyable rather than tiresome. Closely tied with the meaning of Kaayaka, Daasoha essentially means the seeking of God through service to other human beings. By helping others, whether it be providing resources to the underprivileged or contributing to the community, we get closer to God and closer to reaching Basava Dharma, or self-actualization.

As part of our life experiences and community service we are part of the Akshaya Patra Youth chapter of Dallas. While our goal is to raise awareness of the “no child should be denied education due to hunger,” we are deeply committed to feeding those in need within our local communities with a sense of pride and satisfaction, following in the tradition of Basavanna's Daasoha and Kaayaka tenets. There is a current necessity for providing basic education to the many millions of underprivileged children in India. We are hoping that by raising awareness we are spreading the message both here in the United States and abroad.







Speech Competition – First Place

Varun Mandi

People don't say, but feel: there's only so much the youth can do, and Veerashaivism's days are numbered. But you know what, that's not true. In 1982, founder of VSNA Dr. Ganghadar Kori declared: "When we [adults] came to America, we struggled for professional stability, but have now lost our kids." I think today, on this 40th convention by the youth, he'd swell with pride in seeing just how far we've come.

Inherently, Veerashaivism is a religion that was built on, and advocates for societal change. Campaigns such as Malala Yousefzai's push for women's education, the anti-rape protests across India following the Delhi case, need for equal pay, and "Black Lives Matter" are all in accordance with the principles of our religion. I can proudly claim my religion asks me to *feel and empathize* and *empower* others. What began as Basava's rejection of the *upanayana* thread in the name of his sister, has now transformed into campaigns for women's rights. And what started as destruction of the caste system via inter-caste marriage and the equalizing *ishtalinga*, has now transformed into campaigns for minorities and the disadvantaged. What else are service trips abroad, and canned food drives, but manifestations of *dasoha*? What else is perseverance to study, succeed, and help others, but *kayakave kailasa*? Even our - and I'll admit - sometimes rebellious nature of youth to question the status quo is wonderfully encapsulated in the *anubhava ghoshti*, which I can't wait to lead and partake in tomorrow. This questioning of paradigms is simply not available in mainstream Hinduism, and this is why we are unique.

We are unique because the Sharanas' philosophy was so forward-thinking for the Middle Ages. By placing an *ishtalinga* into the palm of each believer, Basava actively denounced exclusionary temples...temples where cobblers like Haralayya and washermen like Madivala Machayya were barred from worshipping, and in empathy, writes "*ullavaru shivalaya maaduvuru naanena maadali badavanayya*". And while the Vedas dictate: "The *Brahmin* was his *mouth*, of both his arms was the *Kshatriya* made. His thighs became the *Vaishya*, but from his feet the *Shudra* was produced," Sharanas countered with: "The four Vedas are unable to transcend the web of similes...Unable to free themselves...Unable to see the truth."

Ask any youth member around you to give an example of fighting against injustice. Chances are we'll say Gandhi, Nelson Mandela, or Martin Luther King Jr.. Rarer, will be responses that detail the *Kalyana Kranti* and persecution of the Sharanas. You see, the underlying problem is that Indian-American Lingayats are separated from a rich oral tradition and history of their ancestors. The heart-stirring accounts of the marriage between Haralayya's son and Maduvarasa's daughter, along with Akka Nagamma's last stand to preserve Vachanas as Sharanas were literally being massacred, are being lost to time. With a past of persecution and genocide, we youth must appreciate our background, and treasure- in whatever language you choose to - the Vachanas that escaped the bonfires of King Bijjala's army. Let's be proud of who we are, by wearing our *ishtalingas* publicly. *Karadiges* should no longer be thought of as an inconvenience, but rather a proud representation of who we are. Let it be known to Americans and airport security alike, that we are a proud and unique community of Sharanas. As Akkamahadevi writes: "without togetherness there is no joy."

It's amazing to think the courtier Basava, the clown Maritande, the cobbler Haralayya, the weaver Dasimaiah, the burglar Kannappa, the rice gleaner Lakamma, the ferryman Chowdiah, and the cowherd Ramanna all wrote Vachanas. In the society we live in that emphasizes diversity, the variety of Vachanas and their writers is frankly a treasure. In every walk of life and experience, there exists an almost personalized Vachana exists. There's a book on my bedside table, *I Keep Vigil of Rudra*. By reading beautiful English translations, I can laugh and cry and pray with people who lived a thousand years ago; so it's not that youth are disinterested in vachanas. The threat of being permanently disconnected from a rich poetic tradition because of a language barrier should not be a concern to youth. With Vachanas compiled in English, there's no reason for such disconnect. Our convention theme reflects our generation's admiration of our community's literary legacy.

With similar ideals of egalitarianism and humanitarianism, America is in fact the *ideal* place for Lingayatism to *expand*, not die. In 1924, Mahatma Gandhi addressed the All-India Congress in Belgaum, telling Veerashaivas:

“If you, [Basavanna’s] followers translate his principles into practice, you can uplift not only India but even the whole world.” We youth have already begun to do so. Via involvement in charities, founding non-profits, aiding the underprivileged, and excelling academically, we all demonstrate the principle of *Kayakave Kailasa*. In reality, we’re all a lot more Veerashaiva than we think...it’s just a matter of embracing our identity that’s left.

I’d like to briefly share a Vachana I read last summer sitting under my *soLe parde*, or mosquito net, in Kudalasangama just before the power and lights went out. Following Basava’s *aikyalinga*, his wife Neelambike wrote:

Long ago a baby was born, a ruby placed in its hands.

The ruby appeared in many colors, but then fell to the ground.

Oh Kudalasangamadeva, only you can brush off the dirt.

For a ruby is ever a ruby— always shining.

Indeed, Neelambike symbolically traces the path of Lingayatism in the modern day. Although significantly different, we youth of today are in a second *Kalyana Kranti*...fighting to hang on to our unique beliefs. It’s not a refiguring or alteration of traditional Lingayatism that we need, but rather the truest, unaltered essence. The rich tradition we have been granted, is just covered in a bit of dirt. Should we proudly embrace our identity, accept others, and implement broad reforms, we’ll once again recover the ruby given to Basava.

So indeed, it was in a dark room in Kudalasangama, among four burning mosquito coils that I finally realized the vachana is the guiding light.

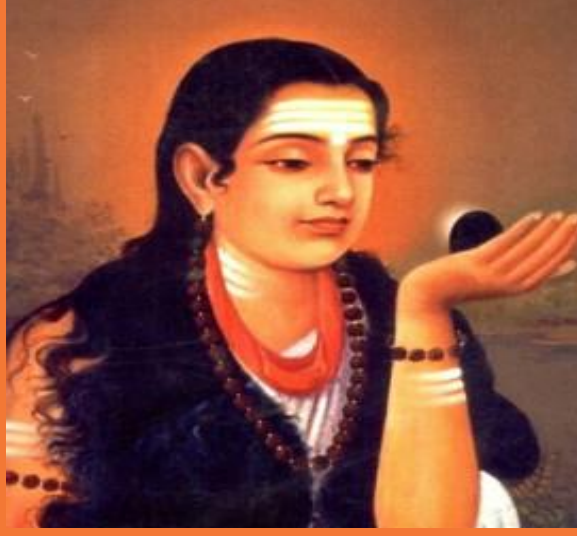


ಸೆವೆದೊಡೆ ತನು ಪರರ ಸೇವೆಯಲಿ ಶಿವಾರ್ಪಣಮಸ್ತುವೆನ್ನಿ |
ಮರುಗಿದೊಡೆ ಮನ ಪರರ ನೋವಿಗೆ ಶಿವಾರ್ಪಣಮಸ್ತುವೆನ್ನಿ |
ಕರಗಿದೊಡೆ ಧನ ಪರರ ಸೇವೆಗೆ ಶಿವಾರ್ಪಣಮಸ್ತುವೆನ್ನಿ |
ಬಾಳ ಪಯಣದಲಿ ಸರ್ವರ ಏಳ್ಗೆ ಹಿರಿದೆಂದು ಶಿವಾರ್ಪಣಮಸ್ತುವೆನ್ನಿ ||

Sevedode tanu parara sēveyali śivārpaṇamastuvenni |
marugidode mana parara nōvige śivārpaṇamastuvenni |
karagidode dhana parara sēvege śivārpaṇamastuvenni |
bāḷa payaṇadali sarvara ēḷge hiridendu śivārpaṇamastuvenni ||

ಶ್ರೀಮತಿ. ವಿಜಯರೂಪಾ ತಂಬಾಕಡ್ (Smt. Vijayarūpā tambākad)

Akkamahadevi



ಪೃತ್ವಿಯಗೆಲಿದಏಲೇಶ್ವರನನಾನುಕಂಡೆ
ಭವಭ್ರಮೆಯಗೆಲಿದಬ್ರಹ್ಮೇಶ್ವರನನಾನುಕಂಡೆ
ಸತ್ವರಜತಮತ್ರಿವಿದವಗೆಲಿದತ್ರಿಪುರಾಂತಕನಕಂಡೆ
ಲಂತರಜ್ಞಾತೃತ್ಯಾನದಿಂದಜ್ಯೋತಿಸಿದ್ಧಯ್ಯನನಾನುಕಂಡೆ
ಇವರೆಲ್ಲರಮಧ್ಯಮಸ್ಥಾನಪ್ರಾಣಲಿಂಗವೆಂದು
ಸುಘಾನದಲ್ಲಿತೋರಿದಆಬಸವಣ್ಣನಪ್ರಸಾದದಿನ್ನ
ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನಕಣ್ಣಿನಯ್ಯ

**I saw the Eleshvara who won the world.
I saw the brahmeshvara who won the
perplexity of birth.
I saw the tripurantaka who three types - satva,
raja & tamas.
I saw the jyotisiddhayya by the spiritual
wisdom of the internal senses.
The center of all of them is the pranalinga -
Thus indicated basavanna by his good wisdom.
By his favor I saw Chennamallikarjuna.**

Historic and Humble Family Tree

By Smt Laxmi Hiremath



I have drawn inspiration from my rich heritage and a notable Indian heroine, a brave queen of Karnataka. Rani Chennamma, the Queen of Kittur, is an icon for many people in the Independence movement in southwestern India. Her example set in motion the freedom struggle that eventually rid the subcontinent of its colonial rulers. When Rani's husband died young, she almost immediately assumed control of the small kingdom. She was an able administrator, a shrewd politician, and a staunch defender of freedom. A gallant woman leader, she fought with pride against the British. In her gentler moments, she encouraged the culinary arts and poetry and enjoyed her own botanical garden.

The history of Kittur is well known, the state was founded by Desai dynasty in 1586 with tradition of valor. The very term Kittur invokes memorable stories of courage and bravery. The Kittur royal dynasty ended in 1824 leaving behind a legacy of gallantry and heroism in the history of Karnataka.

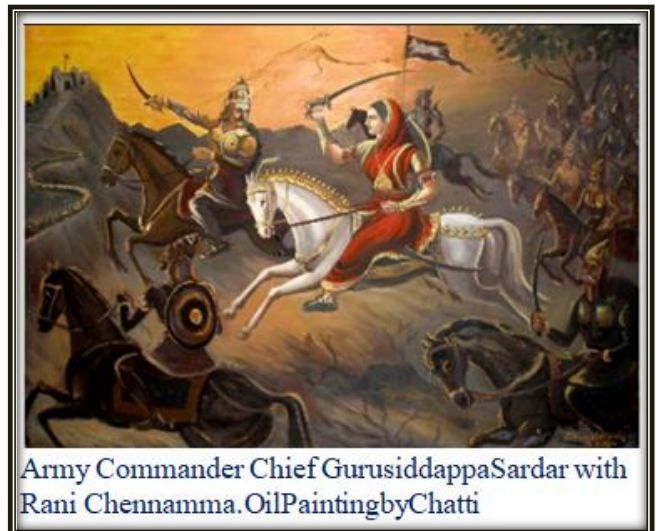
One of the first warrior queens of India, Chennamma was born in a small village called Kakati now in the district of Belagavi. At a young age she received training in horse riding, sword fighting and archery and was well known for her fearlessness and courage. Chennamma was married to the ruler of Kittur, Mallasarja Desai at a young age. After the death of Mallasarja, his son Shivalingasarja was crowned the king but soon succumbed to tuberculosis. He had adopted a son well before his death, however, the British government seized it as an opportunity to acquire the kingdom, as per the law that denied inheritance right to adopted children. The brave people of Kittur were ready to fight and not accept defeat by surrendering to the British. The Queen herself took to reigns, and got ready to fight against the British under the able guidance of her trusted army and advisors.

My great great-grandfather Gurusiddappa Sardar

One such closest and most trusted advisors to the Queen was Gurusiddappa Sardar. My family history ties me to this heroic woman, my great great-grandfather was Gurusiddappa Sardar. He was Chennamma's Army Commander, he played a momentous role in all of the battles she fought against the British. He was one of Queen Chennamma's personal advisors. It was Gurusiddappa Sardar's valor and confidence that encouraged the Queen to take upon the formidable opponent, the British. Gurusiddappa Sardar is a renowned name in this narrative of martyrdom and sacrifice.

Bravery and Valor

In an effort to capture the fort of Kittur on October 23, 1824, Collector St John Thackeray, of British East India Company attacked and destroyed the entrance to the fort. Gurusiddappa Sardar, the trustworthy leader of Chennamma, encountered the British Force at the entrance of the fort. Thundering and bellowing 'Harahara Mahadeva' he rode on his horse swiftly and fought bravely against the British. His sword cleaved down the enemy soldiers with lightning speed and annihilated the leaders like Capt. Black, Lieutenant Dicton et al. Thus leaving the British Army in upheaval and chaos. The death of senior army officers infuriated the British Collector Thackeray and he attacked the fort again with additional force. The cannons of Kittur were fired and the soldiers charged bravely on the battlefield. They destroyed the British Army and got hold of their weapons. A courageous and valiant fight was put up by Gurusiddappa. Collector Thackeray



Army Commander Chief Gurusiddappa Sardar with Rani Chennamma. Oil Painting by Chatti

was shot and defeated. The people of Kittur and the brave warriors rejoiced and joined in the celebrations. For his exceptional valor and courage the Queen bestowed and honored Gurusiddappa Charantimath as “Sardar” Gurusiddappa.

My grandfather Barrister M.S. Sardar

The bravery and dedication of Gurusiddappa Sardar, honesty, commitment and simplicity of his son Shivashankaraiah, gave birth to another noble personality by name Madivaleshwara, born on January 1, 1898. At an early age Madivaleshwara worked effortlessly in making people literate and devoted all his energy in establishing educational institutions. Many such universities came into existence with his incessant perseverance, the two proud educational institutes of Solapur are D. A. V. College and Sangameshwar College.

In 1924 M. S. Sardar earned the Bar at Law Degree, from Oxford University in England. He continued the community service with simplicity, compassion, dedication and humility upon his return to Solapur.



Formation of Lingayat Battalion

For the first time in the history of Lingayat community a trained army unit was set up to protect and defend the interest of the community. My grandfather, Barrister Sardar founded and created the army battalion and called it the ‘Lingayat Battalion’. During the period of the Second World War, he was the president of All India Lingayat Association. With the help of districts he encouraged a large number of youths to join the Battalion. Many Lingayat youths joined the battalion pledging martyrdom. The soldier’s logo on the cap was the symbol of Shivalinga and their motto was ‘Harahara Mahadeva’. The battalion participated in the Second World War and displayed unparalleled gallantry and valor. Sir Roger Millet, the then Governor of Bombay was very impressed by the Battalion’s performance and fearlessness he recognized my grandfather with a letter of gratitude and admiration in 1942 praising his determinations and accomplishments. Successively, the Lingayat Battalion became a permanent regiment of the Indian Army and was named the 6th Lingayat Anti-tank Regiment.



Impressed with Barrister Sardar’s public works, Dufferin Hospital appointed him on the Executive Committee. My grandfather planned a well thought out program to provide milk to babies and children at the hospital. In 1937, he was the president of the ‘Rescue Home for Orphaned Hindu Women’. His simplistic nature was to extend a helping hand to everyone who sought his help. The Government honored him with the ‘Kaisar - I - Hind’ Award in 1939 recognizing his continuous efforts to humanity.

He preserved and safeguarded the richness of Kannada literature and language. Alongside, my grandmother, Panchawabai contributed herself to the great cause by starting Kannada medium schools, library of Kannada books, newspapers and magazines. She was recognized as Swadesi activist, the Government honored her by presenting Kaiser - I - Hind award which was a very rare honor among the Veerashaiva women.

Enlightening Speech

My mother always fondly narrated my grandfather's powerful and enlightening speech given as President at the All India Veerashaiva Mahasabha held in May 1940, at Kumbhakonam. It was a call that edifies and brings together the Lingayat/Veerashaiva community even today. What caught my personal attention were some of these visionary excerpts by my grandfather M.S. Sardar, "I strongly feel that we should send our children, youth and even girls abroad for higher education to be exposed to different life styles and cultures. We should not neglect women's education. In the Veerashaiva culture, women are on par with men. Women are the guardians of our culture." Today, all the World leaders preach gender equality. My grandfather was way ahead of his time. As an impartial and stern judge, a visionary, energetic politician, compassionate human being, fierce patriot, hero who founded an Army, President of Solapur Bar Association, he undeniably turned dreams into reality. He helped the underprivileged, protected the weak, instituted women's empowerment program, provided relief to the destitute and fed the starving. He provided help to the earthquake victims in Bihar, organized free eye check-up camps for poor in Solapur. He founded an organization for the animal welfare that voiced against unkind actions of humans against animals such as forcing injured horses to pull carts, or the callous ways of overloading bullock carts. He was a gentle and caring humanitarian.

During his leisure he was a writer, musician, sculptor and artist. Above all, he was well known for utmost virtues of sincerity, morality, fairness, integrity and honesty. In short, he was a true Sharana. I feel very proud and humbled to be part of our rich heritage.



ಬೆಳಗುವ ಜ್ಯೋತಿಯು ಬತ್ತದಿರಲೆಂದು,
ಹಾಲೂಡಿಸುವ ಎದೆಯು ಬತ್ತದಿರಲೆಂದು,
ಹರಿಯುವ ನದಿಯು ಬತ್ತದಿರಲೆಂದು,
ಚಿಗುರಿದ ಮರವು ಬತ್ತದಿರಲೆಂದು,
ತುಂಬಿದ ಕೆರೆಯು ಬತ್ತದಿರಲೆಂದು,
ದೀಪ ಬೆಳಗುವೆ ಜೀವ ಸಂಕುಲಕಾಗಿ
ದಿಗ್ಗಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾ ||

Beḷaguva jyōtiyu battadiralendu,
hālūḍisuva edeyu battadiralendu,
hariyuva nadiyu battadiralendu,
cigurida maravu battadiralendu,
tumbida kereyu battadiralendu,
dīpa beḷaguve jīva saṅkulakāgi
diggi mallikārjuna dēvā ||

ಶ್ರೀಮತಿ. ವಿಜಯರೂಪಾ ತಂಬಾಕಡ್ (Smt. Vijayarūpā tambākad)

Allama Prabhu



ಕೊಟ್ಟುಕುದುರೆಯನೇರಲರಿಯದೆ
ಮತ್ತೊಂದುಕುದುರೆಯಬಯಸುವವರು
ವೀರರೂಅಲ್ಲಧೀರರೂಅಲ್ಲ
ಇದುಕಾರಣನೆರೆಮೂರುಲೋಕವೆಲ್ಲವೂ
ಹಲ್ಲಣವಹೊತ್ತುಕೊಂಡುಬಳಲುತ್ತೈದಾರೆ
ಗುಹೇಶ್ವರನೆಂಬಲಿಂಗವನವರೆತ್ತಬಲ್ಲರೋ?

They who do not know
How to ride the horse given them
And desire another,
Are neither brave nor heroic.
That is why
They plod through the three worlds,
Lugging their saddle.
How can they ever know GuhasvaraLinga?

Applicability of Vachanas in the present world

By Sri Sridhar Kulkarni

What was relevant twenty years ago may seem obsolete today, especially in this fast moving technology age. Stick-shift cars may be a rarity today and cars that need drivers may become extinct tomorrow. Not just in technology, such significant shifts happen in other areas of human experience and expression such as Philosophy, Language, Music, and Dance. Some things change more rapidly than others. Our tastes and preferences are influenced and altered by external factors from our environment and also by our own introspection and realizations. The concept of God, the almighty, is a very powerful and controversial one. Many religions and kingdoms have risen and fallen supporting and defending their version of God. Many philosophers have written and continue to write about the purpose of life and the afterlife. Some have stood the test of time and resonate with people even today. vachanas written by hundreds of SharaNas in the 12th century are a classic example of such immortal relevance. This article sets the context under which the Veerashaiva philosophy came into existence almost nine hundred years ago and it explores the relevance of vachanas in the present world, with specific concepts and examples.

The reason for the birth of the SharaNa movement was so ahead of its time that nine hundred years later, we still fight for that equality. Basavanna, born into an upper class Brahmin family, refused to go with the Upanayana ritual for himself when he learnt that his own sister is not eligible for the same. This is a profound realization that had monumental implications for the society at that time. The power structure based on the cast system and the discrimination of women was a given. Questioning it would invariably invite consequences that could even be fatal. It took a visionary like Basavanna to dare to challenge the rich and powerful and start a movement that treated all humans and both genders as equal. His message resonated with thousands who were ill-treated by the establishment. For the first time they saw hope and were thrilled to be part of the new social and religious movement that treated them with respect for just being fellow human beings. This phenomenon is best demonstrated through the interaction of Basavanna and Madara Chennaiyya. A cobbler by profession and a dalit by caste, a sub-human from the establishment point of view, Chennaiyya was astonished when Basavanna uttered “ಶರಣು ಶರಣಾರ್ಥಿ” to him. No wonder Madara Chennaiyya peeled off his own thigh skin to make footwear for Basavanna in gratitude, and many others became committed disciples of Basavanna and the SharaNa movement.

In spite of coming from a very low level social and economic class, hundreds of these followers had the intellect and ability to articulate their thoughts in the form of “Vachana”, a rhythmic writing that expressed their oneness with the pure consciousness, in a very simple and easy to understand language, but deep rooted in a profoundly philosophical concept. People like Maadara Chennaiyya, Basavanna, Akka MahadEvi, Allama Prabhu, JEDara Dasimayya, wrote their experiences and oneness with the almighty through concepts like Guru, Linga, Jangama, and DasOha.

The relevance of Vachanas in today’s world can be illustrated with a great example through a Vachana penned by none other than Basavanna himself. “ಉಳ್ಳವರು ಶಿವಾಲಯ ಮಾಡುವರು” directly challenges the establishment which has the money and power and showcases it by building huge temples for god. Basavanna says he is so poor that he can’t afford to compete with that. Instead, he says, he considers parts of his body as the pillars and dome of that temple. He ends with the punchline “ಸ್ಥಾವರಕ್ಕಳಿವುಂಟು ಜಂಗಮಕ್ಕೆ ಅಳಿವಿಲ್ಲ”, meaning anything that is built with brick and mortar will eventually be destroyed but not the one built with pure consciousness. Looking back, one can relate to this concept and philosophy even today. With the bottom 50%

of the population controlling just 1% of the wealth in the U.S, with clergy sex abuse scandal exposing the ugly side of Catholic establishment with a power structure through the Pope and the Priests, with the abuse of women from the rich and powerful men like Harvey Weinstein, Matt Lauer, Kevin Spacey, and Donald Trump, with megachurch leaders milking hundreds of millions of dollars and building auditoriums that can hold 16,800 seats, and with an implicit economy based class system replacing the explicit caste system with equal and possibly more severe discrimination, how would a common man seek God and His blessings? How different is today's religious and political scene from that of the SharaNa movement? With barely enough to survive, one can only pray to the god “ಉಳ್ಳವರು ಶಿವಾಲಯ ಮಾಡುವರು, ನಾನೇನ ಮಾಡಲಿ ಬಡವನಯ್ಯ”!

Discussion on gender equality and women empowerment can't be complete without the mention of Akka MahadEvi, who had the courage to challenge the king and convince him about the mortal nature of human body. Her vachana, “ಹಸಿವಾದೊಡೆ ಭಿಕ್ಷಾನ್ನಗಳುಂಟು” is very relevant even today for the message it conveys. She basically says she can compromise on all of her basic needs such as food with leftovers, water with Wells and Ponds, and shelter with ruined temples, but when it comes to companionship for the soul, she will settle for nothing less than the almighty. In a world where material possession and obsession with fancy houses, cars, phones, and other gadgets seems to be consuming us all, reminding us how fragile our bodies are and how valued is the connection of the soul with the eternal, keeps us grounded and helps us reflect on what we value and how we experience this life.

Not as well known in the popular culture as Basavanna, Akkamahadevi or Allama Prabhu, JEDara Dasimayya wrote hundreds of very insightful vachanas. One of them is “ಒರೆದು ನೋಡುವ ಸುವರ್ಣದ ಚಿನ್ನದಂತೆ, ಅರೆದು ನೋಡುವ ಚಂದನದಂತೆ, ಅರಿದು ನೋಡುವ ಕಬ್ಬಿನ ಕೋಲಿನಂತೆ, ಬೆದರದೆ, ಬೆಚ್ಚದೆ ಇದ್ದಡೆ ಕರವಿಡಿದೆತ್ತಿಕೊಂಬ ನಮ್ಮ ರಾಮನಾಥರು ”. This small vachana packs so much wisdom in its three lines that it exemplifies what a vachana stands for and how it transcends time and culture. Dasimayya says gold shines only when it gets exposed to fire and heat, sandalwood smells amazing only when it is rubbed vigorously on a hard surface, sugar cane gives sweet juice only when squeezed to the last bit. Like that, Dasimayya says, when human is tested to the limit by God, only then the true believer stands out for his devotion and commitment to God. In today's culture of desiring the best without working hard for it, seeking shortcuts to get wealthy, wanting to connect with God without the unconditional devotion and passion, is just not only unreasonable, but morally wrong. One needs to grind himself or herself like the gold, the sandalwood, or the sugarcane to become worthy of the God.

When we look at the passage of time, when we consider how the world has changed in the last few hundred years, it is amazing to see how these sharaNas had such far-sight and intellect back in the 11th and 12th century to be able to articulate their thoughts through such small poems, that not only revolutionized the society back then, but continue to impart wisdom even today. The social and religious impact of over 800 Sharanas with more than 20,000 vachanas cannot be explained in just two pages, but the above examples certainly demonstrate how relevant they are in the modern world. In a society where an Ivy League education and PhDs are praised, trusted, and looked up to for wisdom, it may seem unfathomable to seek such insight from the ordinary folks from back then. However, having realized the value from their real life experiences and their wisdom through their vachanas, the quest for our generation should be to not only popularize these with the next generation, but also practice what these vachanas preach. That is the best and possibly only way to honor the courage and sacrifice these noble folks made nine hundred years ago with just the sole goal of making the society and world a better and more compassionate place for all to live, enjoy, and seek the divine.



Basava A Comprehensive Treatise for Human Values

By: Dr. Saradapurna Sonty

As early as 3000 BC, the great river Civilization of the Indus Valley boasted of the uniqueness of Eastern thought, along with cultural and spiritual heritage. Some ideologies, theories, legends go beyond time and regions. They belong to the common Cultural, literary, philosophical heritage of people across. This statement is very true for India. The stories are retold by grandmothers, song as lullaby songs, narrated by pilgrims, performed by ballads, given as night time stories by traditional story tellers. Vedantha, spirituality, Religions, myths, regional faiths are still the dominant factors for people of India. As conflicts and contradictions go parallel with history, Social reformation becomes the need of time. Genuine reformers appear at every century. They review the history to present social conditions and try to set the system in order. Social reformer's task is not to revolutionize but readjust and bring harmony.

The popular News journal 'Times of India' in 1918, May issue paid a humbling glorious tribute to Basava of 12th century by declaring – "it was the distinctive feature of his mission that while illustrious religious and social reformers in India before him had each laid his emphasis on one or other items of religion or social reform, either subordinating more or less other items to it or ignoring them altogether, Basava sketched and boldly tried to work out a large and comprehensive program of social reform with the elevation and independence of womanhood as its guiding point. The present day social reformer in India is but speaking the language and seeking to enforce the mind of Basava."

Now is the right time to revisit the intellectuals and their ideologies of yester years. 13th century Scholar, poet writer Palkuriki Somana who hailed from Vorugallu of Telangana state, presently named as Warangal, followed Basava's footsteps and composed an extraordinary literary work named "Basava Puranam". Tallapaka Annamacharya of Tallapaka village in 15th century got inspired by the same ideals and composed 32,000 songs. The movement Basava brought gave a Literature of considerable value to vernacular languages of India. It inspired ideals of social and religious freedom.

Basava appears with many names in the pages of South Indian History such as 'Basavanna, Basavaraja, Basavadu, Basavesha, Basava' and so on. Born in 1106, the Hindu year coincides with Siddhartha Nama samvatsara kartika Pournami year 1131, into a Vedic Shaivite Kamme Brahmin Family. Kamme Brahmins are also known as 'Aradhyas' and 'Smartha Brahmins'.

Basava's birth was in a small town of 'Ingaleswar' (today's Bagewadi village), in Bagalkot district (today's Bijapur district) of Karnataka State. Madaras and Madlambe, who belong to Veda – Veera Shaiva Brahmin community are the parents of Basava. Both parents of Basava were known to be very philanthropic in nature and revered by people of those times. Basava grew in the company of his elder sister Nagamma. That was the dark age for women in India. Nagamma could not advance herself with her thoughts, became the catalyst for revolutionary ideas and molded him with strong convictions. One can say that Nagamma to be the first Guru of Basava for his life's mission. Shaivites don't accept their biological parents as parents, never utter their names as parents, but for Veera Shaivites Lord Shiva and Consort Parvathi are parents. Basava followed those doctrines. Basava as a young lad of twelve years refused Traditional Vedic ritual – Upanayana samskara- thread ceremony, left Bagalwadi village to then Shaivite strong hold center of Kudala Sangama to study Sangameshwara. Guru Jataveda Muni also known as Eashana Guru, taught him Veera Shaiva philosophy with its phonetic strong views. Basava expertised in 'Lakulisha Shaiva Pashupatha Shakha Siddhanta' of Veera Shaiva, Mantra Tantra Shastra, Veda and Vedanga literature and became an unparalleled poet, scholar, philosopher, creative writer, intellectual and a spiritualist. He started giving new interpretations for irrational religious practices of those times. With courage and frankness Basava fought against prevailing evils of Hindu society of those times and suggested ways and means to create a new orientation. Basava believed that one should become great not by birth, cast or gender but by his worth to humanity. After Basava completed his tutelage he started influencing common by bringing politics in to ethics and religious practices. He campaigned strongly against untouchability, cast system, Women's freedom, equal rights, temple rituals, dominance of

priestly class of that time.

During the time period of 1130- 1167 CE, South India was under the rule of Chalukya Dynasty, King Immadi Bijjala . After marrying Gnanambike Basava moved from Kudala Sangama to Mangalwad, and secured a job as Accountant , and graduated to Chief of Army position in the Royal court of Bijjala King . As the central rule of Chalukyas is getting weaker and weaker, ambitious Immadi Bijjala dethrone the King Tailapa of Chalukya Dynasty, the grandson of Vikramadithya the 6th , and became the King. Basava impressed the king with his ideology and work ethics and was made Chief minister. In 1157 Bijjala conquered Hoyasals, Shouna kindom, Chola Kingdom, Andhra Kalinga territories, and declared himself as “ Maha Bhuja Bala Chakravarthi ” , “ Shri Pruthvee Vallabha” , “ Parameshvara” , The mighty King , made City ‘ Basava Kalyan’ as his capital. In 1162- 11 68 Basava acted as a true political leader,by implementing revolutionary ideas , social reforms, and earned great recognition by the king and the countrymen across. With his honesty, hard work, commitment, wisdom and visionary mission , Basava rose to the position of Prime minister in the Royal court of King Bijjala , he established “ Anubhava Mantapa-s” – Spiritual Parliament Halls for common to gather and discull their legal, religious, personal battles and issues for judgments. These religious Parliament houses established by Basava , laid down foundations for social democracy. He accepted and performed inter - cast marriages, encouraged woman’s freedom , allowed them in public gatherings, and entry in to Royal Court. He brought Jangama-s in to political offices , and had provided responsible positions .

Basava taught the dignity of manual labour by insisting on work as worship. He created People’s committees representing various Vocations such as ‘agriculture, Horticulture, , Cobbler, tailoring, carpentry, Masonry, weaving, and all other branches of labor intense categories. He campaigned that all vocations should be regarded as of equal value .

Basava created entry for

Jedara Dasimayya - a Weaver, Shankar Dasimayya – a Tailor, Miyadar Ketayya – a Basket weaver, Kinnari Bommayya – a Gold smith, Vakkal Muddayya – a Former, Hadapa Appanna – a Barber, Ganada Kannappa – a Oilman, Dohar Kakkayya – a Tanner, Mydar Channayya – a Cobler, Ambigara Chowdayya – a Ferryman , members of fair Sex – Sathakka, Ramavve , Somavve , Shiriyala - Shetty- a Shop keeper , Madivalu Machayya - Rajaka , a cleaner and washerman , Kakkayya – a Chandala low cast untouchable , Chennayya – Madiga cast , female child worker – Gudaguchi , Siddharamayya, Rudrapashupathi, Allamraju - and many others in to Anubhava Mantapa – the public parliament.

Basava composed spiritual Shaivite principles in regional languages, created “ Vachana-s” poetic writings for uneducated common. Some of the basic elements in his writings and essential teachings narrates :

Knowledge is powerful, eradicates ignorance

The power of truth prevails and foe for all untrue

The Sharanagathi to Shiva is sole cure for all worldly

One must surrender to Kudala Sangama Deva , worship Shiva

Don’t Rob, Don’t tell Lye, Don’t Kill, Don’t get angry

Don’t self describe, Don’t tease others.

All are equal, respect all , work is worship

Last stages of Basava – The movement initiated by Basava lasted for about five years. Inter cast conflicts, controversies between intellectuals and spiritual leaders, irrputed intensely. He invoked ire of the orthodox members of the society. Complaints, allegations, demands against Basava, accusations took over Anubhava Mantapa Parliament gatherings. Though both King Bijjala and Prime Minister Basava hold same ideology, King

Bijjala did not support Basava , and punished Basava nad his wife by exiling both from Country. In 1196 Basava returned to kudala Sangama , while doing so he preached people about Humanity, morality, mono atheism , Veera Shaivism, honesty, equality, individuality, simplicity, dignity of labour, self respect, respecting genders equally, Documented facts are not available but stories are there that both Basava and his wife were killed in religious war.

Palkuriki Somana : A poet, Philosppher, Vedantin, creative writer, Social activist , A strong Shaivite , a true follower of Basava , who belongs to 13th Century composed an extraordinary Literary work called “ Basava Purana “ with 12, 610 couplets in Telugu language. Somana woeshipped Basava as reincarnation of Nandi of Lord Shiva . His contributions to Kannada Language about Basava includes : Basava Ragada , Basavadhya Ragada, Sadguru Ragada, Sahasragana Nama, Soman with his works inspired many later poets. Telugu Literary world praises Palkuriki Somana as “ Praja Kavi” “ Viplava Kavi” .

He was born to ‘ Vishnu Rami Deva & Shriya Devi” a Vedic Brahmin Couple. The mentor , guide and Guru for Somana is ‘ Guru Linga Varya’ . Somana mastered Music Dance, poetry , under the tutelage of ‘ Karasthali Vishwanathayya . Basava Purnam , A regional Telugu Literary work of 13th century was translated in to Kannada by Bhima Kavi in 1369, Singiraja Kavi in 1500, Vrushabhanka Kavi in 1655, and also in to Tamil as well by many others.

Both Basava from Karnataka and Somana from Telangana are Mystic by temperament, idealists by choice, Statesmen by profession, Humanist by sympathy, intense in their religious faith, Social reformers by conviction. Both contributed for the Cultural, religious, socio traditions . Many Mystics and leaders, thinkers, philosophers joined in to this movement. Today’s cultural milieu of our Nation India gets benefit from these literary works and wisdom shared by both Basava and Somana.

కులజుండు నతఁడౌ యకులజుండు నతఁడౌ

కులము లోకయు నానన్ కులములు నతఁడౌ " అనన్దో సోమనో !

" పోరసోతుతోపంగ సదోభక్తో వోసోఫరణ - బోరసోతుతో కౌక్కోన బసవనో చరీత

జోపోపాత్రో భక్తోతులచో వోనన్ మాడోకో - దపోపకుండగాను యథా శక్తోతో జోసో " అనో బసవమరాణం ఏడవ ఆశోవాసం లో వోనమోరంగో చోపోమకున్నాడు .

" ఉరుతర పదోయ గదోయోకోతుల కంటౌ - సరసమో పరగోన జాను తోనుగు

చరోచోపగౌ సరోవ సామాన్య మగుట - గూర్చోచోద దోవోపదలు గోరోకో ద్దైవాలు

దోలుగుఁ మాటలనంగ వలదు వోదముల కౌలదోయ కౌజూడుఁ డోల నోటోటు లనోన

బాటో తూమునకును బాటో యోనోనో - బాటోప సోలయు భాటోయా కాదో ? "

అనో పలీకో దోశో కమలకో మారోగ దరోశకం చోసోన అనన్య సామాన్య పోరతోభా పండోత కవో

పొలోకురీకో సోమన .





ವಚನಗಳು

ಶ್ರೀಮತಿ. ವಿಜಯರೂಪಾ ತಂಬಾಕದ್ (Smt. Vijayarūpā tambākad)

ಇಲ್ಲದ ಕಾಲಿಗೆ ಉರುಗೋಲು ನೀನಾಗು | ಇಲ್ಲದ ಕಣ್ಣಿಗೆ ಬೆಳಕು ನೀನಾಗು |
ನಿರ್ಜೀವ ದೇಹಕ್ಕೆ ಜೀವ ನೀನಾಗು | ಇದಕ್ಕಿಂತ ದೊಡ್ಡ ಧರ್ಮ ಇನ್ನೊಂದಿಲ್ಲ |
ಇಂತ ಗುಣಕೆ ಒಲಿಯನಾ ದಿಗ್ಗಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವ ||

Illada kālige urugōlu nīnāgu | illada kaṇṇige beḷaku nīnāgu |
nirjīva dēhakke jīva nīnāgu | idakkinta doḍḍa dharma innondilla |
inta guṇake oliyanā diggi mallikārjuna dēva ||



ಕನ್ಯಾದಾನಕ್ಕೆ ಅವಸರ ಮಾಡಬೇಡಿ
ಅನ್ನದಾವ ಮಾಡದೇ ಇರಬೇಡಿ
ನೇತ್ರದಾನವ ಮಾಡಲು ಮರೆಯಬೇಡಿ
ಮತದಾನ ಅರಿಯದೆ ಮಾರಿಕೊಳ್ಳಬೇಡಿ
ದೇಹದಾನವ ಕೊಡಲು ಹೆದರಬೇಡಿ
ಸಮಾಧಾನ ಚಿತ್ತರಾಗಿ
ನೆನೆಯುತ ನಿತ್ಯ ನಮ್ಮ
ದಿಗ್ಗಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವನ ||

Kan'yādānakke avasara māḍabēḍi
annadāva māḍadē irabēḍi
nētradānava māḍalu mareyabēḍi
matadāna ariyade mārikollabēḍi
dēhadānava koḍalu hedarabēḍi
samādhāna cittarāgi
neneyuta nitya nam'ma
diggi mallikārjuna dēvana ||



Dvaitic Sharanas and Advaitic Basavanna

By Sri Ravi Amblee



Milk is left over from the calves,
water is left over from the fishes,
flowers from the bees.
How can I worship you, O Siva, with such offal?
But it's not for me to despise left-overs,
so take what comes, lord of the meeting rivers.-Basaveshwara

If you look at this Vachana with a fresh, unprejudiced mind, it looks as though Basavanna was an Atheist! We can't imagine doing a Pooja with leftovers. He was hitting the very Dvaitic ritual process.

The two schools of thought - Dvaita and Advaita - are very fascinating if you look at them from a rational mind. Dvaita is meant for the masses and is a ritual heavy path. It believes in the power of the supernatural forces up in the heavens. It brings humans totally under the mercy of the heavens. This approach makes Dvaita vulnerable to misinterpretation and exploitation. This is what Basavanna was up against all his life.

To appease the gods and not to anger the heavens, Dvaitists followed Bhakti Marga a way of surrendering to the gods. It paints a very clear 'Scare and Lure' beaten path. From Dvaitic perspective, Pooja is a process of invoking the supernatural power. Once you believe that you have invoked such a power 'asking' for favors is a natural temptation. When you are treading the path of 'asking', your ritual is bound to become colorful and elaborate and even expensive. Selfish qualities take shape. The Pooja becomes more of a self-centered act rather than the all-inclusive ideology. Being under the heavenly power, an individual has very little say. As 'questioning' the doctrine is not encouraged, exploitation is inevitable. The "Varnashrama Dharma" is a testimony to this disaster that we all witnessed and is still alive.

Our wise, deeply reasoning ancestors could not have established Dvaita as a tool of exploitation. It was a rigid practice for the masses to build a civilized society. This highly vulnerable belief system was unequivocally misinterpreted and inhumanly exploited. The tolerant victims made it survive all these centuries. However, now in this modern world our youths are very inquisitive and their quest can only be quelled with reasoning.

Advaita on the other hand, gives its followers more room to evolve. Veerashaivas believe in Advaita philosophy (Shakti-vishista-advaita to be precise). Basavanna took ancient Advaita to a higher level. As Advaita itself has multiple versions of it, let's look at how Basavanna propagated his vision for the downtrodden. He reasoned that every individual has an undeniable opportunity to think independently, debate and learn creating a philosophical fraternity. Anubhava Mantapa is a testimony to this 'debate and learn' approach. It was the first religious parliament in the world where ordinary people were allowed to table their concerns, debate openly and learn from each other. Even though we all learn from each in our daily lives, in the religious world, open debate is never encouraged in any form even today. Veerashaivism is an exception to this norm. The proceedings in Anubhava Mantapa were quenching the philosophical thirst of spiritual people. Anubhava Manatppa was a unique phenomenon that ever happened in the religious world that humanity has ever known.

Let's rehash the apparently misconceived Basavanna's Athistic path. Sharana philosophy elevates the human universal qualities to the same level as that of Dvaitic gods. Every individual gets identified with these godly qualities. Respecting each other invariably becomes the culture and not an approach to please the gods. From Basavanna's perspective, pooja is a process of invoking and revering human universal qualities. In essence each pooja makes us more civilized. Pooja is not to appease the gods. For us universal qualities epitomize the god.

The civilized world that we create around us is what Basavanna perceived as heaven. Every word we utter matters to compose the heaven around us. This philosophical approach has very little room for any misinterpretation and exploitation. Basavanna's Advaita is a very powerful philosophy that catapulted Sharana's from untouchability to revered philosophical beings.

If you look at Basanna's Advaita from Dvaitic point of view, it appears as an atheistic view. On the other hand, if you look at Dvaita from Basanna's Advaitic point of view, it appears as stupidity endorsed by god.

Even though these two schools of thought may seem at odds with one another, they are meant to co-exist. While Advaita is heavy on philosophy, Dvaita is very ritualistic. While Advaita needs rituals for religious activities, Dvaita needs philosophy to quell inquisitive minds.

Dvaita has been exploited and is crumbling in modern era under unprecedented atheistic population. It needs Basavanna's Advaitic philosophy to revive.

We need to look at temples, gods and rituals from Basavanna's view point. Every god is our own image of great qualities. Every ritual is meant to invoke those revered qualities. Every temple is a center of universal qualities where they are nurtured and not a place for breeding selfish longings. We need to be ritually light and philosophically heavy in our Veerashaiva culture. Advaitic approach makes us philosophically much stronger and capable of educating our youths.

When you go to a temple, you can look at Dvaitic Shiva as a supernatural power whom you can worship and ask for favors. In contrast, you can look at Advaitic Shiva as an image of your own moral characters and worship him to become a disciplined embodiment that the world badly needs today. This is the mixed doctrine that we are all exposed to. We are pulled in two different directions. This probably could explain the ambiguity that most Veerashaivas are facing today.



ಅರಿಷಡ್ವರಿಗಳ ತ್ಯಾಗದಿಂ ಸುಖ ಶಾಂತಿ ಕಾಣಾ,
ಅರಿಷಡ್ವರಿಗಳ ತ್ಯಾಗದಿಂ ಯಶಸ್ಸು ಕಾಣಾ,
ಅರಿಷಡ್ವರಿಗಳ ತ್ಯಾಗದಿಂ ಅಂಗಶುದ್ಧಿ ಕಾಣಾ,
ಅರಿಷಡ್ವರಿಗಳ ತ್ಯಾಗದಿಂ ನೆನೆದರ ಶಿವನ
ಬದುಕು ಬಂಗಾರವಯ್ಯಾ ||
Ariṣaḍverigaḷa tyāgaḍim sukha śānti kāṇā,
ariṣaḍverigaḷa tyāgaḍim yaśas'su kāṇā,
ariṣaḍverigaḷa tyāgaḍim aṅgaśudhdhi kāṇā,
ariṣaḍverigaḷa tyāgaḍim nenedara śivana
baduku baṅgāravayyā ||

ಶ್ರೀಮತಿ. ವಿಜಯರೂಪಾ ತಂಬಾಕದ್ (Smt. Vijayarūpā tambākad)



ವಚನಗಳು

ಶ್ರೀಮತಿ. ವಿಜಯರೂಪಾ ತಂಬಾಕಡ್ (Smt. Vijayarūpā tambākad)

ನಡೆಯುತ್ತ ಸಾಗಿದರೆ ನೀ ಇರುವಲ್ಲಿ ದಣಿವಿಲ್ಲ ತಂದೆ |
ಮೆಟ್ಟಿಲೇರುತ್ತ ಸಾಗಿದರೆ ನೀ ಇರುವಲ್ಲಿ ದಣಿವಿಲ್ಲ ತಂದೆ |
ಸ್ಮರಿಸುತ್ತ ಸಾಗಿದರೆ ನಿನ್ನ ಕಾಯಕದೊಳಗೆ ದಣಿವಿಲ್ಲ ತಂದೆ |
ಹಿರಿಯರೊಂದಿಗಿದ್ದರೆ ನಿನ್ನ ಒಂಕಾರದ ದಣಿವಿಲ್ಲ ತಂದೆ |
ದಿಗ್ಗಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾ ||

Naḍeyutta sāgidare nī iruvalli daṇivilla tande |
meṭṭilērutta sāgidare nī iruvalli daṇivilla tande |
smarisutta sāgidare ninna kāyakadoḷage daṇivilla tande |
hiriyarondigiddare ninna ōṅkāradi daṇivilla tande
diggi mallikārjana dēvā ||



ಮರಗಿಡವ ಬೆಳೆಸು ಬಾ ಮರ ಮಂದಿರ ಕಟ್ಟುವ ಮುನ್ನ |
ಕೆರೆ ಕಟ್ಟಿ ಉಳಿಸು ಬಾ ನೆರೆ ಬರುವ ಮುನ್ನ |
ಇಳಿಗೆ ಹಸಿರು ಹಾಸು ಬಾ ಇಳೆ ಹೊತ್ತಿ ಉರಿಯುವ ಮುನ್ನ |
ಬೆಳೆಗಿದ್ದು ಶಿವನ ನೆನೆ ಬಾ ಬಾಳು ಬರಡಾಗುವ ಮುನ್ನ ||

Maragiḍava beḷesu bā maṭha mandira kaṭṭuva munna |
kere kaṭṭe uḷisu bā nere baruva munna |
iḷege hasiru hāsu bā iḷe hotti uriyuva munna |
beḷageddu śivana nene bā bāḷu baraḍāguva munna ||



Is the Master in the House (Maneyalli Maney vodeya iddaneyo)

ಮನೆಯೊಳಗೆ ಮನೆಯೊಡೆಯನಿದ್ದಾನೋ ಇಲ್ಲವೋ?

By Sri Mallikarjun Nalawadi

First and foremost, congratulations to the youth who led a very successful convention in Dallas, TX. It was inspiring to see how hard the team worked to “Bring out the Sovereign”.

The Basava or Lingayat philosophy was regularly discussed in a democratic way at Anubhava Mantapa in the 12th century, led by Allam Prabhu. Vachanas are the thoughts, understandings, and expressions of this philosophy followed by about 700 people (called Shiva sharanas). Vachanas are prosaic poetic creations consisting of a few short lines to illustrate a certain aspect of the Lingayat philosophy. Vachanas include examples from day-to-day life in the Shiva sharanas’ native language of Kannada. In the early days, this helped the common man internalize Lingayat teachings. Until that time, most religious doctrines were written only in Sanskrit, the ancient Indian language, and were not understood by the common man. Thus, it was groundbreaking at the time that Vachanas were written for the common folk.

The Basava philosophy is based on 3 main points:

- There is only one god who has no form, shape, or size, though called by many names. Mostly, God is referred to as “Shiva” or “Linga”.
- “I” refers to the soul and not the physical body. “I” is sometimes referred to as “Anga”.
- God and “we” (the soul) are one and the same: “Linga and Anga Samarasya”. This is called non-duality. This differs from many major philosophies, which preach that God and humans are separate, though all humans are created by the same God.

Even though these principles appear to be simple and straightforward, it’s very difficult to comprehend, accept, and adopt them in day-to-day life. As human beings, we go through life with many choices, preferences, and aspirations. Our minds are fickle, jumping from one thought to another. Lingayatism intends to lay out many routes for attaining the ultimate realization that humans (as souls) are the same as God. Contrary to the prevailing practice for understanding God in 12th century India: giving up normal life, becoming an ascetic, and living in seclusion, Basava philosophy teaches us that we can still lead normal lives and understand God in a practical way.

One might think that it’s difficult to relate to texts written in the 12th century, but that’s not necessarily the case. In the following Vachana, for example, we can see that there are still commonalities with the modern day.

ಮನೆಯೊಳಗೆ ಮನೆಯೊಡೆಯನಿದ್ದಾನೋ ಇಲ್ಲವೋ?
ಹೊಸಿಲಲ್ಲಿ ಹುಲ್ಲು ಹುಟ್ಟಿ ಮನೆಯೊಳಗೆ ರಜ ತುಂಬಿ
ಮನೆಯೊಳಗೆ ಮನೆಯೊಡೆಯನಿದ್ದಾನೋ ಇಲ್ಲವೋ?
ತನುವಿನಲಿ ಹುಸಿ ತುಂಬಿ ಮನದಲಿ ವಿಷಯ ತುಂಬಿ
ಮನೆಯೊಳಗೆ ಮನೆಯೊಡೆಯನಿಲ್ಲ ಕೂಡಲನಂಗಮದೇವ !

maneyoLage maneyoDeyaniddAnO illavO?
hostilalli hullu huTTi maneyoLage raja tuMbi
maneyoLage maneyoDeyaniddAnO illavO?
tanuvinali husi tuMbi manadali viShaya tuMbi
maneyoLage maneyoDeyanilla kUDalasaMgamadEva !

TRANSLATION

maneya (house) oLage(inside) maneya (house's) oDeyanu(master) iddanO(is he) illavO(isn't he)?
Hostilalli(on the threshold) hullu(grass) huTTi(grown) maneyoLage(in the house) raja(dirt) tuMbi(filled)
maneyoLage maneyoDeyaniddAnO illavO?
Tanuvinali (in the body) husi(lies) tuMbi(filled) manadali(in the mind) viShaya(lust) tuMbi
maneyoLage(in the house) maneyoDeyanu (master of the house) illa (is not) kUDalasaMgamadEva !

The master of the house, is he in, or isn't he?
Grass on the threshold, house full of dirt,
The master of the house, is he in, or isn't he?
When the falsehood (lie) infects the body and the lust infects the mind (heart),
no, the master of the house is not in, Lord kUDalasaMgamadEva !

<http://vachanaaweek.blogspot.com/search?q=maneyolage> by Shri Sajjan Shiva

When we walk around our neighborhoods, we notice that almost everyone maintains the front of their house, lawns, and driveways very nicely. People who live in each house work diligently to mow the lawn, water flowers in the garden, and rake the leaves in the fall. However, when you see a house where the grass has dried out, weeds have overrun the flower beds, and paint is peeling, you may wonder if anyone lives in the house at all. In the 12th century, Basavanna, who wrote this particular Vachana, saw such poorly kept houses and wondered the same thing.

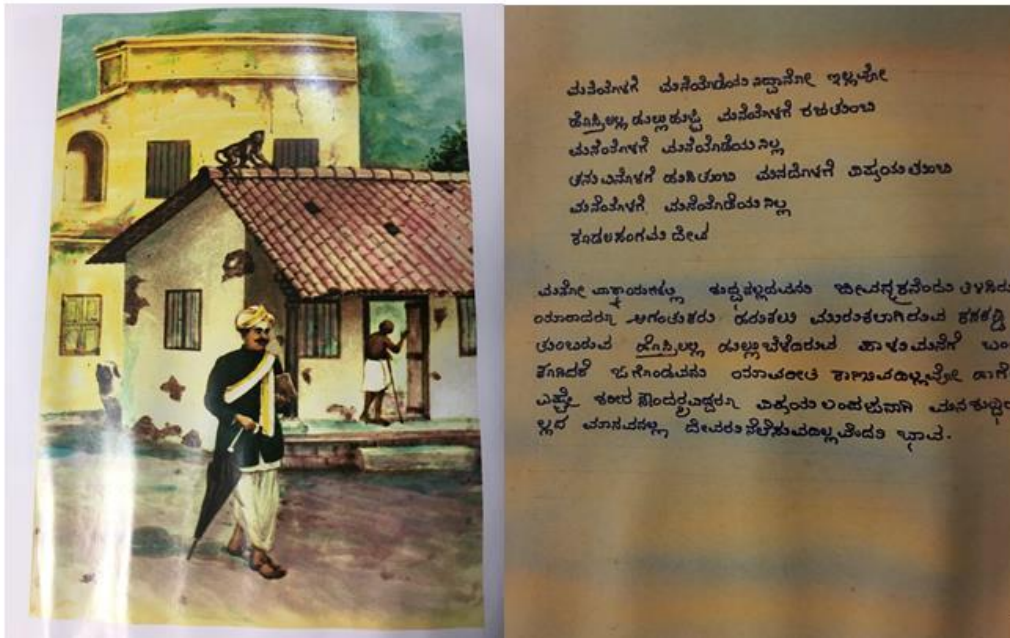
The first line in this Vachana states **ಮನೆಯೊಳಗೆ ಮನೆಯೊಡೆಯನಿದ್ದಾನೋ ಇಲ್ಲವೋ?** “Maneyalli manynodeya iddaneyo illavo”. He adds that there are weeds and garbage everywhere so there must not be an occupant in that house. As discussed, Basava philosophy believes that everyone has a soul. The soul or “atma” is suppose to be in charge of the body and its behavior. If a person is not well-groomed, behaves badly, or has bad thoughts and habits, Basava wonders if there is an owner in this body. We should always remember that the body is just a house or, more so, a temple for our true selves, the soul.

Many times, when we say “I”, we are mistakenly referring to the body or a material possession that we own. For example, when driving, you may say, “I’m going at 50 MPH”. In truth, the car is going at 50 MPH and you are controlling it, but you are not the car. Similar to the house example in the Vachana, if a car is not washed, people may wonder what type of owner would be comfortable driving their car in such a state.

Essentially, Basava explains that displaying poor health, habits, or behaviour as well as negative thoughts or intentions shows that you have no control over your soul. Only by allowing your soul to rule over your body will you attain closeness to God. Remember, Basava philosophy says that the soul is God. In another Vachana, he explains that the body is a temple as it houses God, your soul. So if you, the soul that occupies a body, behave negatively, it is as apparent as a poorly kept house in a neighborhood. That is the essence of this simple but powerful Vachana.

The following is a painting by Mr M Veerappa (1901-1969), a renowned Lingayat artist. His paintings are displayed in museums and art galleries including the Indian President's Palace (Rashtrapati Bahavan). This painting, along with many others, were first published in the Commemorative Volume 2000 by the Veerashaiva World Convention in Toronto, Canada.

The painting depicts the artist’s rendering of the “Master of the House” Vachana.



VSNA Is a Gymnasium

By Sri Guruswamy Aiyya



The VSNA Convention 2017 was unique in many aspects and has created a new boundary. It was, for the first time, executed entirely by a youth committee. The highlight of the event was the Anubhava Mantapa session. A frame work for the session, prepared earlier, helped to conduct deliberations in a focused manner. There was an environment of openness where members discussed how we can apply our faith to daily life. Some members explained how Veerashaivism has helped them in self-development which resulted in better performance in their career. One senior member described how application of Veerashaivism helped in his health problems. " When I live on top of the hill, how can I be afraid of animals....." (Akkamahadevi).

One active member, who is not a born-Veerashaiva, testified that our community has given him a complete sense of acceptance " Do not look down at the new comer. Accept him in your fold....." (Basavanna.)

Over all , there was a feeling of Satsanga, where members tried to reach others for mutual self-development. " Find spirituality in Satsnga. Why go to a far off temple.....".(Basavanna).

Our mission in VSNA is to connect our faith to daily life. The Anubhava Mantapa showed the pathway.

Some members ask : " what do I get from my membership ?". The answer is simple.

More one serves VSNA in the journey of Veerashaivism, more one benefits in self-development. Indeed, VSNA is a Gymnasium for self-development



ಕಾಡು ಮೇಡನು ನೀ ಬಳಸಿದೊಡೆ, ಪ್ರಾಣಿಗಳು ನಿನ್ನ ಬಳಸುವುದಯ್ಯಾ |
ಕೆರೆ ಕಟ್ಟೆಗಳನ್ನು ನೀ ಬಳಸಿದೊಡೆ, ನೀರು ನಿನ್ನ ಬಳಸುವುದಯ್ಯಾ |
ಬೆಟ್ಟ ಗುಡ್ಡ ನೀ ಬಳಸಿದೊಡೆ ಕಲ್ಲು ಮಣ್ಣು ನಿನ್ನ ಬಳಸುವುದಯ್ಯಾ |
ನಿನ್ನ ಗೋರಿ ನೀನೆ ತೋಡಿಕೊಂಡು ಗೋಳಾಡುವುದಕ್ಕೂ ಮುನ್ನ
ಯೋಚಿಸೆಂದಾನ ನಮ್ಮ ದಿಗ್ಗಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾ ||

Kāḍu mēḍanu nī baḷasidoḍe, prāṇigaḷu ninna baḷasuvudayyā |
kere kaṭṭegaḷannu nī baḷasidoḍe, nīru ninna baḷasuvudayyā |
beṭṭa guḍḍa nī baḷasidoḍe kallu maṇṇu ninna baḷasuvudayyā |
ninna gōri nīne tōḍikoṇḍu gōḷāḍuvudakkū munna
yōcisendāna nam'ma diggi mallikārjuna dēvā ||

ಶ್ರೀಮತಿ. ವಿಜಯರೂಪಾ ತಂಬಾಕಡ್ (Smt. Vijayarūpā tambākad)

Veerashaiva Lingayat Dharma - A fine divine philosophy for the self and the fraternity

By Smt. Supriya Antin

Every time I foray into learning more about this philosophy, I feel gifted and blessed. I am amazed at how it unfolds to reveal deeper essences for the soul as well as for a cult which could be based on any good ideology. Each tenet is a journey in itself. Be it served simple or scaled profoundly rendering it very esoteric, Lingayat dharma can translate to as big as we can bring ourselves to comprehend it.

The tenets are meaningful ideals that one can adopt incrementally and advance through different levels and phases. Traditionally put, Lingayat dharma prescribes a journey of imbibing the Ashtavaranas to transcend into Shatsthala following the Pancha Acharas. Each of these comprise of distinct ideals that enrich the journey as adopted.

- **Ashtavaranas** comprise of *Guru, Linga, Jangama, Padodaka, Prasada, Mantra, Vibhuti & Rudrakshi*. These are the virtues that empower a devotee to transcend into spirituality.
- **Shatsthala** elaborates 6 phases - *Bhakta Sthala, Maheshwara Sthala, Prasadi Sthala, Pranalingi Sthala, Sharana Sthala* and the *Aikya Sthala* which provides an elevating and progressive path for spiritual advancement.
- **Pancha Acharas** stipulate an inclusive and noble code of conduct involving *Lingachara, Shivachara, Sadachara, Bhutyachara, Ganachara*. These bring about morality personally and universally.

When delved into them deeper, the tenets above expand into intense disciplines. Complementing the above are deeds like *Kayaka, Dasoha and Anubhava Goshti* that help a Sharana transcend beyond the self to contribute socially. Making it even more outstanding is the fact that these are not just scriptures of theory. Like Basavanna, Allama Prabhu and Akkamahadevi, exemplary Gurus from time immemorial have been torchbearers for all of these doctrines. Since they dedicated their lives to upholding and protecting this rich culture, the rest of the Sharanas have many role models, historically and currently, to look up to. The exquisite legacy of Vachanas also throw light on how Sharanas poetically transfigured thinking by highlighting the philosophy and their heartfelt emotions on spirituality.

One may ponder whether these are all indeed feasible for the common man, especially for Sharanas in today's competitive workforce and not dwelling in an environment conducive to tuning the self towards these tenets.

For majority of the present generations, the doctrines feel heavy, impractical and hard to adopt but the beauty lies in the ability to extrapolate from these tenets and implement by starting with simple disciplines and advancing as possible.

Just like we would initiate a child with the Ishta Linga, begin with foundational lessons and progress based on the child's comprehension, regardless of a Sharana's age and experience, there is a well-defined spiritual path to tread to keep progressing with these tenets.

A common approach most of us tend to follow is the one where we start off modestly with few simple adoptions like Isha Linga Pooja, Vibhuti and performing Kayaka, putting us at Bhakta Sthala. Some more of us stretch to seek a Guru, could be blessed by one too and may advance to other tenets by following Mantra, Padodaka, Prasada, etc. but when we get comfortable with the traditions, we end up just sticking to that regime and staying content with that pursuit. Other worldly priorities become overpowering, either fixating us right where we used to be years ago or worse, making us regress and cut down the tenets as convenient. It becomes even more

challenging when one goes weak or skeptical due to hard unforeseen circumstances and our mental strength is not as robust because we let ourselves slip in the spiritual journey. Then in vain and frustration, we try to rise back by reinstating the lost touch or in some extremities give up altogether. More often than not, the struggle with the self extends to the environment affecting all around and for a weak individual, contributing to the society would end up becoming least important too. It's a slow ripple effect that can subconsciously render us all ineffective.

Therefore, it becomes imperative for Sharanas to not lose ground. Firmly holding on to the tenets already adopted and accepting an able Guru to lead the path for advancement makes it easier, meaningful and effective. If it's not feasible to be personally guided by a Guru, there are multiple ways to experience the divinity and motivate oneself. Visiting different Lingayat saints and holy places to witness their tenets in action, reading relevant literature and learning from them, conducting Anubhava Goshti, indulging in devotional music are few easy means to channelize our focus back towards spirituality.

Along with disciplined practice, another important dimension for a Sharana is also to protect this philosophy and impart it as much as possible. If this were all about the self only, then the Veerashaiva Lingayata dharma would be very myopic in its approach but thankfully it is not. Having inherited this rich culture, we all have a lot to be grateful for.

As the saying goes, it is certainly easier said than done. It takes tremendous grit to stay steady on this journey, but it is unquestionably very rewarding for the Sharanas and the fraternity at large because of the ones who have persistently progressed. To quote the best example, Basavanna's bhakti movement and social reformation based in the 12th century emphasizing these tenets, stand testimony to how he could institute democracy when intolerance, oppression and division in society were rampant. Because of a visionary saint like him, we stand with dignity and with a purpose - proud but humble and attempting our best to keep the divine light within us glowing.



ಹೆಣ್ಣು ಮಹಿಮೆ ಮಣ್ಣು ಮಹಿಮೆ ಅರಿತರೆ ಬಾಳಿಗೆ ಒಳಿತಯ್ಯಾ |
ಹಣ ಮಹಿಮೆ ಗುಣ ಮಹಿಮೆ ಅರಿತರೆ ಜೀವಕ್ಕೆ ಒಳಿತಯ್ಯಾ |
ನೆಲ ಮಹಿಮೆ ಜಲ ಮಹಿಮೆ ಅರಿತರೆ ನಾಡಿಗೆ ಒಳಿತಯ್ಯಾ ||
ಮೃಗ ಮಹಿಮೆ ಮರ ಮಹಿಮೆ ಅರಿತರೆ ಕಾಡಿಗೆ ಒಳಿತಯ್ಯಾ |
ಇದನ್ನರಿತು ನಡೆದೊಡೆ ಬದುಕು ಸುಂದರ ನೋಡಾ ದಿಗ್ಗಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವ ||

Heṇṇu mahime maṇṇu mahime aritare bāḷige oḷitayyā |
haṇa mahime guṇa mahime aritare jīvakke oḷitayyā |
nela mahime jala mahime aritare nāḍige oḷitayyā ||
mṛga mahime mara mahime aritare kāḍige oḷitayyā |
idannaritu naḍedode baduku sundara nōḍā diggi mallikārjuna dēva ||

ಶ್ರೀಮತಿ. ವಿಜಯರೂಪಾ ತಂಬಾಕಡ್ (Smt. Vijayarūpā tambākad)

Hadapadappannana Punyastree Lingamma



ಕೈಲಾಸ ಮರ್ತ್ಯಲೋಕ ಎಂಬರು, ಕೈಲಾಸವೆಂದಡೇನೊ, ಮರ್ತ್ಯಲೋಕವೆಂದಡೇನೊ?
ಅಲ್ಲಿಯ ನಡೆಯೂ ಒಂದೆ, ಇಲ್ಲಿಯ ನಡೆಯೂ ಒಂದೆ. ಅಲ್ಲಿಯ ನುಡಿಯೂ ಒಂದೆ,
ಇಲ್ಲಿಯ ನುಡಿಯೂ ಒಂದೆ ಕಾಣಿರಯ್ಯಾ ಎಂಬರು. ಕೈಲಾಸದವರೆ ದೇವರ್ಕಳೆಂಬರು,
ಮರ್ತ್ಯಲೋಕದವರೆ ಮಹಾಗಣಂಗೆಂಬರು,
ಸುರಲೋಕದೊಳಗೆ ಸಾಸಿರ ಕಾಲಕ್ಕಲ್ಲದೆ ಅಳಿದಿಲ್ಲವೆಂಬರು,
ನರಲೋಕದೊಳಗೆ ಸತ್ತು ಸತ್ತು ಹುಟ್ಟುತ್ತಿಹರೆಂಬರು.
ಇದ ಕಂಡು ನಮ್ಮ ಶರಣರು ಸುರಲೋಕವನು ನರಲೋಕವನು ತೃಣವೆಂದು ಭಾವಿಸಿ,
ಭವದ ದಾಂಡ ತಮ್ಮ ತಮ್ಮ ಹುಣ್ಣಿನರಿದು,
ಮಹಾಬೆಳಗನೆ ಕೂಡಿ, ಬೆಳಗಿನಲ್ಲಿ ಬಯಲಾದರಯ್ಯಾ ಅಪ್ಪಣ್ಣಪ್ರಿಯ ಜಿನ್ನಬಸವಣ್ಣ.

They speak of Kailasa and the mortal world.

What is Kailasa, what is the mortal world?

They say the word is the same here and there

The deed is the same here and there

Those from Kailasa are all gods

Those from the mortal world are all mahaganas

They say there is no death for a thousand years in the world of gods

There is the endless cycle of birth and death in the mortal world.

Seeing this our sharanas giving least value to either of the world

Rising above the matters of this world

Realizing their origin,

Uniting with the Great Light

Attained nothingness in that Light

O AppannapriyaChennabasavanna

VSNA landfill poster

By Rashmi



Can respect for environment lead our children to inward purity ?

Please consider waste free lunch boxes for
your children to reduce trash.



ಕಳಬೇಡ, ಕೊಲಬೇಡ, ಹುಸಿಯ ನುಡಿಯಲು ಬೇಡ,
ಮುನಿಯ ಬೇಡ, ಅನ್ಯರಿಗೆ ಅಸಹ್ಯ ಪಡಬೇಡ.
ತನ್ನ ಬಣ್ಣನಬೇಡ, ಇದಿರ ಹಳೆಯಲು ಬೇಡ.
ಇದೇ ಅಂತರಂಗಶುದ್ಧಿ! ಇದೇ ಬಹಿರಂಗಶುದ್ಧಿ!
ಇದೇ ನಮ್ಮ ಕೂಡಲಸಂಗನನೊಲಿಸುವ ಪರಿ.

kaLabEDa kolabEDa, husiya nuDiyalu bEDa,
muniya bEDa, anyarige asahyapaDabEDa.
tanna baNNisabEDa, idira haLiYalu bEDa.
idE aMtaraMgaSuddhi! idE bahiraMgaSuddhi!
idE namma kUDalasaMgananolisuva pari.

Maye

By Dr. Linga Raju M. D., Plainview, New York

The Kannada word 'Maye', pronounced as 'Maaye', comes frequently in the vachanas. For example, the term 'Maye' comes 19 times in Basavanna's vachanas, 46 times in Allama Prabhudeva's vachanas, 18 times in Chennabasavanna's vachanas, and 34 times in Akka Mahadevi's vachanas (1). The concept of Maye in these vachanas is that of the Sanskrit word 'Maya' (pronounced as Maayaa) in the Upanishads. The term 'Maya' also comes in the vachanas – 4 times in Basavanna's, 25 times in Allama Prabhudeva's, 27 times in Chennabasavanna's and 7 times in Akka Mahadevi's vachanas (1). The meaning of Maya is said to be – deceptive image of the Reality, false notions, illusive power, illusory, illusion, unreal, and such (2 and 3).

Maye has no separate existence. Maye entices one to do things that are not acceptable to the Veerashaivas. Maye manifests as the mind's passions such as desire, lust, anger, greed, infatuation, ego, jealousy, and the like. Maye is that which obscures the true nature of the Self. Maye's influence on the individuals is described in many vachanas. Vachana is a rhythmic prose, but the rhythmicity may be lost in this English translation. One of Basavanna's vachanas (vachana 14 in reference 1) is as follows:

*I have a thought, it has another!
I pull this way, it pulls that way!
It grates and frets me, too, to toil and moil.
When I long to meet Kudala Sangama Deva,
It casts a darkness on my path, this Maye!*

Mahadeviyakka, more famously known as Akka Mahadevi, describes Maye in one of her vachanas (vachana 230 in reference 1). It is something like this:

*In a man, Maye tantalizes with woman-impressions.
In a woman, Maye tantalizes with man-impressions.
To Maye of this world, the wondrous life of Sharanas appears foolish!
To the Sharana who is dear to Chenna-Mallikarjuna,
There is no Maye, no forgetfulness, and no impressions.*

In another vachana, Mahadeviyakka describes the strength of Maye. The term 'Maye' comes seven times in this vachana. Vachana 133 in reference 2 is like this:

*As shadow, Maye taunts the body,
As mind, Maye taunts the vital breath,
As memory, Maye taunts the mind,
As consciousness, Maye taunts the memory,
As forgetfulness, Maye taunts consciousness
By brandishing the whip
Maye taunts the people of the world.
O Chenna-Mallikarjuna, none can escape
The net of Maye cast by Thee!*

Both the terms 'Maya' and 'Maye' come in one of Chennabasavanna's vachanas (vachana 313 in reference 1). It is something like this:

In the Linga-enshrined body, there is no lust, no anger, no greed,

*No infatuation, no ego, no jealousy, there is no desire rage or joy,
And mind reason consciousness of the Self is not fettered by Maya.
Maya does not own the body.
Unless there is lust, Maya does not meddle.
The Linga-embodied one must be like Linga, speak only of Linga
And cherish the experience of growing in the resort of Linga-Jangama.
In the senses of hearing, sight, smell, taste, and touch
Being in communion with Linga, one is blessed with serenity.
Because of this, one is not a resort for wealth and women;
One accepts what comes of the essence of devotion.
O Kudala-Chenna-Sangama Deva,
Your Sharana is dwelling in the essence of true devotion.*

Maye's influence on the individuals, and how to free oneself from the influence of Maye are explained in the vachanas in the 'Mayavilasavidambana-sthala', which is a preliminary sthala of Bhaktasthala (4, 5). Bhaktasthala is the first of the six sthalas of Shatsthala. Shatsthala is the most important spiritual discipline and religious practice of the Veerashaivas. The concept of Maye in the vachanas can be summarized as follows:

- Maye plays tricks on one's mind so as to speak, and makes one's mind wander.
- Maye entices one to do something that is unbecoming for a Sharana.
- Under the influence of Maye, the ego flourishes, and one displays an exaggerated sense of self-importance.
- Maye is that which obstructs one's understanding. It hides the true identity of oneness, and makes it appear as if it is two separate entities.
- The play of Maye works against the realization of the Self.
- Under the influence of Maye, one continues to be ignorant without self-knowledge, and regards the world to be distinct from one's own self.
- The individual-self has to rid itself of Maye by recognizing that the play of Maye is working against the realization of the Self.
- In order to achieve this, one must purge all desires and emotional afflictions.
- One has to have a pure mind which is devoid of any restless activity, and has to have a clear consciousness.
- As one realizes one's true nature and hence one's real identity, one discards the false glamour, and frees one's Self from the sinister influence of Maye.

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ಚೆನ್ನಬಸವಣ್ಣ - ಶರಣರು ಕಂಡಂತೆ (ಚೆನ್ನಬಸವಣ್ಣರ ಬಗ್ಗೆ ಇತರ ವಚನಕಾರರ ಕೋರಿಕೆ) Chennabasavanna – Sharanaru Kandante

By Smt. Indira Reddy (ಸಂಗ್ರಹ - ಇಂದಿರಾ ರೆಡ್ಡಿ)

ಅತ್ಯಲ್ಪ ವಯಸ್ಸಿನಲ್ಲಿಯೇ ಅಗಾಧವಾದ ಆತ್ಮಜ್ಞಾನವನ್ನು ಸಂಪಾದಿಸಿ, ಲೋಕ ಲೌಕಿಕವನತಿಗಳೆದು, ಆಚಾರದಲ್ಲಿ ಅನುಭವಿಯಾಗಿ, ಪ್ರಸಾದದಲ್ಲಿ ಪರಿಣಾಮಿಯಾಗಿ, ಸರ್ವಸಂಸಾರ ವಿರಹಿತನಾಗಿ, ಸರ್ವಾಂಗಲಿಂಗಿ ಎನಿಸಿ, ಶರಣಕುಲದೀಪಕರಿಂದ, "ಸ್ವಯಂಭು ಜ್ಞಾನಿ", "ಷಟ್ಪಲ ಧೀರ", "ಶಿವಯೋಗ ಸಾಮ್ರಾಟ" ಮೊದಲಾದ ಪ್ರಶಂಸೆಗಳನ್ನು ಪಡೆದು, ಒಡಲಗೊಂಡು, ಒಡಲುವಿಡಿಯದೆ, ನಿಜದೊಡಲು ಬೆರೆಸಿದ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣ. ನಿಜವುಂಡ ಈ ನಿರ್ಮಲನ ಉಜ್ವಲವ್ಯಕ್ತಿತ್ವವನ್ನು ಕಂಡು ಕಾಡುಹರ್ಷಗೊಂಡ ಶರಣ ಸಂದೋಹವು ಇವನನ್ನು "ಷಟ್ಪಲ ಸಾರ್ವಭೌಮ" ಎಂದು ಸಂಭೋದಿಸಿ ಭಕ್ತಿ ಗೌರವವನ್ನು ಸಮರ್ಪಿಸಿತು. ಚಿನ್ಮಯ ಸ್ವರೂಪಿಯಾದ ಚೆನ್ನಬಸವಣ್ಣನ್ನು ಶಿವಶರಣರೂ, ಶಿವಕವಿಗಳೂ ಮನದುಂಬಿ ಹೊಗಳಿದ್ದಾರೆ. ಸಮ್ಯಜ್ಞಾನದ ಸಾಕಾರಮೂರ್ತಿ ಎಂದು ವರ್ಣಿಸಿದ್ದಾರೆ. ಅವರಲ್ಲಿ ಪ್ರಮುಖರ ಒಂದೆರಡು ವಚನಗಳು ಹೀಗಿವೆ.

ಮರ್ತ್ಯಲೋಕದ ಭಕ್ತರ ಮನವ ಬೆಳಗಳೆಂದು ಇಳಿತಂದನಯ್ಯಾ ಶಿವನು!

ಕತ್ತಲೆಯ ಪಾಳೆಯವ ರವಿ ಹೊಕ್ಕಂತಾಯಿತಯ್ಯ!

ಚಿತ್ತದ ಪ್ರವೃತ್ತಿಯ ಹಿಂಗಿಸಿ ಮುಕ್ತಿಪಥವ ತೋರಿದನಲ್ಲ, ಅಸಂಖ್ಯಾತರುಗಳಿಗೆ!

ತನುವೆಲ್ಲ ಸ್ವಯಲಿಂಗ, ಮನವೆಲ್ಲ ಚರಲಿಂಗ ಭಾವವೆಲ್ಲ ಮಹಾಘನದ ಬೆಳಗು!

ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯ, ನಿಮ್ಮ ಶರಣ ಸಮ್ಯಜ್ಞಾನಿ ಚೆನ್ನಬಸವಣ್ಣನ ಶ್ರೀಪಾದಕ್ಕೆ ಶರಣೆಂದು

ಎನ್ನ ಭವಂ ನಾಸ್ತಿಯಾಯಿತ್ತಯ್ಯಾ ಪ್ರಭುವೇ!

[-- ಅಕ್ಕಮಹಾದೇವಿ]

ಆದ್ಯಾತ್ಮ ಸಾಗರದ ಅನಘ್ರರತ್ನ ಅಕ್ಕಮಹಾದೇವಿಯು, ಅನುಭವ ಮಂಟಪದಲ್ಲಿ ಅಧ್ಯಕ್ಷರಾದ ಅಲ್ಲಮಪ್ರಭು ಸನ್ನಿಧಿಯಲ್ಲಿ ನುಡಿದ ಈ ವಚನದಲ್ಲಿ ಸಮ್ಯಜ್ಞಾನಿ ಚೆನ್ನಬಸವಣ್ಣನ ಭವ್ಯ ವ್ಯಕ್ತಿತ್ವವು ಮೂಡಿದೆ. ಚೆನ್ನಬಸವಣ್ಣನ ಅವತಾರ, ಜನನದ ಉದ್ದೇಶ, ಆತನ ಸಾಧನೆ ಸಿದ್ಧಿ, ಆತನ ಅನುಪಮಾ ವ್ಯಕ್ತಿತ್ವ ಮತ್ತು ಅನುಗ್ರಹ ಶಕ್ತಿಯನ್ನು ಅಕ್ಕನು ತನ್ನ ಈ ವಚನದಲ್ಲಿ ಮನೋಹರವಾಗಿ ಹಾಗೂ ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಚಿತ್ರಿಸಿದ್ದಾಳೆ.

ಶಿಶುವೆನ್ನಬಹುದೇ? ನಂಬಿಯಣ್ಣನ!

ಸೂಕ್ಷ್ಮನೆನ್ನಬಹುದೇ ರವಿಯ? ಜಗವ ಬೆಳಗುವ!

ದೃಷ್ಟಿ ಕಿರಿದೆನಬಹುದೇ? ಸೃಷ್ಟಿಯ ಕಾಂಬುವ!

ಭಾವ ಕಿರಿದೆನಬಹುದೇ? ಬಳ್ಳಿ ಲಿಂಗವಾದುದನು!

ಕೂಡಲಸಂಗಮದೇವ ಕೇಳಯ್ಯಾ

ಯುಗಜಗವೆಲ್ಲವನು ಮೀರಿದ ಶರಣನ ಕಿರಿಯನೆನಬಹುದೇ? ಚೆನ್ನಬಸವಣ್ಣನ!

[-- ಬಸವಣ್ಣ]

ಜಗವ ಬೆಳಗುವ ಸೂರ್ಯನನ್ನು ಕಿರಿದೆನ್ನಬಹುದೇ? ಯುಗ ಜಗವ ಮೀರಿದ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣನನ್ನು ಕಿರಿಯನೆನಬಹುದೇ? ಸೋದರಳಿಯನ ಪ್ರಸಂಶಯ ಕೇಳಿ ಆನಂದಪರವಶರಾಗಿ ಬಸವಣ್ಣನವರು ಹಾಡಿದ ವಚನವಿದು!

ಕಿರಿಯರಾದರೇನು, ಹಿರಿಯರಾದರೇನು,

ಅರಿವಿಂಗ ಹಿರಿದು ಕಿರಿದುಂಟೆ?

ಆದಿ ಅನಾದಿ ಇಲ್ಲದುದು,

ಅಜಾಂಡ ಬ್ರಹ್ಮಾಂಡಕೋಟಿಗಳುದಯವಾಗದಂದು

ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ನೀನೊಬ್ಬನೇ ಮಹಾಜ್ಞಾನಿಯೆಂಬುದು

ಕಾಣಬಂದಿತ್ತು ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣ!

[-- ಅಲ್ಲಮ ಪ್ರಭು]

ವೈಯಕ್ತಿಕಮೂರುತಿ ಅಲ್ಲಮಪ್ರಭುವಿನ ಮುಖದಿಂದ ಹೊರಹೊಮ್ಮಿದ ಉದ್ಗಾರ ಇದು.

ಶುದ್ಧವನರಿದೆ ಚೆನ್ನಬಸವಣ್ಣಾ ನಿಮ್ಮಿಂದ, ಸಿದ್ಧವನರಿದೆ ಚೆನ್ನಬಸವಣ್ಣಾ ನಿಮ್ಮಿಂದ,

ಪ್ರಸಿದ್ಧವನರಿದೆ ಚೆನ್ನಬಸವಣ್ಣಾ ನಿಮ್ಮಿಂದ, ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯ,

ಚೆನ್ನಬಸವಗುರುವಾಗಿ ಬಂದು, ಎನ್ನ ಜನ್ಮಕರ್ಮವ ನಿವೃತ್ತಿಯ ಮಾಡಿದನಯ್ಯಾ!

[-- ಸಿದ್ಧರಾಮಯ್ಯ]

ಕರ್ಮಯೋಗಿ ಸಿದ್ಧರಾಮನಿಗೆ ಲಿಂಗದೀಕ್ಷೆಯನ್ನು ಅನುಗ್ರಹಿಸಿ ಅವನನ್ನು ಮಹಾಶಿವಯೋಗಿಯನ್ನಾಗಿ ಮಾಡಿದ ಚೆನ್ನಬಸವಣ್ಣ. ಗುರುಕರುಣವನ್ನು ಪಡೆದು ಕೃತಾರ್ಥನಾದ ಸಿದ್ಧರಾಮನು ತನ್ನ ಗುರು ಚೆನ್ನಬಸವಣ್ಣನ ಕುರಿತು ಹೇಳಿದ ವಚನವಿದು.

ಎನ್ನಂಗದಾಚಾರದಲ್ಲಿ ಸಂಗನ ಬಸವಣ್ಣನ ಕಂಡನು
ಎನ್ನ ಮನದ ಅರಿವಿನಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನ ಕಂಡನು
ಎನ್ನ ಭಾವದ ಕೊನೆಯ ಮೊನೆಯ ಮೇಲೆ ಅಲ್ಲಮಪ್ರಭುದೇವರ ಕಂಡನು!

[-- ಮಡಿವಾಳ ಮಾಚಯ್ಯ]

ಮಡಿವಾಳ ಮಾಚಯ್ಯನ ಮೆಚ್ಚುಗೆಯ ಮುತ್ತು ಪವಣಿಸಿದ ಈ ವಚನಮಾಲೆಯಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನು ಮಾದ್ಯಮಣಿಯಾಗಿ ರಾರಾಜಿಸುತ್ತಾನೆ!

ಎನ್ನ ಸ್ತೃತಿಯೇ ಬಸವಣ್ಣನು.

ಎನ್ನ ಸುಜ್ಞಾನವೇ ಚೆನ್ನಬಸವಣ್ಣನು

ಎರಡರ ಏಕೋಭಾವದ ಪ್ರಭುವೇ ನೀವು.

ನಿಮ್ಮೆಲ್ಲರ ನಿಷ್ಠೆಯ ನಿಜವೇ ಮಡಿವಾಳಯ್ಯನು.

ಇಂತೀ ಚತುರ್ವೇದವೆನಗೆ ಬೇಕಾದ ಕಾರಣ

ಸಂಗನಬಸವಣ್ಣಪ್ರಿಯ ಚಂದೇಶ್ವರಲಿಂಗದಲ್ಲಿ

ಇಷ್ಟಲಿಂಗದ ನಿಜವೇ ದಾಸೋಹವೆಂಬುದ

ಚೆನ್ನಬಸವಣ್ಣನಿಂದ ತಿಳುಹಿಕೊಡ ಪ್ರಭುವೇ!

[-- ನುಲಿಯ ಚಂದಯ್ಯ]

ನುಲಿಯ ಚಂದಯ್ಯ ಮಹಾನ ಜಂಗಮದಾಸೋಹಿ, ಶರಣಶ್ರೇಷ್ಠ, ಇಷ್ಟಲಿಂಗದ ಮೊರೆಯನ್ನೇ ಒಪ್ಪದವನು. ಚೆನ್ನಬಸವಣ್ಣನ ಮಾತುಗಳನ್ನು ಒಪ್ಪಿ ಇಸ್ವಷ್ಟಲಿಂಗ ಧಾರಣೆ ಮಾಡಿದ. ಅಷ್ಟೇ ಅಲ್ಲ ಚೆನ್ನಬಸವಣ್ಣ ಹೆಸರನ್ನು ತನ್ನ ವಚನಾಂಕಿತದಲ್ಲಿ ಸೇರಿಸಿಕೊಂಡ.

ಎನ್ನ ಭಾವದ ಬಳ್ಳಿಯ ಬೇರು ಹರಿಯುತ್ತಯ್ಯಾ

ಸಂಗನಬಸವಣ್ಣನ ಒಕ್ಕುಡ ಕೊಂಡೆನಾಗಿ

ಎನ್ನ ಮನದ ಕಪಟ ಹಿಂಗುತ್ತಯ್ಯಾ

ಚೆನ್ನಬಸವಣ್ಣನ ಕರುಣವ ಪಡೆದನಾಗಿ

ಎನ್ನಂತರಂಗದ ಸಂದುಸಂಶಯ ತೊಲಗುತ್ತಿಂದು

ಬಸವಣ್ಣಪ್ರಿಯಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ

ಎನ್ನಪರಮಗುರು ಪ್ರಭುದೇವರ ಶ್ರೀಚರಣವ ಕಂಡೆನಾಗಿ!

[-- ಅಕ್ಕನಾಗಮ್ಮ]

ಪ್ರಸಾದದ ಸ್ಥಳಕುಳವನು

ನಿಮ್ಮ ಪ್ರಸಾದಿ ಚೆನ್ನಬಸವಣ್ಣಂಗೊಬ್ಬಂಗಲ್ಲದೆ

ಮತ್ತಾರಿಗೂ ಅರಿಯಬಾರದಯ್ಯಾ,

ಉರಿಲಿಂಗಪೆದ್ದಿಪ್ರಿಯ ವಿಶ್ವೇಶ್ವರ!

[-- ಉರಿಲಿಂಗಪೆದ್ದಿ]

ಭಕ್ತಸ್ಥಲ ಬಸವಣ್ಣಂಗಾಯಿತ್ತು, ಮಾಹೇಶ್ವರಸ್ಥಲ ಮಡಿವಾಳಯ್ಯಂಗಾಯಿತ್ತು

ಪ್ರಸಾದಿಸ್ಥಲ ಚೆನ್ನಬಸವಣ್ಣಂಗಾಯಿತ್ತು, ಪ್ರಾಣಲಿಂಗಿಸ್ಥಲ ಚಂದಯ್ಯಂಗಾಯಿತ್ತು

ಶರಣಸ್ಥಲ ಘಟ್ಟಿವಾಳಯ್ಯಂಗಾಯಿತ್ತು; ಐಕ್ಯಸ್ಥಲ ಅಜಗಣ್ಣಂಗಾಯಿತ್ತು

ಇಂತೀ ಷಟ್ಸ್ಥಲಬ್ರಹ್ಮಿಗಳೆಲ್ಲರೂ ಎನ್ನಂಗದ ಮರದ ಮರೆಯಲ್ಲಿ ಸಂಗಾತಲೈದಾರೆ

ಆರಂಗದ, ಮೂರು ಸಂಗಡ ತೋರಿಕೆಯ ತೋರ ಕಾಲಾಂತಕ ಭೀಮೇಶ್ವರಲಿಂಗವೇ!

[-- ಡಕ್ಕೆಯ ಬೊಮ್ಮಣ್ಣ]

ಹೀಗೆ ವಿವಿಧ ಸ್ಥಳಗಳಿಗೆ ವಿವಿಧ ಶರಣರು ಲಕ್ಷ್ಯವೆಂದು ವಿವರಿಸುವಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನಿಗೆ ಪ್ರಸಾದಿಸ್ಥಲ ಸಲ್ಲುತ್ತದೆ.

ಕಲ್ಯಾಣದ ವಿಷ್ಣುವು ನಡೆದು ಶಿವಶರಣರು ದಿಕ್ಕೆಟ್ಟಾಗ ಅವರಿಗೆ ಮಾರ್ಗದರ್ಶನ ಮಾಡಿ, ಅವರನ್ನು ಉಳಿವಿಗೆ ಕರೆದೊಯ್ದ ಕೀರ್ತಿ ಚೆನ್ನಬಸವಣ್ಣದಾಗಿದೆ. ಶಿವಶರಣರನ್ನು, ಶಿವಾನುಭವ ಸಾಹಿತ್ಯ ತತ್ವಗಳನ್ನು ಸಂರಕ್ಷಿಸಿ ವೀರಶೈವ ಧರ್ಮವನ್ನು ಬದಿಕಿಸಿದ ಶ್ರೇಯಸ್ಸು ಚೆನ್ನಬಸವಣ್ಣನಿಗೆ ಸಲ್ಲುತ್ತದೆ.

ಕಣ್ಣು ಕೋರೈಸುವಂಥ ಪ್ರತಿಭೆ ಚೆನ್ನಬಸವಣ್ಣನದು. ಅವನ ಮಾತು ಜ್ಯೋತಿರ್ಲಿಂಗ. ಅವನು ಸರ್ವಾಂಗಲಿಂಗ, ಷಟ್ಸ್ಥಲ ಧೀರ, ಶುದ್ಧ-ಸಿದ್ಧ-ಸಮೃದ್ಧ ಸಮಾಜಸ್ಥಾಪಕ. ಅವನ ವ್ಯಕ್ತಿತ್ವದ ಔನತ್ಯ ಹಾಗೂ ಭೌಮತ್ವವನ್ನು ಬಣ್ಣಿಸಲು ಬಯಲೇ ಬಾಯ್ಬರೆಯ ಬೇಕಾಗುತ್ತದೆ. ಆತನ ಮೇರುಸದೃಶವ್ಯಕ್ತಿತ್ವವು ಮಾನವರ ಮಾತು ಮನನಗಳಿಗೆ ಮೀರಿದುದು. ವರ್ಣನೆಗೆ ನಿಲುಕದು. ವಿಶ್ವವೇ ಕಂಡರಿಯದ ಯುಗ ಜಗವ ಮೀರಿದ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣ!

ಉಲ್ಲೇಖಗಳು:

೧) ಷಟ್ಸ್ಥಲಶಿಲ್ಪಿ - ಚೆನ್ನಬಸವಣ್ಣ, ಶ್ರೀ ಅನ್ನದಾನಯ್ಯ ಪುರಾಣಿಕ

೨) ಬಸವೇಶ್ವರರ ಸಮಕಾಲೀನರು (ಚೆನ್ನಬಸವಣ್ಣ), ಶ್ರೀ ಅನ್ನದಾನಯ್ಯ ಪುರಾಣಿಕ



ವಚನಗಳು - ಬಾಳಿನ ಹಾದಿಗೆ ದೇದೀಪ್ಯಮಾನ ದೀವಟಿಗೆಗಳು

VachanagaLu - BaaLina Haadige DeeDeePyamaana DeevaTigegaLu

By Dr. Sharanabasaveshwara Angadi (ಡಾ. ಶರಣಬಸವೇಶ್ವರ ಅಂಗಡಿ)

ಕಳೆ ಬೇಡ, ಕೊಲಬೇಡ, ಹುಸಿಯ ನುಡಿಯಲು ಬೇಡ, ಮನೆಯ ಬೇಡ, ಅನ್ಯರಿಗೆ ಅಸಹ್ಯ ಪಡಬೇಡ, ತನ್ನ ಬಣ್ಣಸಬೇಡ, ಇದಿರ ಹಳೆಯಲುಬೇಡ, ಇದೇ ಅಂತರಂಗ ಶುದ್ಧಿ, ಇದೇ ಬಹಿರಂಗ ಶುದ್ಧಿ ವಚನ ನಾ ಕಲ್ಪದ್ವ್ಯ ಆರನೇ ಇಯತ್ತದಾಗ. ಅದು ನನ್ನ ಮ್ಯಾಲ ಬೀರಿದ ಗಾಢ ಪರಿಣಾಮ ಬದುಕುನುದ್ದಕ್ಕೂ ನನ್ನ ಜೋಡೀನ ಅದ. ಸುಮಾರು 54 ವರ್ಷಆದಮ್ಯಾಲೂ ಈ ವಚನ ನನ್ನ ಗೈಡಿಂಗ್ ಸ್ಪಿರಿಟ್ ಆಗ್ಗದ. ಅದರಾಗ ಜೀವನದ ಎಲ್ಲಾ ಮೌಲ್ಯಗಳೂ ಅವ. ಎಲ್ಲರಿಗೂ ತಿಳಿಯುವ ಸರಳ ಭಾಷಾದಾಗ ನಾವೆಲ್ಲ ಯಾವ ರೀತಿ ಶುದ್ಧರಾಗಿರಬೇಕು ಅನ್ನಾದನ್ನ ಅಗದೀ ಮನಸಿಗೆ ನಾಟುವಂತೆ ಹೇಳುವ ಈ ವಚನ ಎಲ್ಲಾ ಕಾಲಕ್ಕೂ ಸಮಂಜಸ. ವಿಶೇಷವಾಗಿ ಈಗಿನ ಪರಿಸ್ಥಿತಿಗೆ ಪ್ರಸ್ತುತ.

ವಚನಗಳ ವೈಶಿಷ್ಟ್ಯ ಅಂದ್ರ ವೇದ, ಆಗಮ, ಶಾಸ್ತ್ರ, ಪುರಾಣ, ಕಾವ್ಯಗಳ ಸಾರವನ್ನು ಸಾಮಾನ್ಯ ಜನಕ್ಕೂ ಸುಲಭವಾಗಿ ಅರ್ಥವಾಗಿಸಿ ಭಲೋ ದಾರಿಯೊಳಗೆ ನಡಿಯುದಕ್ಕೆ ಪ್ರೇರೇಪಿಸೂದು. ನಾವು ಅವುಗಳಲ್ಲಿರುವ ಶ್ರೇಷ್ಠ ವಿಚಾರ, ಉದಾತ್ತ ಧ್ಯೇಯಗಳ ಬೆಳಕಿನಲ್ಲಿ ಅರಿವಿನ ಮೊರೆ ಹಿಡಿದು ಅಸಹ್ಯವಾದುದನ್ನೆಲ್ಲ ಗುಡಿಸಿದಾಗ ಮಾತ್ರ ನಮ್ಮ ಬದುಕು ಹಸನಾಗ್ತದೆ.

ವಚನಗಳು ನಮ್ಮ ಪರಂಪರೆಯ ಅಪೂರ್ವ ಸೃಷ್ಟಿ. ಹನ್ನೆರಡನೆಯ ಶತಮಾನದ ವೇಳೆಗೆ ಸ್ಥಾಪಿತಗೊಂಡಿದ್ದ ಶೂದ್ರ ಮನುಜ ದೇವನಾಗಲಾರನೆಂಬ ಸಿದ್ಧಾಂತ, ಸಮಾಜದಲ್ಲಿ ಮರುಷ-ಮಹಿಳೆಯರ, ಪ್ರಭು-ಪ್ರಜೆಗಳ ಬ್ರಾಹ್ಮಣ-ಶೂದ್ರರ ಮಧ್ಯೆ ಸಮಾನತೆ ಅಸಾಧ್ಯವೆಂಬ ಭೇದಸಂಸ್ಕೃತಿಗಳ ಪ್ರಸ್ತುತತೆಯನ್ನು ಪ್ರಶ್ನಿಸಿದ ಶರಣರು ಸರ್ವರಿಗೂ ಸಮಾನ ಅಧಿಕಾರವಿದೆಯೆಂದು ವಾದಿಸಿದರು. ಆಚಾರ, ವಿಚಾರ, ನಡೆ ಮತ್ತು ನುಡಿಗಳ ಶುದ್ಧಿಯಿಂದ ಔನ್ನತ್ಯ ಸಕಲರಿಗೂ ಸಾಧ್ಯವೆಂದರು. ಸಕಲ ಜೀವಾತ್ಮರಿಗೂ ಲೇಸ ಬಯಸುವವನೇ ಮನುಜ ಎಂದರು. ತತ್ಪಲವಾಗಿ ಸೃಷ್ಟಿಗೊಂಡ ಹೊಸ ಸಮಾಜದಲ್ಲಿ ಎಲ್ಲರೂ ಸ್ವತಂತ್ರರು, ಸಮಾನರು ಮತ್ತು ಸಹೋದರರೆಂಬ ಭಾವನೆ ಮೂಡಿತು. ದುಡಿಮೆಯ ಧ್ಯೇಯದ ಕಾಯಕ ತತ್ವ ಹಂಚಿಕೊಂಡು ಉಣ್ಣುವ ದಾಸೋಹದ ಪಂಕ್ತಲ್ಪನೆಗಳು ಜಾರಿಗೊಂಡುವು. ವರ್ಗ, ವರ್ಣ, ಮತ್ತು ಲಿಂಗ ಭೇದಗಳನ್ನು ಮೆಟ್ಟಿನಂತ ಜನರಿಂದ ಸಾವಿರಾರು ವಚನಗಳ ರಚನೆಯಾಯ್ತು.

ಆದರ್ಶ, ಸಾರ್ಥಕ ಜೀವನದ ಸೂತ್ರಗಳನ್ನು ಬಿಂಬಿಸುವ ವಚನಗಳಲ್ಲಿ ಭಲ ಬೇಕು ಶರಣಿಗೆ ಪರಧನವನೊಲ್ಲನೆಂಬ, ಭಲ ಬೇಕು ಶರಣಿಗೆ ಪರ ಸತಿಯನೊಲ್ಲನೆಂಬ ಸಾಲುಗಳು ಇತರರ ಸೊತ್ತಿಗೆ ಮತ್ತು ಸತಿಗೆ ಹಾತೊರೆಯುವುದು ಸಲ್ಲದು ಎನ್ನುವ ಸಂದೇಶವನ್ನಿತ್ತರೆ, ನುಡಿದರೆ ಮುತ್ತಿನ ಹಾರದಂತಿರಬೇಕು, ನುಡಿದರೆ ಮಾರಣಕ್ಕದ ದೀಪ್ತಿಯಂತಿರಬೇಕು ನುಡಿಗಳು ನಮ್ಮ ಮಾತಿನ ಮಹತ್ವವನ್ನರಹಿ, ಕೊನೆಯಲ್ಲಿ ನುಡಿದರೆ ಲಿಂಗ ಮೆಚ್ಚಿ ಅಹುದಹುದೆನಬೇಕು ಎಂಬ ಶ್ರೇಷ್ಠ ಸೂಕ್ತಿಯಾಗುತ್ತವೆ. ಬಸವಣ್ಣನವರ ಮತ್ತು ಇತರ ಶರಣ, ಶರಣೆಯರ ವಚನಗಳು ಧರ್ಮದ ಪರಿಧಿಯನ್ನು ದಾಟಿ ಜೀವನದ ಮೌಲ್ಯಗಳನ್ನು ಪ್ರಭಾವಶಾಲಿಯಾಗಿ ಬಿಂಬಿಸುವ ಸಾಧನಗಳು. ತಾವಷ್ಟೇ ವಚನ ರಚಿಸದೇ ಸಮಾಜದ ಎಲ್ಲ ಸ್ತರದ ಚಿಂತಕರೂ ತಂತಮ್ಮ ಉಚ್ಚ ವಿಚಾರಗಳನ್ನು ವಚನಗಳ ಮೂಲಕ ದಾಖಲಿಸಲು ಪ್ರೇರೇಪಿಸಿದ್ದು, ಅನುಭವ ಮಂಟಪವನ್ನು ಕಟ್ಟಿ, ಎಲ್ಲ ವಿಚಾರವಾದಿಗಳನ್ನೂ ವಚನ ರಚನೆಗೆ ಆಹ್ವಾನಿಸಿದ್ದು ಬಸವಣ್ಣನವರ ಹಿರಿಮೆ. ಅವರದು ಅತ್ಯಂತ ವಿಶಿಷ್ಟ ವ್ಯಕ್ತಿತ್ವ ಅವರೊಬ್ಬ ಯುಗಮರುಷ, ವಿಶ್ವಮಾನವ. ಅವರ ಪ್ರೋತ್ಸಾಹದಿಂದ ನೂರಾರು ಸಂತ, ಸಂತೆಯರು ತಂತಮ್ಮ ವಿಶೇಷ ಅನ್ನಿಸಿಕೆ ಮತ್ತು ಅನುಭವಗಳನ್ನು ಸರಳವಾಗಿ ಹಂಚಿಕೊಂಡರು. ಅನುಭವ ಮಂಟಪ ದೈವಿಕ ಅನುಭವದ ಚಲುಮೆಯಾಯ್ತು, ಅತ್ಯುನ್ನತ ಮಟ್ಟದ ಆಧ್ಯಾತ್ಮಿಕ ವಿವೇಕದ ದೀವಿಗೆಯಾಯ್ತು, ಎಲ್ಲ ಕಾಲಕ್ಕೂ ಪ್ರಸ್ತುತವಾಗಬಲ್ಲ ಆಧ್ಯಾತ್ಮಿಕ ಅರಿವಿನ ಸೆಲೆಯಾಯ್ತು.

ಈ ಅಭೂತಪೂರ್ವ ಕ್ರಾಂತಿಯ ನೇತಾರ ಬಸವೇಶ್ವರರೊಡನೆ ಅತ್ಯಂತ ಆಸಕ್ತಿ ಆಸಕ್ತಿಗಳಿಂದ ದುಡಿದ ಶರಣರಲ್ಲಿ ಅಲ್ಲವು ಪ್ರಭು ಬಹು ಮುಖ್ಯರು. ಈ ಲೇಖನದ ಕೊನೆಯಲ್ಲಿ ಉಲ್ಲೇಖಿಸಿರುವಂತೆ ಕರ್ನಾಟಕದ ಖ್ಯಾತ ವಿದ್ವಾಂಸ-ತತ್ವಜ್ಞಾನಿ-ಸಂತ ಡಾ. ರಾಮಚಂದ್ರ ದತ್ತಾತ್ರೇಯ ರಾನಡೆಯವರು ಪ್ರಭುದೇವರನ್ನು ಸಾಕ್ಷಾತ್ಕರಿಸಿ ಎಂದಿದ್ದಾರೆ. ಅಪ್ರತಿಮ ಅನುಭಾವಿ ಪ್ರಭುದೇವ ಲೋಕದ ಇತರ ಸಾಧಕರ ಹಾಗೂ ಸಾಮಾನ್ಯ ಜನರತ್ತ ಕಕ್ಕುಲಾತಿಯಿಂದ ಗಮನ ಹರಿಸಿದ ವಿಶಿಷ್ಟ ವ್ಯಕ್ತಿ. ಸ್ವತಃ ತಾನೇ ಸಾಧಕರನ್ನರಿಸಿಕೊಂಡು ಹೋಗಿ, ಅವರಲ್ಲಿನ ಓರೆ ಕೋರೆಗಳನ್ನು ತಿದ್ದಿ, ಅವರ ಸಾಧನೆ ಸಿದ್ಧಿಗಳನ್ನು ಪ್ರಶಂಸಿಸಿ ಮಾರ್ಗದರ್ಶನವನ್ನಿತ್ತ ಮಹಾತ್ಮ. ಅಲ್ಲವು ಪ್ರಭುವಿನ ವಚನಗಳ ವೈಶಿಷ್ಟ್ಯ ವೆಂದರೆ ಅವುಗಳಲ್ಲಿನ ತೀಕ್ಷ್ಣ ವೈಚಾರಿಕತೆಯೊಳಗೆ ನಿಲುವು, ಮತ್ತು ಆಧ್ಯಾತ್ಮಿಕ ಔನ್ನತ್ಯಗಳು. “ಕೊಟ್ಟ ಕುದುರೆಯನೇರಲರಿಯದೆ”, “ಸುಖವಿಲ್ಲ ಸೂಳೆಗೆ, ಪಥವಿಲ್ಲ ಶೀಲಕ್ಕೆ”, “ಎತ್ತರ ಮಾಮರ ಎತ್ತರ ಕೋಗಿಲೆ” ಮುಂತಾದ ಸರಳ ವಚನಗಳಲ್ಲಿಯೂ ಸಹ ಪ್ರಭುದೇವನ ವೈಚಾರಿಕತೆ ಎದ್ದು ಕಾಣುತ್ತದೆ. ಪ್ರಭುದೇವನ ಬೆಡಗಿನ ವಚನಗಳು ಕೇವಲ ಬೌದ್ಧಿಕ ಚಮತ್ಕಾರಗಳಾಗಿರದೇ ಆಂತರಿಕ ಅನುಭವವನ್ನೊಳಗೊಂಡ ಕಲಾತ್ಮಕ ಸೃಷ್ಟಿಯ ಕಾವ್ಯ ಪ್ರತಿಮೆಗಳಾಗಿವೆ. ಅಲ್ಲಮನದು ಭಾವುಕವಲ್ಲದ ವೈಚಾರಿಕ ದೃಷ್ಟಿ. ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳು ವಿಚಾರಶೀಲತೆಯನ್ನು ಕಳೆದುಕೊಂಡು ಯಾಂತ್ರಿಕವಾದಾಗ ನಿಷ್ಪ್ರಯೋಜಕವಾಗುತ್ತವೆಂಬುದು ಆತನ ಅಭಿಪ್ರಾಯ. ಆಚಾರ ವಿಚಾರಗಳ ಸಮನ್ವಯವೇ ಶರಣ ಧರ್ಮದ ಬುನಾದಿ. ಅಲ್ಲವು ಪ್ರಭು ಬುನಾದಿಯನ್ನು ಭದ್ರಗೊಳಿಸಿ ಅದರ ಮೇಲೆ ವಿಚಾರದ ಸೌಧ ನಿರ್ಮಿಸಿದ. ಅದರಿಂದ ವೀರಶೈವ ಧರ್ಮಕ್ಕೆ ಹೊಸ ಆಯಾಮ ಬಂತು

ಹನ್ನೆರಡನೆಯ ಶತಮಾನದಲ್ಲಿ ಬಸವಣ್ಣನವರು ಕೈಗೊಂಡ ಸಮಗ್ರ ಕ್ರಾಂತಿಯಲ್ಲಿ ಸಂಪೂರ್ಣ ಅರ್ಪಣಾ ಮನೋಭಾವದಿಂದ ದುಡಿದ ಶರಣರಲ್ಲಿ ಎಲ್ಲರಿಗಿಂತ ಕಿರಿಯನಾದ ಚನ್ನಬಸವಣ್ಣನ ರಚನೆಗಳನ್ನು ರಾನಡೆಯವರು ಫಯ್ದೋ(ಫೇಟೋ) ವಿರಚಿತ ಅತ್ಯಂತ ಮಹತ್ವದ ಸಂವಾದ ಗ್ರಂಥ) ಗೆ ಹೋಲಿಸಿದ್ದಾರೆ. ಕಲ್ಯಾಣ ಕ್ರಾಂತಿಗೆ ತಾತ್ವಿಕ ನೆಲೆಗಟ್ಟನ್ನೊದಗಿಸುವ ಪ್ರಯತ್ನವನ್ನು ಚನ್ನಬಸವಣ್ಣ ಮಾಡಿದ.ವೀರಶೈವ ಮತ ತತ್ವ ಮತ್ತು ಆಚಾರ ವಿಚಾರಗಳ ಸಂಪೂರ್ಣ ಪರಿಚಯ ಆತನ ವಚನಗಳಲ್ಲಿದೆ.ತತ್ವ ವಿಚಾರದಂತಹ ಗಹನ ವಿಷಯಗಳನ್ನೂ ಸಹ ನೇರ ಮತ್ತು ಸರಳ ಭಾಷೆಯಲ್ಲಿ ವಿವರಿಸುವುದು ಆತನ ವಚನಗಳ ವೈಶಿಷ್ಟ್ಯ.

ಹನ್ನೆರಡನೆಯ ಶತಮಾನದಲ್ಲಿ ಭಾರತೀಯ ಸ್ತ್ರೀಯರ ಸ್ಥಿತಿ ಶೋಚನೀಯವಾಗಿತ್ತು. ಧರ್ಮಶಾಸ್ತ್ರಗಳ ಕಟ್ಟುಪಾಡುಗಳು ಮಹಿಳೆಯರ ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ, ನೈತಿಕ ಹಾಗೂ ಸಾಂಸ್ಕೃತಿಕ ಹಕ್ಕು ಮತ್ತು ಅವಕಾಶಗಳ ಮೇಲೆ ಮಿತಿ ಹೇರಿ ಅವರನ್ನು ದಯನೀಯ ಸ್ಥಿತಿಗೆ ನೂಕಿದ್ದುವು. ಶರಣ ಸಂಸ್ಕೃತಿ ಸ್ತ್ರೀಯರಿಗಾದ ಅನ್ಯಾಯವನ್ನು ಸರಿಪಡಿಸಲು ಶ್ರಮಿಸಿತು. ಅವರಲ್ಲಿನ ವೈಚಾರಿಕತೆಯನ್ನು ಮೋಷಿಸಿ, ವಚನಗಳ ರಚನೆಗೆ ಪ್ರೇರೇಪಿಸಿತು. ಆತ್ಮಕ್ಕೆ ಲಿಂಗಭೇದವಿಲ್ಲ ಎಂಬುದು ಶರಣರು ಘೋಷಿಸಿದ ಮಹಿಳಾ ಸಮಾನತೆಯ ಮೊದಲ ಮಂತ್ರ ವಾಯಿತು. ಜೇಡರ ದಾಸಿಮಯ್ಯನ “ಮೊಲೆ ಮುಡಿ ಬಂದಡೆ ಹೆಣ್ಣೆಂಬರು, ಮೀಸೆ ಕಾಸೆ ಬಂದಡೆ ಗಂಡೆಂಬರು, ನಡುವೆ ಸುಳಿವ ಆತ್ಮನು ಹೊಣ್ಣು ಅಲ್ಲ, ಗಂಡೂ ಅಲ್ಲ ಕಾಣಾ ರಾಮನಾಥಾ” ಮತ್ತು ಆಯ್ದಕ್ಕಿ ಲಕ್ಕಮ್ಮನ “ಕೂಟಕ್ಕೆ ಸತಿ-ಪತಿಯೆಂಬ ನಾಮವಲ್ಲದೆ ಅರಿವಿಗೆ ಬೇರೊಂದೊಡಲುಂಟೆ?” ಹೊಸ

ಅರಿವಿನ ಉದಾಹರಣೆಗಳು. ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ಹೆಣ್ಣನ್ನು ಮಾಯೆಯೆಂದು ಪರಿಗಣಿಸಲಾಗಿತ್ತು. “ಜನಿತಕ್ಕೆ ತಾಯಾಗಿ, ಕೂಟಕ್ಕೆ ಸತಿಯಾಗಿ, ಮೋಹಕ್ಕೆ ಮಗಳಾಗಿ...” ಪುರುಷನನ್ನು “ಬಿಟ್ಟನೆಂದರೆ ಬಿಡದೆ ಬೆಂಬತ್ತಿ ಕಾಡುವ” ಕೆಟ್ಟ ಶಕ್ತಿಯೆಂದು ದೂರ ನೋಕಲಾಗಿತ್ತು. ‘ಮಾಯೆ’ ಎಂಬ ಪರಿಕಲ್ಪನೆಯ ಬಗೆಗಿನ ತಪ್ಪು ನಂಬಿಕೆಯನ್ನು ಹೋಗಲಾಡಿಸಲು ಹೇಗಾದ ಕಲ್ಯಾಣದ ಶರಣರು ಮಹಿಳೆಯರನ್ನು ಮಾಯಾಸರೆಯಿಂದ ಮುಕ್ತಗೊಳಿಸಿದರು. ಮಹಿಳೆಯ ಸಹಜ ಕ್ರಿಯೆ ಮುಟ್ಟಾಗುವಿಕೆಯನ್ನು ಅಪವಿತ್ರವೆಂದು ಪರಿಗಣಿಸಿದ ವೈದಿಕ ಪರಂಪರೆ ಆಕೆಯನ್ನು ಶುದ್ಧರ ಸಾಲಿಗೆ ಸೇರಿಸಿತ್ತು. ಶರಣರು ‘ಹೊಲೆಯುಂಟೆ ಲಿಂಗವಿದ್ದೆಯಲ್ಲೀ?’, ‘ಸತಿ ಭಕ್ತಿಯಾದರೆ ಹೊಲೆಗಂಜಲಾಗದು’, ‘ಮನದ ಸೂತಕ ಹಿಂಗಿದರೆ ತನುವಿನ ಸೂತಕಕ್ಕೆ ತೆರಹುಂಟೆ?’ ಎನ್ನುತ್ತಾ ಆಕೆಯ ಸೂತಕದ ಪಾತಕ ತಪ್ಪಿಸಿದರು. ಭಕ್ತಿಯಾದ ಬಳಿಕ ಮಹಿಳೆಗೆ ಭವಿತನವಿಲ್ಲ, ಆಕೆ ಮಾಡಿದಡುಗೆ ಶುದ್ಧ ಪವಿತ್ರ ಪಾಕ ಎಂದರುಹುವ ಮೂಲಕ ಮುಟ್ಟಾದ ಸ್ತ್ರೀಯ ಅಡುಗೆ ಅಪವಿತ್ರ, ಅದನ್ನು ಗುರುವಿಗೆ ಬಡಿಸಲಾಗದು ಎಂಬ ಅನಿಷ್ಟ ನಂಬಿಕೆಯನ್ನು ಹೋಗಲಾಡಿಸಿದರು. ಹೀಗೆ ಹೆಣ್ಣನ್ನು ಮಾಯಾಸರೆಯಿಂದ ಮತ್ತು ಅಸ್ಪರ್ಶತೆಯ ಅನಿಷ್ಟದಿಂದ ಬಿಡಿಸಿದ ಶರಣರು ಆಕೆಯಲ್ಲಿ ದೈವತ್ವ ಕಂಡರು, ಹೆಣ್ಣಿಗೆ ಅರಿವಿನ ಜ್ಯೋತಿರ್ಲಿಂಗದ ದರ್ಶನ ಮಾಡಿಸಿದರು. ಶರಣ ಧರ್ಮದ ನೀತಿ ಸಂಹಿತೆಯಲ್ಲಿ ಪುರುಷರು ಸ್ತ್ರೀಯರನ್ನು ಕಾಣಬೇಕಾದ ರೀತಿಗೆ ವಿಶೇಷ ಪ್ರಾಧಾನ್ಯತೆಯಿತ್ತು. ಸ್ತ್ರೀಯರ ಬಗೆಗಿದ್ದ ಪುರುಷರ ದೋಷ ಪೂರಿತ ದೃಷ್ಟಿಯನ್ನು ಬದಲಿಸುವ ಯತ್ನ ದಲ್ಲಿ ಮೊದಲಿಗೆ ನಯವಾದ ಮಾತುಗಳ ಎಚ್ಚರಿಕೆ ಹೀಗಿವೆ: “ಛಲ ಬೇಕು ಶರಣಂಗೆ ಪರ ಸತಿಯನೊಲ್ಲೆನೆಂಬ”, “ತುಡುಗುಣಿತನದಲ್ಲಿ ಪರವಧುವ ನೋಡುವ ಸರಸ ಬೇಡ ಕಾಣೆರಣ್ಣ”, “ನೋಡಲಾಗದು ನುಡಿಸಲಾಗದು ಪರಸತಿಯ”, “ಪರಧನ ಪರಸ್ತ್ರೀ ಪರದೈವಗಳಿಗೆರಗದಿಷ್ಟುದೇ ನೇಮ”, “ಪರಸ್ತ್ರೀಯರ ಕೂಡದಿಷ್ಟುದೇ ಶೀಲ”, “ಪರಧನ ಪರಸ್ತ್ರೀಯವಿಸರ್ಜಿಸಿ ಪೂಜಿಸು ಪರಶಿವನ”. ಎರಡನೆಯ ಹಂತದಲ್ಲಿ ಪರಸ್ತ್ರೀಯರನ್ನು ಮಾತೃಸ್ವರೂಪಿ ಎನ್ನಲಾಗಿದೆ “ಮೊಲೆಯುಂಬ ಭಾವ ತಪ್ಪಿ ಅಪ್ಪಿದರೆ ತಲೆಯ ಕೊಂಬ ನಮ್ಮ ಕೂಡಲ ಸಂಗಮ ದೇವ”. ಮೂರನೆಯ ಹಂತದಲ್ಲಿ ಪರಸ್ತ್ರೀಯರಲ್ಲಿ ಪಾರ್ವತಿ ಸಮಾನವೆಂದು ಕಾಣಬೇಕೆನ್ನುತ್ತಾರೆ. “ಪರವಧುವನು ಮಹಾದೇವಿಯೆಂದು ಕಾಂಚೆನು”. ಕಟು ನುಡಿಗಳಿಂದ ನಿಂದಿಸಿ ಋಜು ಮಾರ್ಗಕ್ಕೆ ತರುವ ಯತ್ನ ಕೊನೆಯ ಹಂತದ್ದು. “ಆಡಗ ತಿಂಬರು ಕಣಕದಡಿಗಿ ಇರಲಿಕೆ, ಸುರೆಯ ಕುಡಿದರು ಹಾಲಿರಲಿಕೆ, ಮುಕ್ಕುವರು ಭಂಗಿಯ ಸಕ್ಕರೆಯಿರಲಿಕೆ, ಸ್ವಸ್ತ್ರೀಯರಲ್ಲೆ ಪರಸ್ತ್ರೀಗಳುಮವರು, ಸತ್ತನಾಯ ಬಕ್ಕಿಸುವ ಹಡಕಿಗರನೇಂಬನಯ್ಯಾ ರಾಮನಾಥಾ?” –ಜೇಡರ ದಾಸಿಮಯ್ಯ. “ಆತನ ಇದಿರಿನಲ್ಲಿ ಆತನ ಸತಿಯ ‘ಅವ್ವಾ’ಎಂದು ಆತ ಸಂದಲ್ಲಿ ಸತಿ ಎಂಬ ಭಂಡರಿಗೇಕೆ ವ್ರತನೇಮ ನಿತ್ಯ?” – ಅಕ್ಕಮ್ಮ

ಶರಣ ಸಮಾಜದಲ್ಲಿ ತನಗೆ ಸಂದ ಸಮಾನತೆ, ಗೌರವಗಳ ಬೆಳಕಿನಲ್ಲಿ ಮುನ್ನಡೆದ ಮಹಿಳೆ ಆದರ್ಶ ಗುರಿಗಳನ್ನಿರಿಸಿಕೊಂಡು ಅವನ್ನು ತಲುಪಲು ಪ್ರಯತ್ನಿಸಿದಳು. ತಾನು ಪ್ರಬುದ್ಧಳಾಗಿ ಪುರುಷರು ಕೆಲವೊಮ್ಮೆ ಎಡವಿಡಾಗ ಅವರನ್ನು ಎಚ್ಚರಿಸುವ, ಸರಿ ದಾರಿಗೆ ತರುವ ಜಾಣ್ಮೆ ತೋರಿದಳು. ಆಯ್ದಕ್ಕಿ ಲಕ್ಕಮ್ಮ ಇದಕ್ಕೆ ಉತ್ತಮ ನಿದರ್ಶನ. ಮಹಾಮನೆಯ ಅಂಗದಲ್ಲಿ ಬಿದ್ದ ಅಕ್ಕಿಯನ್ನಾಯ್ದು ಜಂಗಮ ದಾಸೋಹ ಮಾಡುವ ಕಾಯಕ ಲಕ್ಕಮ್ಮ ಮಾರಯ್ಯ ದಂಪತಿಗಳರು. ಅವರನ್ನು ಪರೀಕ್ಷಿಸಲು ಬಸವಣ್ಣ ಒಂದು ದಿನ ಎಂದಿಗಿಂತ ಹೆಚ್ಚು ಅಕ್ಕಿಯನ್ನು ಅಂಗದಲ್ಲಿ ಚೆಲ್ಲಿಸುತ್ತಾನೆ. ಮಾರಯ್ಯ ಅವನ್ನೆಲ್ಲ ಸಂತೋಷದಿಂದ ಆಯ್ದು ತರುತ್ತಾನೆ. ಅಗತ್ಯಕ್ಕಿಂತ ಹೆಚ್ಚು ಧಾನ್ಯ ಸಂಗ್ರಹಿಸಿ ತಂದ ಪತಿಗೆ ಲಕ್ಕಮ್ಮ ‘ಆಸೆ ಎಂಬುದು ಅರಸಿಂಗಲ್ಲದೆ ಶಿವಭಕ್ತರಿಗುಂಟೆ ಅಯ್ಯಾ... ಈ ಸಕ್ಕಿಯಾಸೆ ನಿಮಗೇಕೆ? ಈಶ್ವರನೊಪ್ಪ... ನಮಗೆಂದಿನಿಂದವೆ ಸಾಕು... ಕೊಂಡುಹೋಗಿ ಅಲ್ಲಿಯೇ ಸುರಿದು ಬನ್ನಿ’ ಎಂದು ಹೇಳಿ ಕಳಿಸುತ್ತಾಳೆ.

ಸ್ತ್ರೀ ಪುರುಷರೇವರಿಗೂ ಸಮಾಜದಲ್ಲಿ ಸಮನಾದ ಪ್ರಾಧಾನ್ಯತೆ ನೀಡಿದ್ದ ಶರಣರ ನೀತಿ ಸಂಹಿತೆಯಲ್ಲಿ ಪುರುಷರಷ್ಟೇ ನೈತಿಕ ಜವಾಬ್ದಾರಿ ಮಹಿಳೆಯರಿಗೂ ಇದೆ. ಹೆಂಗಳೆಯರ ನಡವಳಿಕೆಗಳನ್ನು ಕುರಿತ ನೀತಿಯ ನುಡಿಗಳು ವಚನಗಳಲ್ಲಿವೆ. ‘ನಾರಿಗೆ ಗುಣವೇ ಶೃಂಗಾರ’ ‘ಪರಮ ಪತಿವ್ರತೆಗೆ ಗಂಡನೊಬ್ಬ ಕಾಣೆರೋ’ ‘ಗಂಡನಮೇಲೆ ಸ್ನೇಹವಿಲ್ಲದ ಹೆಂಡತಿ, ಲಿಂಗದಮೇಲೆ ನಿಷ್ಠೆಯಿಲ್ಲದ ಭಕ್ತ, ಇದ್ದರೇನೋ ಶಿವ ಶಿವಾ ಹೋದರೇನೋ?’ ‘ಅರಸನ ಕಂಡು ತನ್ನ ಪುರುಷನ ಮರೆದರೆ ಮರನೇರಿ ಕೈ ಬಿಟ್ಟಂತಾಯಿತ್ತು’ ‘ಗಂಡನ ಸಂಗವನೊಲ್ಲದೆ ಬೊಜಗರ ಸಂಗವ ಮಾಡುವ ಬಜಾರಿ ತೊತ್ತಿಗೆಲ್ಲಿಯದೋ ನಿಜ ಮುತ್ತೈದೆತನ’ ಇತ್ಯಾದಿ ವಚನಗಳು ಮಹಿಳೆಯರಿಗೆ ಬಹಿರಂಗದ ಅಂಗ ಶೃಂಗಾರಕ್ಕಿಂತ ಅಂತರಂಗದ ಆತ್ಮಗುಣ ಶ್ರೇಷ್ಠ, ಸತಿಗೆ ಪತಿಯ ಮೇಲಣ ಸ್ನೇಹ, ನಿಷ್ಠೆ, ಪಾತಿವ್ರತ್ಯ ಮುಖ್ಯ ಎಂದರುಹುವದರೊಟ್ಟಿಗೆ ಅವಕ್ಕೆ ವಿರುದ್ಧವಾದ ನಡತೆ ಸಲ್ಲದು ಎಂಬ ಸಂದೇಶ ಹೊಂದಿವೆ.

ಪ್ರಾಕೃತಿಕವಾದ ಇಂದ್ರಿಯಸುಖವನ್ನು ಸಾತ್ವಿಕವಾಗಿ ಅನುಭವಿಸುವುದೇ ಪರಿಪೂರ್ಣ ಬದುಕಿನ ಲಕ್ಷಣ, ಅದು ವ್ಯಕ್ತಿಯ ಸಾಧನೆ ಮತ್ತು ಸಿದ್ಧಿಗಳಿಗೆ ಅಡಚಣೆಯಲ್ಲ ಬದಲಾಗಿ ಅವುಗಳಿಗೆ ಪ್ರೇರಕ ಹಾಗೂ ಪೂರಕವೆಂದ ಶರಣರ ದೃಷ್ಟಿಯಲ್ಲಿ ದಾಂಪತ್ಯ ಧರ್ಮ ಶ್ರೇಷ್ಠವಾದುದು. ಸಂಸಾರಿಗಳಾಗಿ ಆದರ್ಶ ದಾಂಪತ್ಯ ಜೀವನ ನಡೆಸಿದ ಶರಣ ಸತಿ ಪತಿಯರು ಸಿದ್ಧಿಯ ಶಿಖರವೇರಿದರು. “ ಇಂದ್ರಿಯ ನಿಗ್ರಹವ ಮಾಡಿದರೆ ಬಂದು ಕಾಡುವವು ದೋಷಗಳು, ಮುಂದೆ ಬಂದು ಕಾಡುವವು ಪಂಚೇಂದ್ರಿಯಗಳು”ಎಂದ ಬಸವಣ್ಣನವರು ಕೌಟುಂಬಿಕ ಜೀವನವನ್ನು ಮರಸ್ಕರಿಸಿದರು. ದಾಂಪತ್ಯ ಜೀವನ ಸತ್ಯ ಹಾಗೂ ಶುದ್ಧವಾಗಿರಬೇಕು ಸತಿಪತಿಯರ ಅಂತರಂಗ ಬಹಿರಂಗಗಳೊಂದಾಗಿ ಅವರ ಆಚಾರ ವಿಚಾರಗಳಲ್ಲಿ ತಾದಾತ್ಮತೆಯಿದ್ದಾಗಲಷ್ಟೇ ಕೌಟುಂಬಿಕ ನೆಮ್ಮದಿ, ಸಾಮರಸ್ಯಗಳು ಸಾಧ್ಯ. ‘ದಂಪತಿ ಏಕಭಾವ’ ಮತ್ತು ‘ಸತಿಪತಿಗಳೊಂದಾದ ಭಕ್ತಿ’ ಶಿವನಿಗೆ ಹಿತವೆನ್ನಿಸುತ್ತವೆ ಎಂದ ಶರಣರು ಸುಖೀ ದಾಂಪತ್ಯಕ್ಕೆ ಕರೆಯುತ್ತರು.

ಶರಣ ಸಮಾಜದಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ದೊರೆತ ಸಮಾನಾವಕಾಶಗಳಲ್ಲಿ ಅಭಿವ್ಯಕ್ತಿ ಸ್ವಾತಂತ್ರ್ಯ ಪ್ರಮುಖವಾದುದು. ಪುರುಷರಿಗೆ ಸಮನಾಗಿ ಅನುಭವ ಮಂಟಪದ ವೇದಿಕೆಯನ್ನೇರಿದ ಮಹಿಳೆಯರು ತಂತಮ್ಮ ವಿಶೇಷ ಅನುಭವಗಳನ್ನು ವಚನಮಾಧ್ಯಮದ ಮೂಲಕ ಅಭಿವ್ಯಕ್ತಿಸಿ ತಾವು ಎಂಥ ಉತ್ಕೃಷ್ಟ ಸಾಹಿತ್ಯ ರಚಿಸಬಲ್ಲೆವೆಂಬುದನ್ನು ತೋರಿಸಿಕೊಟ್ಟರು.

ಮಹಿಳಾ ವಚನಕಾರ್ತಿಯರಲ್ಲಿ ಅಕ್ಕಮಹಾದೇವಿಯೆಂದು ಅಗ್ರಸ್ಥಾನ. ಮಹಾದೇವಿಯುಳ್ಳ ಒಬ್ಬ ಶ್ರೇಷ್ಠ ಕವಯಿತ್ರಿ. ಆಕೆಯ ಬರವಣಿಗೆ ಭಾವಗೀತಾತ್ಮಕವಾದುದು. ಬದುಕಿನ ನೋವು ನಲಿವು, ಆಧ್ಯಾತ್ಮಿಕ ನಿಲುವು ಆಕೆಯ ಅಭಿವ್ಯಕ್ತಿಯ ವೈಶಿಷ್ಟ್ಯಗಳು. ‘ಮತ್ತು ನೀರಲಾಯಿತ್ತು, ವಾರಿಕಲ್ಲು ನೀರಲಾಯಿತ್ತು, ಉಪ್ಪು ನೀರಲಾಯಿತ್ತು, ಉಪ್ಪು ಕರಗಿತ್ತು, ವಾರಿಕಲ್ಲು ಕರಗಿತ್ತು, ಮತ್ತು ಕರಗಿದುದನಾರೂ ಕಂಡವಿಲ್ಲ’ ಎಂಬ ಅಕ್ಕನ ವಚನ ಆಕೆಯ ವ್ಯಕ್ತಿತ್ವದ ವ್ಯಾಖ್ಯಾನ

ವೈಚಾರಿಕತೆಗೆ ವೃತ್ತಿ ಮಿತಿಯಾಗಲಾರದು ಎಂಬುದಕ್ಕೆ ಪ್ರಾಯಶಃ ಶ್ರೇಷ್ಠ ಉದಾಹರಣೆ ಸೂಳೆ ಸಂಕಷ್ಟ. ಮೊದಲು ವೇಶ್ಯಾ ವೃತ್ತಿಯಲ್ಲಿದ್ದಾಕೆ ಶರಣ ಚಳುವಳಿಯ ಪ್ರಭಾವದಿಂದ ಸಾತ್ವಿಕ ಜೀವನದಡೆಗೆ ನಡೆದಿರಬಹುದು. ನಿರ್ಭೀತಳಾಗಿ ತನ್ನ ಹೆಸರಿನ ಹಿಂದೆ ವೃತ್ತಿ ಸೂಚಕ ವಿಶೇಷಣವನ್ನುಳಿಸಿಕೊಂಡ ಸಂಕಷ್ಟ ಸ್ಥೂಪಮಾನದಿಂದ, ಪ್ರಾಮಾಣಿಕವಾಗಿ ಬದುಕಿದ ದಿಟ್ಟ ಮಹಿಳೆ. ‘ನಿರ್ಲಜ್ಜೇಶ್ವರ’ ಅಂತಿತದಲ್ಲಿ ರಚಿಸಿದ ಈಕೆಯ ವಚನದ ವಸ್ತು ಮತಭ್ರಷ್ಟರ ಟೀಕೆ. ‘ವ್ರತಹೀನರ ಸಂಗ ಶಿಕ್ಷಾರ್ಹ’ಎನ್ನುವ ನಿರ್ಧಾರದ ನಿಲುವನ್ನು ತನ್ನ ವೃತ್ತಿ ಅನುಭವದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ನಿರ್ಬಿಡೆಯಿಂದ ಸಹಜವಾಗಿ ಹೇಳಿದ್ದಾಳೆ. “ ಒತ್ತೆಯ ಹಿಡಿದು ಮತ್ತೊತ್ತೆಯ ಹಿಡಿಯೆ. ಹಿಡಿದರೆ ಬತ್ತಲೆ ನಿಲಿಸಿ ಕೊಲುವರಯ್ಯ” ಸಾಲುಗಳಲ್ಲಿ ಅವಳ ನಿಯುತನ ಬದುಕಿನ ಪ್ರಾಮಾಣಿಕ ಚಿತ್ತೋದ ಜೊತೆಗೆ ಏಕದೇವ ನಿಷ್ಠೆಯ ಧ್ವನಿಯಿದೆ. “ವ್ರತಹೀನನರಿದು ಬೆರದಡೆ ಕಾದ

ಕತ್ತಿಯಲ್ಲಿ ಕಿವಿ ಮೂಗು ಕೊಯ್ದರಯ್ಯ” ನುಡಿ ಗಳಲ್ಲಿ ಅಂದಿನ ಕಾಲದ ಪ್ರತಾಪದ ಮಹತ್ವ ಬಿಂಬಿತವಾಗಿದೆ. ಶರಣೆ ಹಾದರ ಕಾಯಕದ ಗಂಗಮ್ಮ ಸಹ ಹಾದರದ ಬದುಕಿನಿಂದ ಶರಣ ಜೀವನಕ್ಕೆ ಅಡಿಯರಿಸಿದಾಕೆ. ಗಂಗೇಶ್ವರ ಅಂಕಿತದ ಈಕೆಯ ವಚನದಲ್ಲಿ ಕಾಯಕ ಸಮಾನತೆ, ಪ್ರತಿನಿಷ್ಠೆ ಗಳ ಆಶಯವಿದೆ.

ವಚನಕಾರ್ತಿಯರಲ್ಲಿ ಸಮಾವೇಶಗೊಂಡ ಮೇಲ್ವರ್ಗ, ಮಧ್ಯಮ ವರ್ಗ, ಕೆಳವರ್ಗಗಳ ಸ್ತ್ರೀಯರು ತಮ್ಮ ಪೂರ್ವಾಶ್ರಯದ ಜಾತಿಭೇದ, ಅಂತರ ಆಂತಸ್ತುಗಳನ್ನು ಬದಿಗಿರಿಸಿ ಸರ್ವಸಮಾನ ಮಾನವಧರ್ಮದ ವೇದಿಕೆಯಮೇಲೆ ಒಂದಾಗಿ ಕಲಿತು ಕೌಟುಂಬಿಕ,ಧಾರ್ಮಿಕ, ಸಾಮಾಜಿಕ , ಆರ್ಥಿಕ, ಆಧ್ಯಾತ್ಮಿಕ ಹಂತಗಳಲ್ಲಿ ಪರಸ್ಪರ ಚಿಂತನೆಗಳನ್ನು ಹಂಚಿಕೊಂಡು ಬಾಳಿದ್ದು ಶರಣಸಮಾಜದ ಅತಿಮುಖ್ಯ ಕೊಡುಗೆಗಳಲ್ಲೊಂದು

ಬಸವಣ್ಣನವರು ಮತ್ತು ವಚನ ಸಾಹಿತ್ಯದ ಬಗ್ಗೆ ಹಲವು ಘನವಿದ್ವಾಂಸರು ಆಂಗ್ಲ ಭಾಷೆಯಲ್ಲಿ ವಿವರಿಸಿರುವ ಅನ್ನಿಸಿಕೆಗಳು ಹೀಗಿವೆ:

The illuminating chapters in the history of man`s progress and development are really those that tell of the mighty souls who lead the race from darkness to light , from misery to happiness, from ugliness to beauty, and above all, from death to deathlessness. Basavanna of Kalyan is one such mighty soul .

Basavanna wrote *Vachanas* primarily to expound the *Shatsthala* philosophy to Kannadigas. Incidentally the *Vachana* literature produced by him turned out to be the best piece of literature also. It is divine food to the head and heart at the same time. To the philosopher the *Vachana* literature is a fountain of celestial joy; to the literati it is an eternal source of enjoyment of a very high order ; to the thinker it opens a new vista

In the words of S S BASAWANAL and K R SRINIVASA IYENGAR “To purify religion Basava felt compelled to discourage the cruder forms of idolatry and temple worship, and also to free his followers from the tutelage of traditional priests...the *linga* worn always on the body became symbolic of the presence of God; the body became God`s own home, and hence itself became sacred... In fact Basava`s insistence on the adequacy of human body to serve as God`s home comes like a breath of spring breeze after the aridity of meaningless penances that we have come across elsewhere”

B D JATTI opines that “As a mystic , many streams of mysticism , both East and West appear to make a confluence through Basava.” Dr R D RANADE adds to the thought saying “...We can see some parallels between the great Kannada mystics and many of the mystics of the world. For example if we take the Greek philosophers, such as Socrates, Plato and Phaedo, they are present in the *Anubhava Mantapa* at Kalyan, Prabhudeva representing Socrates, Basavanna representing Plato and Channabasavanna representing Phaedo(*one of the most widely read dialogues written by Plato*)

In the opinion of ARTHUR MILES “ Whatever the legend may say about Basava, the fact is fully clear that he was the first Indian free thinker. He might be called the Luther of India.

ಆಗಿಂದಾಗ್ಗೆ ಭಗವದ್ಗೀತೆಯ ಅಧ್ಯಯನ ಮಾಡುವ ವಿದ್ವಾಂಸರು ಪ್ರತಿ ಬಾರಿಯೂ ಗೀತೆಯ ಶ್ಲೋಕಗಳಲ್ಲಿ ಹೊಸ ಅರ್ಥ ಸ್ಫುರಿಸುತ್ತದೆ ಎಂದಿದ್ದಾರೆ. ಇದು ಪ್ರಾಯಶಃ ವಚನಗಳಿಗೂ ಅನ್ವಯಿಸುತ್ತದೆ. ಅವುಗಳಲ್ಲಿನ ಸರ್ವಕಾಲಿಕ ಸತ್ಯ ಕಾಲಾನುಸಾರ ನಮ್ಮ ಗ್ರಹಿಕೆಗೆ ಹೊಸ ಹೊಸ ಅರ್ಥಗಳನ್ನು ಹೊಳೆಯಿಸುತ್ತದೆ. ವಚನಗಳಲ್ಲಿನ ಮಾರ್ಗದರ್ಶಕ ತತ್ವಗಳನ್ನು ಕೇವಲ ಪ್ರತಿಪಾದಿಸಿದರಷ್ಟೇ ಸಾಲದು. ಅವುಗಳ ಅನುಷ್ಠಾನಕ್ಕಾಗಿ ಪ್ರಾಮಾಣಿಕ ಪ್ರಯತ್ನ ಮಾಡಬೇಕು. ಅದು ನಮ್ಮ ಧಾರ್ಮಿಕ ಪರಂಪರೆಗೆ ಮತ್ತು ವಚನ ಸಾಹಿತ್ಯದ ಉದಾತ್ತ ಧ್ಯೇಯಗಳಿಗೆ ನಾವು ಸಲ್ಲಿಸಬಹುದಾದ ಸೂಕ್ತ ಗೌರವವಾದೀತು.



Lingayatave Satya (ಲಿಂಗಾಯತವೇ ಸತ್ಯ)

By Sri Ramjan Darga (ರಂಜನ್ ದರ್ಗಾ)

“ನಾನು ಶೈವನಿದ್ದೆ ವೀರಶೈವನಾದೆ ಎಂದು ಬಸವಣ್ಣನವರು ಹೇಳಿದ್ದಾರೆ. ಅವರ ವಚನಗಳಲ್ಲಿ ಎಲ್ಲಿಯೂ ಲಿಂಗಾಯತ ಪದ ಬಳಕೆಯಾಗಿಲ್ಲ” ಎಂದು ಮುಂತಾಗಿ ಪಂಚಾಚಾರ್ಯರು ಮತ್ತು ಡಾ. ಎಂ. ಚಿದಾನಂದಮೂರ್ತಿ ಅಂಥವರು ಹೇಳುತ್ತಲೇ ಇದ್ದಾರೆ. ಇದರಿಂದಾಗಿ ಜನರಲ್ಲಿ ಸಹಜವಾಗಿಯೇ ಗೊಂದಲ ಸೃಷ್ಟಿಯಾಗುತ್ತಿದೆ.

೧೨ನೇ ಶತಮಾನ ‘ವಚನಯುಗ’ ಎನಿಸಿದರೆ ೧೫ನೇ ಶತಮಾನ ‘ವಚನಸಂಕಲನ ಯುಗ’ ಎನಿಸಿತು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಬಸವಣ್ಣ, ಅಲ್ಲಮಪ್ರಭು ಮತ್ತು ಚೆನ್ನಬಸವಣ್ಣನವರ ವಚನಗಳನ್ನು ಷಟ್ಸ್ಥಲಗಳಲ್ಲಿ ವಿಂಗಡಿಸಿ ಹಸ್ತಪ್ರತಿಗಳನ್ನು ಸಿದ್ಧಪಡಿಸಲಾಯಿತು. ಈ ಮೂವರ ವಚನಕಟ್ಟುಗಳು ಮಠಮಾನ್ಯಗಳಲ್ಲಿ, ವಿದ್ವಜ್ಞನರ ಮತ್ತು ಶ್ರೀಮಂತರ ಮನೆಗಳಲ್ಲಿ ವಿಜೃಂಭಿಸಿದವು. ಇದೇ ಕಾರಣದಿಂದ ಈ ಷಟ್ಸ್ಥಲ ವಚನಕಟ್ಟುಗಳಲ್ಲಿನ ವಚನಗಳನ್ನು ತಮ್ಮ ಇಚ್ಛೆಗನುಸಾರವಾಗಿ ತಿದ್ದುವ ಸಾಹಸವನ್ನು ಪ್ರತಿಗಾಮಿ ಶಕ್ತಿಗಳು ಮಾಡಲಿಲ್ಲ. ಹೀಗಾಗಿ ಈ ಮೂವರ ಷಟ್ಸ್ಥಲ ವಚನಗಳಲ್ಲಿ ಎಲ್ಲಿಯೂ ‘ವೀರಶೈವ’ ಪದ ಬಳಕೆಯಾಗಿಲ್ಲ.

ಶರಣಪ್ರಿಯ ಸಾಹಿತಿಗಳಾದ ೧೫ನೇ ಶತಮಾನದ ಹರಿಹರ, ರಾಘವಾಂಕ ಮತ್ತು ಕೆರೆಯಪದ್ಮರಸರ ಕೃತಿಗಳಲ್ಲಿ ಕೂಡ ‘ವೀರಶೈವ’ ಪದ ಬಳಕೆಯಾಗಿಲ್ಲ. ಬಸವಣ್ಣನವರ ಸಮಕಾಲೀನರಾದ ಪಂಡಿತಾರಾಧ್ಯರ ‘ಶಿವತತ್ತ್ವಸಾರಮ’ ತೆಲಗುಕೃತಿಯಲ್ಲಿ ಕೂಡ ಈ ಪದ ಬಳಕೆಯಾಗಿಲ್ಲ. ಪಾಲ್ಕುರಿಕೆ ಸೋಮನಾಥನ ತೆಲುಗು ಬಸವಪುರಾಣದಲ್ಲಿಯೂ ವೀರಶೈವ ಪದದ ಬಳಕೆಯಾಗಿಲ್ಲ! ಈ ಕೃತಿಯ ಆಧಾರದ ಮೇಲೆ ಭೀಮಕವಿಯ ‘ಬಸವಪುರಾಣ’ ಕ್ರಿಸ್ತಶಕ ೧೩೬೮ರಲ್ಲಿ ರಚನೆಯಾಗಿದೆ. ಪಾಲ್ಕುರಿಕೆ ಸೋಮನಾಥ ಬಳಸಿದ ‘ವೀರಮಾಹೇಶ್ವರ’ ಪದದ ಬದಲಿಗೆ ಭೀಮಕವಿ ‘ವೀರಶೈವ’ ಪದ ಪ್ರಯೋಗಮಾಡಿದ.

ಷಟ್ಸ್ಥಲ ವಚನ ಸಂಪುಟಗಳಲ್ಲಿ ಒಂದು ಕಡೆ ಕೂಡ ಸಿಗದ ವೀರಶೈವ ಪದ ಅದು ಹೇಗೆ ಹೆಚ್ಚಿನ ವಚನಗಳಲ್ಲಿ ಸೇರ್ಪಡೆಯಾಯಿತು. ಎಂಬುದರ ಕುರಿತು ಚಿಂತಿಸುವುದು ಅವಶ್ಯವಾಗಿದೆ. ಷಟ್ಸ್ಥಲ ವಚನಕಟ್ಟುಗಳು ಸಿದ್ಧವಾಗುವ ಸಂದರ್ಭದಲ್ಲಿ ‘ವೀರಶೈವ’ ಶಬ್ದಕ್ಕೆ ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಮಹತ್ವವಿರಲಿಲ್ಲ. ಆಗ ‘ವೀರಶೈವವ್ರತ’ ಎಂಬುದು ಪ್ರಚಾರದಲ್ಲಿತ್ತು. ಅದು ಆಗ ಶೈವಧರ್ಮದ ಒಂದು ಶಾಖೆ ಕೂಡ ಆಗಿರದೆ ಕೇವಲ ಒಂದು ವ್ರತವಾಗಿತ್ತು. ಈ ವ್ರತದ ಬಗ್ಗೆ ಶರಣರಿಗೆ ತಿರಸ್ಕಾರವಿತ್ತು. ಅಂತೆಯೇ ಬಸವಣ್ಣನವರ ಸಮಕಾಲೀನ ವಚನಕಾರ್ತಿ ಅಮುಗೆ ರಾಯಮ್ಮ:

“ಸರ್ವಾಗಮ ಶ್ರುತಿ ಸ್ಮೃತಿ ಪುರಾಣ ಪಾಠಕನಾದಡೇನು?

ಸರ್ವಮಂತ್ರ ತಂತ್ರ ಸಿದ್ಧಿ ಮಾರ್ಗವಂತಡೇನು?

ನಿತ್ಯಶಿವಾರ್ಚನೆ ತ್ರಿಕಾಲವಿಲ್ಲ.

ನಿತ್ಯ ಪಾದೋದಕ ಪ್ರಸಾದ ಸೇವನೆಯಿಲ್ಲ.

ಇದೇತರ ವೀರಶೈವವ್ರತ ಇದೇತರ ಜನ್ಮಸಾಫಲ್ಯ ಅಮುಗೇಶ್ವರಲಿಂಗವೆ?”

ಎಂದು ವೀರಶೈವ ವ್ರತವನ್ನು ತಿರಸ್ಕರಿಸಿದ್ದಾಳೆ.

ಈ ವೀರಶೈವ ವ್ರತವನ್ನು ಆಚರಿಸುವವರಿಗೆ ‘ವೀರವ್ರತಿ’ ಎಂದು ಕರೆಯುತ್ತಿದ್ದರು. ಬಸವಣ್ಣನವರು ಈ ವೀರವ್ರತಿಗಳನ್ನು ಸೂಚ್ಯವಾಗಿ ಟೀಕಿಸಿದ್ದಾರೆ. “ವೀರವ್ರತಿ ಭಕ್ತನೆಂದು ಹೊಗಳಿಕೊಂಬಿರಿ ಕೇಳಿರಯ್ಯಾ; ವೀರನಾದಡೆ ವೈರಿಗಳು ಮೆಚ್ಚಬೇಕು, ವ್ರತಿಯಾದಡೆ ಅಂಗನೆಯರು ಮೆಚ್ಚಬೇಕು. ಭಕ್ತನಾದಡೆ ಜಂಗಮವೇ ಮೆಚ್ಚಬೇಕು” ಎಂದಿದ್ದಾರೆ.

ಬಸವಣ್ಣನವರು ಈ ವಚನದ ಮೂಲಕ ವೀರವ್ರತಿ ಎನ್ನಿಸಿಕೊಳ್ಳುವ ಭಕ್ತನು ವೀರನೂ ಅಲ್ಲ, ವ್ರತಿಯೂ ಅಲ್ಲ ಮತ್ತು ಭಕ್ತನೂ ಅಲ್ಲ” ಎಂಬುದನ್ನು ಸೂಚಿಸಿದ್ದಾರೆ. ಶರಣರು ವೀರಶೈವವ್ರತವನ್ನು ಮತ್ತು ವೀರವ್ರತಿಗಳನ್ನು ತಿರಸ್ಕರಿಸಿದ್ದರೂ ಎಂಬುದಕ್ಕೆ ಈ ವಚನಗಳು ಸಾಕ್ಷಿಯಾಗಿವೆ.

ಶರಣರು ಸ್ಥಾಪಿಸಿದ ಕ್ರಾಂತಿಕಾರಿ ವಚನೋಕ್ತ ಲಿಂಗಾಯತ ಧರ್ಮವನ್ನು ವೀರಶೈವವಾದಿಗಳು ಬದಿಗೊತ್ತಿ ತಮ್ಮದೇ ಆದ ಆಗಮೋಕ್ತ ವೀರಶೈವ ಧರ್ಮವನ್ನು ೧೫ನೇ ಶತಮಾನದ ಹೊತ್ತಿಗೆ ಎತ್ತಿ ಹಿಡಿದರು. ಅದೇ ವೇಳೆ ಅವರ ಧರ್ಮಗ್ರಂಥವಾದ ‘ಸಿದ್ಧಾಂಥ ಶಿಖಾಮಣಿ’ಯ ರಚನೆಯಾಯಿತು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ವೀರಶೈವ ಪದ ಹೆಚ್ಚು ಬಳಕೆಯಾಗತೊಡಗಿತು. ಇದಾದನಂತರ ಶರಣರ ಹೆಚ್ಚಿನ ವಚನಗಳಲ್ಲಿ ಮಾತ್ರ ಸಾಧ್ಯವಾದ ಕಡೆಗಳಲ್ಲೆಲ್ಲ ಲಿಂಗಾಯತ ಮತ್ತು ಲಿಂಗವಂತ ಪದಗಳ ಬದಲಿಗೆ ವೀರಶೈವ ಪದಗಳನ್ನು ಸೇರಿಸಿ ವಚನಗಳ ಹಸ್ತಪ್ರತಿಗಳನ್ನು ಸಿದ್ಧಪಡಿಸಲಾಯಿತು. ಆದರೆ ಅವರಿಗೆ ಬಹುಪ್ರಚಾರದಲ್ಲಿದ್ದ ಷಟ್ಸ್ಥಲ ವಚನಕಟ್ಟುಗಳಲ್ಲಿ ಒಂದು ಕಡೆಯೂ ವೀರಶೈವ ಪದ ಸೇರಿಸಲಿಕ್ಕಾಗಲಿಲ್ಲ ಎಂಬುದು ಗಮನಾರ್ಹವಾಗಿದೆ.

ವಚನಗಳಲ್ಲಿ ಲಿಂಗಾಯತಕ್ಕಿಂತ ಲಿಂಗವಂತ ಪದವೇ ಹೆಚ್ಚಾಗಿ ಬಳಕೆಯಾಗಿದೆ. ಏಕೆಂದರೆ ಲಿಂಗವು ಅಂಗಳಕ್ಕೆ ಬರುವಂಥದ್ದು ಲಿಂಗಾಯತ. ಇದು ಮೊದಲ ಘಟ್ಟ. ಎರಡನೇ ಘಟ್ಟ ಲಿಂಗಸ್ವಾಯತ. ಮೂರನೇ ಘಟ್ಟ ಲಿಂಗಸನ್ನಿಹಿತ. ಈ ಮೂರೂ ಘಟ್ಟಗಳನ್ನು ತಲುಪಿದಾತ ಲಿಂಗವಂತ. ಲಿಂಗಾಯತದಿಂದ ಆರಂಭವಾಗಿ ಲಿಂಗವಂತದಲ್ಲಿ ಕೊನೆ ಮುಟ್ಟುವುದರಿಂದ ವಚನಗಳಲ್ಲಿ ಲಿಂಗವಂತ ಪದ ಹೆಚ್ಚಾಗಿ ಬಳಕೆಯಾಗಿದೆ. ಲಿಂಗವಂತದ ಮೂಲ ಲಿಂಗಾಯತದಲ್ಲಿದೆ. ಆದ್ದರಿಂದ

‘ಲಿಂಗಾಯತರು’ ಎಂಬ ಪದವೇ ಜನಮನದಲ್ಲಿ ಅಚ್ಚೊತ್ತಿದೆ.

ಬಸವಣ್ಣನವರು ೧೨ನೇ ಶತಮಾನದಲ್ಲಿ ಲಿಂಗಾಯತ ಧರ್ಮ ಸ್ಥಾಪನೆ ಮಾಡುವ ಪೂರ್ವದಲ್ಲಿ ಸ್ಥಾವರಲಿಂಗಗಳು ಮತ್ತು ಅವುಗಳ ಚಿಕ್ಕ ಮಾದರಿಗಳಾದ ಚರಲಿಂಗಗಳು ಬಳಕೆಯಲ್ಲಿದ್ದವು. ಬಸವಣ್ಣನವರು ಚಳವಳಿ ರೂಪದ ಜಾತ್ಯತೀತ ಲಿಂಗಾಯತ ಧರ್ಮ ಸ್ಥಾಪನೆ ಜೊತೆ ಇಷ್ಟಲಿಂಗವನ್ನೂ ಸೃಷ್ಟಿಸಿದರು. ಅಂತೆಯೇ ‘ಬಸವಣ್ಣನ ಉದರದಲ್ಲಿ ಹುಟ್ಟಿತ್ತು ಲಿಂಗ’ ಎಂದು ಚೆನ್ನಬಸವಣ್ಣನವರು ತಿಳಿಸಿದ್ದಾರೆ. ‘ನಿನ್ನ ನಾನರಿಯದ ಮುನ್ನ ನೀನಲ್ಲಿ ಇದ್ದೆ’ ಎಂದು ಬಸವಣ್ಣನವರೇ ಇಷ್ಟಲಿಂಗವನ್ನು ಉದ್ದೇಶಿಸಿ ಹೇಳಿದ್ದಾರೆ.

“ಎನ್ನ ಬಂದ ಭವಂಗಳನು ಪರಿಹರಿಸಿ, ಎನಗೆ ಭಕ್ತಿಘನವೆತ್ತಿ ತೋರಿ,
ಎನ್ನ ಹೊಂದಿದ ಶೈವಮಾರ್ಗಂಗಳನತಿಗಳೆದು,
ನಿಜವೀರಶೈವಾಚಾರವನರುಹಿ ತೋರಿ,
ಎನ್ನ ಕರಸ್ಥಲದ ಸಂಗಮನಾಥನಲ್ಲಿ ಮಾಡುವ
ಜಪ ಧ್ಯಾನ ಉಪಚರಿಯ ಅರ್ಪಿತ ಪ್ರಸಾದಭೋಗಂಗಳಲ್ಲಿ ಸಂದಿಸಿದ
ಶೈವಕರ್ಮವ ಕಳೆದು,
ಭವಮಾಲೆಯ ಹರಿದು, ಭಕ್ತಿ ಮಾಲೆಯನಿತ್ತು,
ಭವಜ್ಞಾನವ ಕೆಡೆಮೆಟ್ಟಿ, ಭಕ್ತಿಜ್ಞಾನವ ಗಟ್ಟಿಗೊಳಿಸಿ,
ಭವಮಾಟಕೂಟವ ಬಿಡಿಸಿ, ಭಕ್ತಿಮಾಟಕೂಟವ ಹಿಡಿಸಿ,
ಭವಶೇಷವನುತ್ತರಿಸಿ, ಭಕ್ತಿಶೇಷವನಿತ್ತು.
ಎನಗೆ ಎನ್ನ ಬಳವಿಡಿದು ಬಂದ ಶರಣಗಣಂಗಳೆಲ್ಲರಿಗೆ
ಶಿವಸದಾಚಾರದ ಘನವನರುಹಿ ತೋರಿ,
ಮರ್ತ್ಯಲೋಕದಲ್ಲಿ ಸತ್ಯ ಸದಾಚಾರವನು ಹರಿಸಿ, ಶಿವಭಕ್ತಿಯನುದ್ದರಿಸಿ,
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣ ಎನ್ನನಾಗುಮಾಡಿ ಉಳುಹಿದನಾಗಿ
ಇನ್ನೆನಗೆ ಭವವಿಲ್ಲದೆ, ಬಂಧನವಿಲ್ಲದೆ, ಭಕ್ತಿ ಮಾಟಕೂಟದ ಗೊತ್ತಿನಲ್ಲಿದ್ದು
ನಾನು ಚೆನ್ನಬಸವಣ್ಣನ ಶ್ರೀಪಾದಕ್ಕೆ
ನಮೋ ನಮೋ ಎಂದು ಬದುಕುವೆನು.”

ಎಂದು ಚೆನ್ನಬಸವಣ್ಣನವರ ಕುರಿತ ಬಸವಣ್ಣನವರ ವಚನವೊಂದು ಅವರ ಹೆಚ್ಚಿನ ವಚನಗಳಲ್ಲಿ ಇದೆ. ಇದನ್ನೇ ಹಿಡಿದು ಪಂಚಾಚಾರ್ಯರು ಮತ್ತು ಇತರ ವೀರಶೈವವಾದಿಗಳು ನಿರಂತರ ವಾದ ಮಾಡುತ್ತಿದ್ದಾರೆ. ಆದರೆ ಈ ಸಾಲುಗಳು ಶೈವಮಾರ್ಗಗಳಿಗೆ ವಿರುದ್ಧವಾಗಿವೆ. ಅಷ್ಟೇ ಅಲ್ಲದೆ ಈ ವಚನದಲ್ಲಿ ಲಿಂಗಾಯತದ ಬದಲಿಗೆ ವೀರಶೈವ ಪದವನ್ನು ಹಿಂದಿನ ಶತಮಾನಗಳಲ್ಲಿ ವೀರಶೈವವಾದಿಗಳು ಸೇರಿಸಿದ್ದು ಮೇಲ್ನೋಟಕ್ಕೆ ಎದ್ದು ಕಾಣುತ್ತಿದೆ.

ಈ ವಚನದಲ್ಲಿ ಬರುವ “ಎನ್ನ ಹೊಂದಿದ ಶೈವಮಾರ್ಗಂಗಳನು ಅತಿಗಳೆದು”, “ಶೈವಕರ್ಮವ ಕಳೆದು”, ಮುಂತಾದಪದಪುಂಜಗಳಲ್ಲಿ ಬಸವಣ್ಣನವರು ಸಪ್ತಶೈವಗಳನ್ನು ತಿರಸ್ಕರಿಸಿದ್ದಾರೆ. “ಭವಿಶೈವದೈವ ಕ್ಷೇತ್ರತೀರ್ಥಂಗಳಾದಿಯಾದ ಹಲವುಲಿಂಗಾರ್ಚನೆಯ ಮನದಲ್ಲಿ ನೆನೆಯಲಿಲ್ಲ” ಎಂದು ಇನ್ನೊಂದು ಹೆಚ್ಚಿನ ವಚನದಲ್ಲಿ ತಿಳಿಸಿದ್ದಾರೆ. ಹೀಗೆ ಬಸವಣ್ಣನವರು ಎಲ್ಲ ಸ್ಥಾವರಲಿಂಗಗಳನ್ನು ತಿರಸ್ಕರಿಸಿದ್ದಾರೆ. ಬಸವಣ್ಣನವರು ಇಷ್ಟಲಿಂಗ ನಿಷ್ಠೆಯನ್ನು ಬಿಟ್ಟು ಇನ್ನಾವ ಲಿಂಗಗಳಿಗೂ ಮನಸೋತ್ತಿಲ್ಲ. ಇಡೀ ಸಪ್ತಶೈವವನ್ನೇ ತಿರಸ್ಕರಿಸಿದ ಬಸವಣ್ಣನವರು, ಸಪ್ತಶೈವದ ಒಂದು ಉಪಶಾಖೆಯಾದ ವೀರಶೈವವನ್ನು ಒಪ್ಪಿಕೊಳ್ಳಲು ಸಾಧ್ಯವೇ?

ವೀರಶೈವವು ೨೮ ಆಗಮಗಳ ಮೂಲದಿಂದ ಸೃಷ್ಟಿಯಾದ ಸಪ್ತಶೈವಗಳಲ್ಲಿನ ಒಂದು ಉಪಶಾಖೆಯಾಗಿದೆ. ಅನಾದಿಶೈವ, ಆದಿಶೈವ, ಮಹಾಶೈವ, ಅನುಶೈವ, ಅಂತರಶೈವ, ಪ್ರವರಶೈವ ಮತ್ತು ಅಂತ್ಯಶೈವ ಎಂಬ ಏಳು ಪ್ರಭೇದಗಳಿವೆ. ಹೀಗೆ ಸಪ್ತಶೈವಗಳ ಮೂಲಕ ಸಾಮಾನ್ಯಶೈವ, ಮಿಶ್ರಶೈವ, ಶುದ್ಧಶೈವ ಮತ್ತು ವೀರಶೈವ ಎಂಬ ನಾಲ್ಕು ಪಂಗಡಗಳು

ಹೊರಹೊಮ್ಮಿವೆ. ವೀರಶೈವದಲ್ಲಿ ಸಾಮಾನ್ಯ ವೀರಶೈವ, ವಿಶೇಷ ವೀರಶೈವ, ನಿರಾಭಾರಿ ವೀರಶೈವ ಎಂಬ ಮೂರು ಪ್ರಕಾರದ ವೀರಶೈವಗಳಿವೆ. ಆಗಮೋಕ್ತ ಶೈವ ಪಂಗಡಗಳಿಗೂ ಲಿಂಗಾಯತಕ್ಕೂ ಸಂಬಂಧವಿಲ್ಲ ಎಂಬುದು ಬಸವಣ್ಣನವರ ವಚನಗಳಿಂದಲೇ ಸಾಬೀತಾಗಿದೆ. ಬಸವಣ್ಣನವರು ಸ್ಥಾಪಿಸಿದ ಲಿಂಗಾಯತ ಧರ್ಮ ಬಸವಾದಿ ಶರಣರ ವಚನರೂಪಿ ಹೊಸನುಡಿಯ ಧರ್ಮವಾಗಿದೆ. ಲಿಂಗಾಯತವು ಶರಣರ ಅನುಭವದ ಮೂಲಕ ಅನುಭಾವದ ಎತ್ತರಕ್ಕೆ ಏರಿದ ವಚನಗಳಿಂದ ಮೂಡಿ ಬಂದಿದೆ. ಆದರೆ ಅನೇಕರು ಲಿಂಗಾಯತಕ್ಕೆ ವೀರಶೈವವನ್ನು ಸಮಾನಾರ್ಥದಲ್ಲಿ ಬಳಸಿ ಗೊಂದಲ ಸೃಷ್ಟಿಸಿದ್ದಾರೆ. ‘ವೇದಕ್ಕೆ ಒರೆಯ ಕಟ್ಟುವೆ’ (ವೇದಗಳನ್ನು ಗಂಟುಕಟ್ಟಿ ಇಡುವೆ) ಎಂದು ಹೇಳುವ ಮೂಲಕ ಬಸವಣ್ಣನವರು ವೇದೋಕ್ತ ವೈದಿಕ ಧರ್ಮವನ್ನು ತಿರಸ್ಕರಿಸಿದ್ದಾರೆ. ೮ಆಗಮದ ಮೂಗ ಕೊಯಿವೆ” ಎಂದು ಹೇಳುವ ಮೂಲಕ ಆಗಮೋಕ್ತಶೈವಧರ್ಮವನ್ನೂ ತಿರಸ್ಕರಿಸಿದ್ದಾರೆ. ವೇದ ಮತ್ತು ಆಗಮಗಳನ್ನು ನಂಬುವ ವೀರಶೈವವನ್ನು ಬಸವಣ್ಣನವರು ಒಪ್ಪಿಕೊಳ್ಳಲು ಸಾಧ್ಯವೇ?

ಶಿವ ಗುರುವೆಂದು ಬಲ್ಲಾತನೆ ಗುರು. ಶಿವ ಲಿಂಗವೆಂದು ಬಲ್ಲಾತನೆ ಗುರು. ಶಿವ ಜಂಗಮವೆಂದು ಬಲ್ಲಾತನೆ ಗುರು. ಶಿವ ಪ್ರಸಾದವೆಂದು ಬಲ್ಲಾತನೆ ಗುರು. ಶಿವ ಆಚಾರವೆಂದು ಬಲ್ಲಾತನೆ ಗುರು. ಇಂತೀ ಪಂಚವಿಧವೆ ಪಂಚಬ್ರಹ್ಮವೆಂದರಿದ ಮಹಾಮಹಿಮ ಸಂಗನಬಸವಣ್ಣನು ಎನಗೆಯೂ ಗುರು, ನಿನಗೆಯೂ ಗುರು ಜಗವೆಲ್ಲಕ್ಕೆಯೂ ಗುರು ಕಾಣಾ ಗುಹೇಶ್ವರಾ. -ಅಲ್ಲಮಪ್ರಭುದೇವರು

ಆದಿ ಬಸವಣ್ಣ, ಅನಾದಿ ಲಿಂಗವೆಂದೆಂಬರು. ಹುಸಿ ಹುಸಿ ಈ ನುಡಿಯ ಕೇಳಲಾಗದು. ಆದಿ ಲಿಂಗ, ಅನಾದಿ ಬಸವಣ್ಣನು! ಲಿಂಗವು ಬಸವಣ್ಣನ ಉದರದಲ್ಲಿ ಹುಟ್ಟಿತ್ತು. ಜಂಗಮವು ಬಸವಣ್ಣನ ಉದರದಲ್ಲಿ ಹುಟ್ಟಿತ್ತು. ಪ್ರಸಾದವು ಬಸವಣ್ಣನನುಕರಿಸಲಾಯಿತ್ತು. ಈ ತ್ರಿವಿಧಕ್ಕೆ ಬಸವಣ್ಣನೆ ಕಾರಣವೆಂದರಿದೆನಯ್ಯಾ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ. -ಚೆನ್ನಬಸವಣ್ಣ

ಕರುಣಿ ಬಸವಾ, ಕಾಲಹರ ಬಸವಾ, ಕಮ್ಮರ ಬಸವಾ. ನಿರ್ಮಳ ಬಸವಾ, ಶಿವಜ್ಞಾನಿ ಬಸವಾ. ನಿಮ್ಮ ಧರ್ಮವಯ್ಯಾ, ಈ ಭಕ್ತಿಯ ಪದವು. ಕರುಣಿ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಯ್ಯಾ ನಿಮಗೂ ಎನಗೂ ಬಸವಣ್ಣನ ಧರ್ಮವಯ್ಯಾ. -ಸಿದ್ಧರಾಮೇಶ್ವರ

ಹೆಸರಿಗೆ ಬಾರದ ಘನವ ಹೆಸರಿಗೆ ತಂದು,

ನುಡಿದಾಡುವ ಕಿಸುವಾಯರ ಮಾತ ಕೇಳಲಾಗದು.

ಅದೇನು ಕಾರಣವೆಂದರೆ, ಈ ಪಶುಗಳೇನು ಬಲ್ಲವು?

ಬಸವನೆಂತಿಪ್ಪನೆಂಬುದ ವಸುಧೆಯ ಮನುಜರೆತ್ತಬಲ್ಲರು?

ಇದು ಹುಸಿ ಹುಸಿ, ನಿಮ್ಮಾಣೆ, ನಿಮ್ಮ ಪ್ರಮಥರಾಣೆ.

ಆ ಬಸವನ ನೆಲೆಯ ಬಸವಾದಿ ಪ್ರಮಥರೆ ಬಲ್ಲರಲ್ಲದೆ,

ಈ ಹುಸಿಮಾಯೆಗೊಳಗಾದ ಸೂತಕರೆತ್ತಬಲ್ಲರು ನಿಮ್ಮ ಶರಣರ ಸುದ್ದಿಯ,

ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಬಸವಣ್ಣಾ?

-ಹಡಪದ ಅಪ್ಪಣ್ಣ

ಎನ್ನ ಗುರು ಪರಮಗುರು ನೀವೆ ಕಂಡಯ್ಯ.

ಎನ್ನ ಗತಿಮತಿ ನೀವೆ ಕಂಡಯ್ಯ.

ಎನ್ನ ಆರಿವಿನ ಜ್ಯೋತಿ ನೀವೆ ಕಂಡಯ್ಯ.

ಎನ್ನಂತರಂಗ ಬಹಿರಂಗದ ಮಹವು ನೀವೆ ಕಂಡಯ್ಯ.

ಕೂಡಲಸಂಗಮದೇವಾ,

ನೇವೆನಗೆ ಗುರು, ನಾ ನಿಮಗೆ ಶಿಷ್ಯನೆಂಬುದನು

ನಿಮ್ಮ ಶರಣ ಸಿದ್ಧರಾಮಯ್ಯದೇವರೆ ಬಲ್ಲರು.

-ಬಸವಣ್ಣ

ಧ್ಯಾನಕ್ಕೆ ನಿಮ್ಮ ಶ್ರೀಮೂರ್ತಿಯೆ ಮುಖ್ಯವಯ್ಯಾ.

ಪೂಜೆಗೆ ನಿಮ್ಮ ಶ್ರೀಪಾದವೆ ಮುಖ್ಯವಯ್ಯಾ.

ಮಂತ್ರಕ್ಕೆ ನಿಮ್ಮ ನಾಮಾಮೃತವೆ ಮುಖ್ಯವಯ್ಯಾ.

ಮುಕ್ತಿಗೆ ನಿಮ್ಮ ಘನಕೃಪೆಯೆ ಮುಖ್ಯವಯ್ಯಾ.

ನಿಮ್ಮಿಂದ ಅಧಿಕರನಾರನೂ ಕಾಣೆನಯ್ಯಾ

ಕೂಡಲಸಂಗಮದೇವಾ, ನೀವು ಜ್ಞಾನಗುರುವಾದ ಕಾರಣ.

-ಬಸವಣ್ಣ

ಬಸವ ಗುರುವಿನ ಹೆಸರು ಬಲ್ಲಾತರಾರಿಲ್ಲ?

ಹುಸಿ ಮಾತನಾಡಿ ಕೆಡಬೇಡ | ಲಿಂಗಾಯತಕ್ಕೆ

ಬಸವಣ್ಣನೇ ಕರ್ತೃ ಸರ್ವಜ್ಞ ||



ವೀರ ವಿರಾಗಿಣಿ - ಅಕ್ಕಮಹಾದೇವಿ (Veera Viragini-Akkamahadevi)

By ಶ್ರೀಮತಿ ನಾಗರತ್ನ ಚಂದ್ರಶೇಖರ್ (Smt. Nagaratna Chandrashekar)

ಶತ ಶತಮಾನಗಳು ರುಳಿದರೂ ಜನಮಾನಸದಲ್ಲಿ ಇಂದಿಗೂ ನೆಲೆ ನಿಂತ ವೈರಾಗ್ಯನಿಧಿ ಅಕ್ಕನ ನೆನಪು ಇಂದಿಗೂ ಜೀವಂತವಾಗಿರಲು ಸಾಧ್ಯವಾಗಿರುವುದನ್ನು ಕಂಡಾಗ ವಿಸ್ಮಯವೆನಿಸುವುದು. ಎಂಥೆಂಥ ರಾಜ ಮಹಾರಾಜರು, ಚಕ್ರವರ್ತಿಗಳು ಕಾಲಚಕ್ರದಲ್ಲಿ ಇತಿಹಾಸದ ಪುಟ ಸೇರಿದ್ದರೂ ಇಪ್ಪತ್ತೊಂದನೆಯ ಶತಮಾನದಲ್ಲಿ ಕರ್ನಾಟಕದ ಒಂದು ವಿಶ್ವವಿದ್ಯಾಲಯವು ಅಕ್ಕ ಮಹಾದೇವಿಯ ಹೆಸರನ್ನು ಪಡೆದುಕೊಳ್ಳಲು, ರಾಜ್ಯದಲ್ಲಿ ಅಕ್ಕನ ಹೆಸರಿನಲ್ಲಿ ಒಂದು ಪ್ರತಿಷ್ಠಿತ ಪ್ರಶಸ್ತಿಯನ್ನು ಸರ್ಕಾರ ಕೊಡಲು ಪ್ರಾರಂಭಿಸಿದ ವಿದ್ಯಮಾನಗಳನ್ನು ಗಮನಿಸಿದಾಗ ಅಕ್ಕ ಇಷ್ಟು ಪ್ರಸ್ತುತಳಾಗಲು ಕಾರಣವನ್ನು ಹುಡುಕಬೇಕೆನ್ನುವುದು ಸಹಜವೇ ಸರಿ.

ಹನ್ನೆರಡನೆಯ ಶತಮಾನದಲ್ಲಿ ಅಲ್ಲಮಪ್ರಭು, ಬಸವಾದಿ ಪ್ರಮಥರ ಅನುಭವ ಮಂಟಪವೆಂಬ ಜ್ಞಾನ ಗಂಗೋತ್ರಿಗೆ ಪ್ರವೇಶ ಪಡೆದ ಒಬ್ಬ ಹೆಣ್ಣು ಮಗಳ ಸಾಹಸ, ಧೈರ್ಯ, ಭಕ್ತಿ ವೈರಾಗ್ಯಗಳ ಸಂಗಮವೇ ಮಹಾದೇವಿಯಕ್ಕ! ಸಮಾನತೆ, ಸ್ವಾತಂತ್ರ್ಯಗಳಿಗಾಗಿ ಹೋರಾಡಬೇಕಾದ ಅಗತ್ಯವೇ ಆಕೆಗೆ ಬರಲಿಲ್ಲ. ಅವಳ ನೆಟ್ಟ ದೃಷ್ಟಿ, ಇಟ್ಟ ಹೆಜ್ಜೆ ಅಂದಿನ ಸಮಾಜವನ್ನೇ ಮೂಕವಾಗಿಸಿತ್ತು. ರಾಜನನ್ನೇ ವರಿಸಿದ್ದರೂ ಅವನನ್ನು ಧಿಕ್ಕರಿಸಿ ಸಾವಿಲ್ಲದ, ಕೇಡಿಲ್ಲದ, ರೂಪಿಲ್ಲದ ತನ್ನ ಆತ್ಮ ಸಂಗಾತಿಯನ್ನು ಅರಸುತ್ತಾ ಅರಮನೆಯನ್ನು ತ್ಯಜಿಸಿ ಕಾಡು, ಮೇಡುಗಳನ್ನು ಅಲೆದಾಡಿದ ಅವಳ ಛಲ, ನಿಲುವು, ಭಕ್ತಿ, ಪ್ರೀತಿಗಳು ಅನನ್ಯ.

“ಹಸಿವಾದೊಡೆ ಭಿಕ್ಷಾನ್ನಗಳುಂಟು

ತೃಪ್ತಿಯಾದೊಡೆ ತೊರೆ ಬಾವಿಗಳುಂಟು

ಶಯನಕ್ಕೆ ಪಾಳು ದೇಗುಲಗಳುಂಟು

ಆತ್ಮ ಸಂಗಾತಕ್ಕೆ ನೀನೆನಗುಂಟು ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನ.”

ಅಪ್ರತಿಮ ಸೌಂದರ್ಯವಿದ್ದರೂ ದೇಹದ ಮೇಲಿನ ವ್ಯಾಮೋಹವನ್ನು ತೊರೆದು ತುಂಬು ಪ್ರಾಯದಲ್ಲೂ ಉಡುಗೆ, ತೊಡುಗೆಗಳ ಗೊಡವೆ ಬೇಡೆಂದು ಕಿತ್ತೆಸೆದು ಹಸಿವು ನೀರಡಿಕೆಗಳಿಗೆ ಬೆನ್ನು ತಿರುಗಿಸಿ ಶ್ರೀಶೈಲದತ್ತ ತನ್ನ ಆತ್ಮಸಂಗಾತಿಯಾದ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನನ್ನು ಸೇರಲು ಏಕಾಂಗಿಯಾಗಿ ಹೊರಟ ಅಕ್ಕನ ಧೈರ್ಯ, ಸಾಹಸಗಳನ್ನು ಮೆಚ್ಚಲೇಬೇಕು. ಜಗತ್ತಿಗೆ ಅವಳು ಕೊಟ್ಟ ಸಂದೇಶಗಳ ಸಾರವಾಗಿ ಅವಳಿಂದ ರಚಿತವಾದ ನೂರಾರು ವಚನಗಳು ಇಂದಿಗೂ ಅಮೂಲ್ಯವಾಗಿವೆ. ಸರಳ, ಸುಂದರ, ಸ್ವಾನುಭಾವದ ನುಡಿಮುತ್ತುಗಳವು. ಸಾರಸ್ವತ ಲೋಕದಲ್ಲಿ ಅಕ್ಕ ಗಟ್ಟಿಯಾಗಿ ನೆಲೆ ನಿಲ್ಲಲು ಅವಳ ಈ ವಚನ ಭಾಂಡಾರವೇ ಕಾರಣ. ಕನ್ನಡದ ಪ್ರಥಮ ಮಹಾನ್ ಕವಿಯಿತ್ತಿ ಅಕ್ಕ ಮಹಾದೇವಿಯೇ!

ಉಡುತಡಿಯ ಕುಡಿಯೊಂದು ‘ಶರಣ ಸತಿ ಲಿಂಗಪತಿ’ಯೆಂಬ ಭಾವದಲ್ಲಿ ಬೆರೆತು ಹೆತ್ತವರ ಪ್ರಾಣರಕ್ಷಣೆಗಾಗಿ ಕಾಮುಕ ಕೌಶಿಕನನ್ನು ಷರತ್ತುಗಳೊಡನೆ ವಿವಾಹವಾಗುವ ಪರಿ ಅಂದಿನ ದಿನಮಾನಕ್ಕೆ ಕೌತಕವೆನಿಸುವಂತಹದು, ಭಕ್ತಿ, ವೈರಾಗ್ಯಗಳ ಪ್ರವಾಹದಲ್ಲಿ ಈಜುತ್ತಿದ್ದವಳಿಗೆ ಕೇಶಾಂಬರಿಯಾಗಿ ಬರಿಗಾಲಲ್ಲಿ ನಡೆಯಲು ಅಂಜಿಕೆಯಾಗಲೀ, ನಶ್ವರ ಲೋಕದ ಹಂಗಾಗಲೀ ಅಡ್ಡ ಬರಲಿಲ್ಲ. ಹಾಗಾಗಿಯೇ ಅನುಭವ ಮಂಟಪದಲ್ಲಿ ಅಲ್ಲಮ, ಬಸವಾದಿ ಪ್ರಮಥರ ಎದುರಿಗೆ ನಿಂತು ಅವರ ಸವಾಲುಗಳಿಗೆ ಸರಿಯುತ್ತರ ನೀಡಲು ಸಾಧ್ಯವಾಯಿತು. ಅವರ ಸಾಲಿನಲ್ಲಿ ಅಕ್ಕ ಪಡೆದ ಮಾನ್ಯತೆ, ಅವಳ ಲೌಕಿಕದ ಬದುಕಿನ ಸಾರ್ಥಕತೆ! ಅಂಗೈಯೊಳಗೆ ಲಿಂಗ ಹಿಡಿದು ಪೂಜಿಸುವಾಗಲೆಲ್ಲಾ ಆ ಲಿಂಗದೊಳಗೇ ತಾನು ಐಕ್ಯಳಾಗಬೇಕೆಂಬ ಅಕ್ಕನ ಆಸೆಗೆ ಕದಳೀವನ ಕೈ ಬೀಸಿ ಕರೆದಿತ್ತು. ಹೆಣ್ಣಾಗಿಯೂ ಸ್ತ್ರೀತ್ವ, ಪತ್ನೀತ್ವ, ಪ್ರಭುತ್ವಗಳ ಎಲ್ಲೆಯನ್ನು ನಿರ್ಭೇದಿಯಿಂದ ದಾಟಿ ತನ್ನ ಗುರಿಯತ್ತ ಸಾಗಿದ ಎದೆಗಾರಿಕೆ ಅವಳದು. ಇದಕ್ಕೆ ಅವಳ ಈ ವಚನವೇ ಸಾಕ್ಷಿ.

“ಬೆಟ್ಟದ ಮೇಲೊಂದು ಮನೆಯ ಮಾಡಿ

ಮೃಗಗಳಿಗಂಜಿದೊಡಂತಯ್ಯ

ಸಂತೆಯೊಳಗೊಂದು ಮನೆಯ ಮಾಡಿ

ಶಬ್ದಕ್ಕೆ ನಾಚಿದೊಡಂತಯ್ಯ!”

ಎನ್ನುವ ಇಂಥ ಮಾತುಗಳಲ್ಲಿ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನು ಒಲಿದ ಮೇಲೆ ಅವಳಿಗೆ ನಿಂದೆ, ಅಪಮಾನಗಳ ಚಿಂತೆಯೇ ಇಲ್ಲ ಎನ್ನುವ ನಿರ್ಭಾವ ಪ್ರತಿಕ್ರಿಯೆಯನ್ನು ಗಮನಿಸಬಹುದು.

ಅಕ್ಕನ ವಚನವೈಭವ ಸವಿಯಬೇಕಾದರೆ ಮುದ್ರಣ ಮಾಧ್ಯಮ ಹಾಗೂ ಧ್ವನಿ ಮುದ್ರಣಗಳ ಮೂಲಕ ಸಾಧ್ಯ. ಅವಳ ವಚನಗಳಷ್ಟೇ ಅವಳ ಜೀವನವೂ ನಮ್ಮ ಹೃದಯವನ್ನು ಮೀಟುವುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ. ಅಕ್ಕ ಮಹಾದೇವಿ ಅಂದಿಗೂ ಇಂದಿಗೂ ಎಂದೆಂದಿಗೂ ಪ್ರಸ್ತುತವಾಗೇ ಉಳಿಯುವುದಕ್ಕೆ ಇದೇ ಕಾರಣ. ಸಂಗ್ರಹಿತ ಅಕ್ಕನ ವಚನಗಳನ್ನು ಓದಲು, ಕೇಳಲು ಜಾತಿ, ಧರ್ಮಗಳ, ದೇಶ, ಭಾಷೆಗಳ ಕಟ್ಟುಪಾಡುಗಳಿಲ್ಲ. ಅವು ಸರ್ವ ಮಾನ್ಯ, ಸರ್ವಾಂಗ ಸುಂದರ ಜೀವನ ಸಾರ!

ಶ್ರೀಮತಿ ನಾಗರತ್ನ ಚಂದ್ರಶೇಖರ್

Convention Sponsors and Donars

We would like to thank all our generous donors and sponsors who have made this year's convention possible and whose support we greatly appreciate.

Convention Sponsors (\$2000 and up)

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Satish & Vanita Bangalore
Savitha & Rajeev Mandi
S. G. Manoli



VSNA 40th Annual Convention Hosted by Youth Chapter – Responses and Comments

By Attended VSNA members

VSNA Convention Committee 2017,

The convention by the youth was an enlightening experience to explore the latent potential available in the community to enhance the universal philosophy of global religion which hitherto was limited like a frog in the well.

The perspective of my vision has been enlarged to take new steps in the direction of youth participation for a fruitful fast results.

The convention could have utilised the experience of the invited guests more fully who had invested their valuable time in travelling from far of places within the time frame of showcasing the local talents by balancing the agenda.

Overall a four star compliments to the organisers. Do send couple of nostalgic photos and videos to publish for having spared a week of our lifetime in the process of inspiring one another.

Regards and good wishes to all the team members for making the convention a grand success.

Sharanarathi

Aravind Jatti

Dear 2017 Convention Team!

On behalf of the entire VSNA Organization I wish to thank Mr. Jatti so very kindly for honoring the 2017 Annual Convention hosted by the Youths. He shared a wealth of information and knowledge with us. He also brought and revealed the precious original Vachana book. Those who got to touch, feel, look and take pictures of the original were completely in awe.

I wish we the convention team, could have taken

more advantage of Mr. Jatti's expertise and allocated a long workshop. We will work to rectify our flaws and take the good to a new level.

His humble presence was very valuable to us and has touched my heart and I am sure many more. He brought a bountiful joy, enthusiasm and love to VSNA Organization for us to cherish.

I applaud Abhinav Reddy for an outstanding job and an extraordinary undertaking. He put together all the committees with youths as leaders. It was a breath of fresh air each one so polite and respectful of each other. It's just those small things that touch your heart. Anuj, Trishul, Tushar, Mallik, Riya, Varun, Jasmina, Yamir, Manisha, Poonam, Pranav, Amogh, all have put in hours of efforts, exemplified true dedication and they did it without expecting anything. They all deserve recognition and a round of applause.

All of the Officers, BOD, BOR members and volunteers pitched in and worked effortlessly. Last but not least, I'd be remiss if I did not mention the Dallas Team's energies and tough grind. I would like to express my utmost gratitude to Prabhu Patil, Jyothi Hattarki and Dallas members as well as Indira and Jay Prakash Reddy.

Moving ahead I will continue to do everything to encourage the youths!

In Gratitude and Most Sincerely,

Laxmi Hiremath

VSNA President

Dear All,

Thank you all so very much for making this year's annual VSNA convention possible. Without the tireless effort that each and every one of you put into helping plan, fundraise, market, and run the convention, we would not have been able to make the 40th VSNA convention the resounding success that it was. I hope everyone has had the time to rest after the convention and all the work that went into planning and executing it. I want to thank all the

VSNA Officers who put so much time into being on all the committees and the BOD/BOR members who sat on our committees and helped outreach the convention message to all of our chapters. I want to especially thank our local Dallas members who went above and beyond the call of duty to organize the on the ground details from food to venue space and decorations. I also want to thank our youth leads who stepped up and took the initiative to help shape the direction of this convention. We also had so many volunteers from around the country who put in their time to help with event organization and program planning who deserve a large token of appreciation. Overall this convention has taught me so much about how we can all come together as a VSNA community to make something amazing happen.

While now is a time to celebrate, our work is not entirely done. Don't worry this is fun work! If any of you had expenses that you had to incur to purchase items for the convention planning that you have not already been reimbursed for, could you please reply to this email with those items so that we can coordinate sending you a check to reimburse you.

Thank you once again for all your tireless effort and time these past few months, I am forever grateful for your support.

Thanks,

Abhinav Reddy
Convention Chair

Dear VSNA Convention committee 2017,

Hearty congratulations on a job well done! You have truly given all the Youth the confidence to shoulder the responsibilities of planning and executing this long-standing tradition. Your accomplishment is outstanding considering the short period of time and limited resources you had to work with. Your invaluable experiences will only make the coming conventions even more impressive. It was very heartening to see teamwork from youth across the country in coming together and leading the efforts. Special thanks to the Reddy family of Abhinav, Pranav, Apurva and the parents Mrs. Indira and Mr. Jayaprakash for their countless and tireless efforts!

We are very optimistic and excited that the VSNA chapter as a whole will show oneness in

encouraging and committing to the growth of our Samaja while transferring the reins to the Youth.

Wishing you our wholehearted support and best wishes!

Shiva and Mamatha Prakash (VSNA Texas North chapter)

Dear Organizers of 2017 VSNA Convention,

Hearty Congratulations to all the VSNA Youths.

Being all over USA and to co-ordinate the 2017 40th Annual VSNA Convention - that is a very Big mile to walk! All the Youths you should be very proud of what you have achieved. We the Founding Members are pleased and proud with the organizational skills and the way you conducted the Religious Aspects and other activities very responsibly.

I saw the Convention Chair Abhinav everywhere - at the Linga puje to everywhere taking personal interest to make sure things were taken care off properly with all his pressed responsibilities. That goes for all the youths.

Food - we liked the lunch and the dinner Programs were good Speakers selection and topics excellent Time management needs to be improved - this happens but.....

One very big disappointment for me was that Sonum Siddalingaiah was supposed to be in the fashion show. Soon after participating and winning the first place in the Vachana Jeopardy contest she ran into the hotel and got dressed up and came to participate in the fashion show.. But she was told that she missed the meeting to prep the fashion show participants, which was held during the Jeopardy program that she cannot participate. This kind of actions need to STOP happening at the VSNA conventions. No matter what - you need to accommodate. How much preparation does one need to take to walk and show off your fashion? couldn't they have been prepped or given direction in the electronic devices to what is expect of them before? Can you imagine that little young woman who was so excited to do the show was told NO! you cannot be in it! If this happens to your

daughter, sister, etc how do you feel? How does that young person feel??

Because she went to get dressed she also missed the awards that were presented to the winning team of Jeopardy program - that HURTS! If that award photo is going to be in the souvenir, who ever is going to be publishing they need to make sure that her picture be photo shopped in the group since it can be achieved with the advent of the technology! at the least.

Always Try not to say NO! but accommodate - it makes you feel better and the party receiving it feels better. Moreover it is one of the basic tenants of our Veerashaiva principles and philosophy.

She did a bang up job in the Maryland group dance though!

Vimala Siddalingaiah

Dear Abhinav:

Please accept our gratitude for hosting an outstanding VSNA convention. I have noticed humble and solid leadership from you and I could see enthusiastic youth volunteers supporting you. I could also see a lot of adult volunteers behind the scenes, Thank you all volunteers.

Content and decor wise your team stayed consistently faithful to our philosophy.

Salute! Sharanu!

Since youth leaders moderated debates and discussions, they ensured that we all obey the rules. Very impressive.

I and family enjoyed food that was served for thought, spirit, and body. Cheers!

May God bless you and team for this wonderful volunteer work. All the best!

Thanks,

Yuvaraj Patil

The VSNA Youth Convention 2017 was a huge success and I am proud to be a part of this great community and I will continue to support going forward.

Though this convention was lead primarily by youth, still all the ground work was done by a few members of Dallas Texas Chapter. Regardless of whether or not the chapter supports the hosting decision, there is still burden on the hosting city members.

I would like to take this opportunity to thank those members who participated and showed there support to make it successful.

I was very happy to see members being very active in this convention, even though they don't attend our local events.

VSNA platform is great way to promote our kids talents, so thanks for giving us that opportunity for our Dallas chapter kids.

Thanks and Regards,

Jyothi Hattarki

Abhi and team,

You all did a superb job! We representatives of New England chapter and IBC had a great time and look forward to next convention (hosted by youth)!

Thank you

Shylendra, Prabhakar, Irappa, N B Patil, Puttaraju

Jasmina, Manisha, Ruchitha, Eesha, Deepti, Thrusha

Dear Team members,

I am very proud to say that VSNA 2017 CONVENTION Hosted by Youth chapter was very successful. Thanks to Dallas chapter & to all the youths. Food was great and programs very marvelous The speeches were inspirational.

See you all at Detroit 2018 Convention.

Regards

Dada

Most Memorable Convention

By Tushar Gaddi

This VSNA convention was definitely the most memorable convention I have attended. The amount of youth that were involved in helping out setting up the events was amazing. Many more youth attended than was planned and that's what made this convention special. I was involved in setting up the zoo trip and lunch at the mall. It was a great way for youth to get together and meet one another. I learned a lot about what it means to take charge and be a leader in these events. Setting up the trips made me appreciate the amount of work it takes to organize events. The fact that VSNA has been going on for 40 years is a testament to the strength of unity between us in our community. I know that our youth will continue the traditions our parents set up for us. I am looking forward to the years to come as they will only get better from here.



ಕಾಮ ಕ್ರೋಧ ಮದ ಮತ್ಸರ ಅಹಂಕಾರ ಅನುಮಾನ ನಿನ್ನ ಸುಟ್ಟು ಚಟ್ಟಕ್ಕೇರಿಸಿ
ಸುಡುಗಾಡಿಗೆ ಕಳುಹಿಸುವ ಮುನ್ನ ನಡೆ ನುಡಿ ಶುದ್ಧವಾಗಿರಿಸಿ ಮೇಲು ಕೀಳು ಎನ್ನದೆ
ಸುಖ ದುಃಖ ಹಂಚಿಕೊಂಡು ತನುಮನಧನದಿಂ ಸಂತೈಸಿ ಶಿವ ಮೆಚ್ಚುವಂತೆ ಬಾಳು ನಡೆಸಯ್ಯಾ ||

Kāma krōdha mada matsara ahāṅkāra anumāna ninna suṭṭu cattaṅkērisi
suḍuḡāḍige kaḷuhisuva munna naḍe nuḍi śuddavāḡirisi mēlu kīḷu ennade
sukha du:Kha haṅcikoṇḍu tanumanadhanadim santaisi śiva meccuvante bāḷu naḍesayyā ||

ಹಾಡುತ್ತಾ ಹಾಡುತ್ತಾ ಹೋದರೆ ಹುಟ್ಟುವುದು ಹೊಸದೊಂದು ನಿನಗರಿಯದೆ ರಾಗವೊಂದು |
ತಿನ್ನುತ್ತಾ ತಿನ್ನುತ್ತಾ ತೇಗಿದರೆ ತಲೆದೋರುವುದು ಕ್ಷಣದಿ ನಿನಗರಿಯದೆ ರೋಗವೊಂದು |
ನೆನೆಯುತ್ತಾ ನೆನೆಯುತ್ತಾ ಪೂಜಿಸಿದರೆ ಶಿವನ ನಿನಗರಿಯದೆ ಒಲಿಯುವನಯ್ಯಾ ||

Hāḍuttā hāḍuttā hōdare huṭṭuvudu hosadondu ninagariyade rāḡavondu |
tinnuttā tinnuttā tēḡidare taledōruvudu kṣaṇadi ninagariyade rōḡavondu |
neneyuttā neneyuttā pūjīsīdare śivana ninagariyade oliyuvanayyā ||

ಶ್ರೀಮತಿ. ವಿಜಯರೂಪಾ ತಂಬಾಕಡ್ (Smt. Vijayarūpā tambākad)



2018 Convention Chair's Message

Theme of the Convention is “ARIVE GURU - (ಅರಿವೆ ಗುರು)”

Dear VSNA Members,

It is time for the 41st VSNA convention! On behalf of Detroit Chapter, it gives me a great pleasure to invite you to the Convention. Our Chapter members are working on innovative ideas to make this convention delightful. Please join us with your family and friends on June 29th and 30th, 2018 for this great event and make it successful. The early bird registration has started already! Please register early and help us give you the best convention experience.

With Regards

Tumkur Dayanand

2018 VSNA Detroit Convention Chair



The poster for the 41st VSNA Convention 2018 features a large group photo of convention attendees. The text on the poster includes: "41st VEERASHAIVA SAMAJA OF NORTH AMERICA VSNA CONVENTION 2018", "HOSTED BY DETROIT CHAPTER", "JUNE 29-30, 2018 EDWARD CONVENTION CENTER, DEARBORN, MI-USA", and "Early bird registration starts from Jan 31st midnight, ends by May 1st. Register online @ <http://vsnaconvention.com/2018> \$99 (per person)". There are also logos for the Veerashaiva Samaja and a "REGISTER NOW!" button.



Special Thanks to Krishna Puttaparthi and Anu Benakatti for making the souvenir CDs.


With Best Wishes to All VSNA Members

ಮಡಕೆ ದೈವ, ಮೊರೆ ದೈವ, ಬೀದಿಯ ಕಲ್ಲು ದೈವ
ಹಣಿಗೆ ದೈವ, ಬಿಲ್ಲನಾರಿ ದೈವ ಕಾಣಿದೊ,
ಕೊಳಗ ದೈವ, ಗಿಣ್ಣಿಳು ದೈವ ಕಾಣಿದೊ!
ದೈವ ದೈವವೆಂದು ಕಾಲಿಡಲಿಂಬಿಲ್ಲ,
ದೈವನೊಬ್ಬನೆ ಕೂಡಲಸಂಗಮದೇವ


❖ ಬಸವಣ್ಣ


Maḍake daiva, mora daiva,
bīdiya kallu daiva
haṇige daiva, billanāri daiva kāṇiro,
koḷaga daiva, giṇṇiḷu daiva kāṇiro!
Daiva daivavendu kāḷiḍalimbilla,
daivanobbane kūḍalasāṅgamadēva

❖ Basavaṇṇa



Translation:
The pot is God
the winnowing fan is god
the stone on the street is god
the comb is god
the bowstring is god, you see!
the measuring vessel is god
the small cup is god, you see!
there are gods and gods,
no place to set foot in.
There is just one god,
Kudalasangamadeva!





From Central VSNA Youth Chapter

